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THE

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THE MONTHLY REVIEW,

For JULY, 1754.

ART. I. *Continuation of the account of Lord* Bolingbroke's *Works.*

HAVING given our readers a view of his Lordſhip's ſecond and third eſſays, we now proceed to his fourth, which treats of authority in matters of religion. And here every unprejudiced reader will find many things to admire, will meet with many juſt and ſtriking obſervations on men and manners, and will be highly pleaſed to ſee the character and conduct of ambitious, deſigning, and intereſted eccleſiaſtics, placed in a ſtrong and clear light. There are, indeed, many exceptionable things advanced in it; which, in ſo long an eſſay, and on ſuch a ſubject, will naturally be expected by ſuch as are acquainted with his Lordſhip's character; but notwithſtanding this, it is a maſterly performance, and ſhews uncommon abilities.

He introduces it with obſerving, that all men are apt to have an high conceit of their own underſtandings and to be tenacious of the opinions they profeſs, and yet that almoſt all of them are guided by the underſtandings of others, not by their own, and may be ſaid more truly to adopt, than to beget their opinions. 'Nurſes,' ſays he, 'parents, pedagogues, and after them 'all, and above them all, that univerſal pedagogue Cuſtom, fill the 'mind with notions, which it had no ſhare in framing, which 'it receives as paſſively as it receives the impreſſions of out-'ward objects, and which, left to itſelf, it would never have

'framed perhaps, or would have examined afterwards. Thus 'prejudices are eſtabliſhed by education, and habits by cuſtom. 'We are taught to think what others think, not how to think 'for ourſelves; and whilſt the memory is loaded, the under-'ſtanding remains unexerciſed, or exerciſed in ſuch trammels, 'as conſtrain its motions, and direct its pace, till that which 'was artificial becomes in ſome ſort natural, and the mind 'can go no other.

'Wrong notions, and falſe principles, begot in this man-'ner by authority, may be called properly enough the baſtards 'of the mind; and yet they are nurſed and preſerved by it, 'as if they were the legitimate iſſue; nay, they are even 'deemed to be ſo by the mind itſelf. The mind grows fond 'of them accordingly, and this miſtaken application of ſelf-'love, makes many zealous to defend, and propagate them 'by the ſame kind of authority, and by every other ſort of im-'poſition. Thus they are perpetuated, and as they contract 'the ruſt of antiquity, they grow to be more reſpected. The 'fact that was delivered at firſt on very ſuſpicious teſtimony, 'becomes indiſputable; and the opinion that was ſcarce pro-'blematical becomes a demonſtrated propoſition. Nor is 'this at all wonderful. We look at original, through inter-'mediate authority, and it appears greater and better than it 'is really; juſt as objects of ſight are ſometimes magnified by 'an hazy medium. Men who would have been deemed ig-'norant, or mad, or knaviſh, if they had been our cotempo-'raries, are reverenced as prodigies of learning, of wiſdom, 'and of virtue, becauſe they lived many centuries ago. When 'their writings come down to poſterity, poſterity might judge 'indeed of their characters on better grounds than report and 'tradition: but the ſame authority, which ſhewed them in a 'half light, ſcreens them in a full one. Paraphraſes and com-'mentaries accompany their writings: their miſtakes are 'excuſed, their contradictions are ſeemingly reconciled, their 'abſurdities are varniſhed over, their puerilities are repreſented 'as marks of the moſt amiable ſimplicity, their enthuſiaſtical 'rants as the language of the moſt ſublime genius, or even of 'inſpiration; and as this is often done with much ſkilful 'plauſibility, ſo it is always aided by the ſtrong prepoſſeſſions 'that have been created in their favour. The firſt traditional 'authorities that handed down fantaſtic ſcience, and erro-'neous opinions, might be no better than the original au-'thorities that impoſed them. But they were ſufficient for 'the time; and when error had once taken root deeply in the 'minds of men, tho' knowledge increaſed, and reaſon was

'better

'better cultivated, yet they ſerved principally to defend and 'embelliſh it. Truths, that have been diſcovered in the moſt 'enlightened ages and countries, have been by ſuch means as 'theſe ſo blended with the errors of the darkeſt, that the whole 'maſs of learning, which we boaſt of at this hour, muſt be 'ſeparated, and ſifted at great expence, like the ore of a poor 'mine; and like that too will hardly pay the coſts.

'It may ſound oddly, but it is true in many caſes, to ſay, 'that if men had learned leſs, their way to knowledge would 'be ſhorter and eaſier. It is indeed ſhorter and eaſier to pro-'ceed from ignorance to knowledge, than from error. They 'who are in the laſt, muſt unlearn before they can learn to 'any good purpoſe; and the firſt part of this double taſk is not 'in many reſpects the leaſt difficult, for which reaſon it is ſel-'dom undertaken. The vulgar, under which denomination 'we muſt rank, on this occaſion, almoſt all the ſons of *Adam*, 'content themſelves to be guided by vulgar opinions. They 'know little, and believe much. They examine and judge 'for themſelves in the common affairs of life ſometimes, and 'not always even in theſe. But the greateſt and the nobleſt 'objects of the human mind, are very tranſiently, at beſt, the 'objects of theirs. On all theſe, they reſign themſelves to 'the authority that prevails among the men with whom they 'live. Some of them want the means, all of them want the 'will, to do more; and, as abſurd as this may appear in ſpe-'culation, it is beſt, perhaps, upon the whole, the human 'nature and the nature of government conſidered, that it 'ſhould be as it is.

'Scholars and philoſophers, will demand to be excepted 'out of the vulgar in this ſenſe. But they have not a juſt 'claim to be ſo excepted. They profeſs to ſeek truth without 'any other regard; and yet the taſk of unlearning error is too 'hard for them. They ſet out in this ſearch with the ſame 'prejudices, and the ſame habits that they who neglect it 'have, and they lean on authority in more caſes than the 'others. If they improve and employ their reaſon more, it 'is only to degrade her the more; for they employ her al-'ways in ſubordination to another guide, and never truſt 'themſelves wholly to her conduct, even when authority can-'not have the appearance of authority, without her approba-'tion. The taſk of unlearning error, and laying authority 'aſide in the ſearch of truth, is not only hard in itſelf, but it 'becomes harder ſtill by two conſiderations, as it implies a 'ſelf-denial of vanity, and of ambition. Scholars are oſten-'tatious of their learning, and tho' he who has read much,

'will not arrive at truth ſo ſoon, nor ſo ſurely, as he who has 'thought much, yet will he make a greater glare, and draw 'more admiration to himſelf. The man who accumulates 'authorities of philoſophers, of fathers, and of councils to 'eſtabliſh an opinion that muſt be founded in reaſon, and be 'agreeable to the common-ſenſe of mankind, or be founded 'in nothing, is not unlike the child who chooſes a crown in 'ſeveral pieces of braſs, rather than a guinea in one piece of 'gold. Thus, again, we muſt not imagine that we behold an 'example of modeſty and moderation, when we ſee a whole 'ſect of philoſophers ſubmit to the authority of one, as Pa-'gans, *Chriſtians*, and *Mahometans* did in their turns, and for 'many ages, to that of *Ariſtotle*; whilſt they dared to reaſon in 'no other form, nor on any other principles than thoſe which he 'had preſcribed. It is in truth an example of rank ambition. 'Such men, like the ſlaves who domineer in abſolute monar-'chies, intend by their ſubmiſſion to a ſupreme tyrant to ac-'quire the means of exerciſing tyranny in their turns.

'There are innumerable caſes in common life, and many 'in arts and ſciences, wherein we muſt content ourſelves, ac-'cording to the condition of our natures, with probability, 'and rely on authority for want of the means, or opportu-'nities of knowledge. I rely on the authority of my Cook, 'when I eat my ſoup; on the authority of my Apothecary, 'when I take a doſe of rhubarb; on that of *Graham*, when I 'buy my watch, and on that of Sir *Iſaac Newton*, when I 'believe in the doctrine of gravitation: becauſe I am neither 'cook, apothecary, watchmaker, nor mathematician. But 'I am a rational creature, and am therefore obliged to judge 'for myſelf in all thoſe caſes where reaſon alone is the judge; 'the judge of the thing itſelf; for even in the others, reaſon 'is the judge of the authority. My Parſon might reproach 'me very juſtly with the folly of going through the journey 'of life without opening the eyes of my mind, and employing 'my intellectual ſight. But my Parſon grows impertinent 'when he would perſuade me, like thoſe of your church, to 'remain in voluntary blindneſs; or like thoſe of ours, to let 'him ſee for me, tho' my eyes are open, tho' my faculties of 'viſion are, at leaſt, as good as his, and tho' I have all the ſame 'objects of ſight before my eyes that he has before his.

'Reſignation to authority will appear the more abſurd, if 'we conſider, that by it we run two riſks inſtead of one. We 'may deceive ourſelves no doubt. But is the divine, is the 'philoſopher infallible? We ſhall not mean to deceive our-ſelves moſt certainly: but the Divine, or the Philoſopher may

'intend

'intend to deceive us. He may find his account in it, and 'deceit may be his trade. Had theſe men that ſuperiority over 'others, which ſome of them have aſſumed; did the ſublime 'objects of divine philoſophy appear to them, tho' they do 'not appear ſo to us, in the effulgence of an immediate and 'direct light, there would be ſome better reaſon than there is 'for a dependance on their authority, at leaſt in one reſpect. 'We might own their knowledge ſufficient to eſtabliſh this 'authority, whatever we thought of their candour and ſince-'rity. But God has dealed more equally with his human 'creatures. There is no ſuch ſuperiority of ſome, over others. 'They who exerciſe their reaſon, and improve their know-'ledge the moſt, are dazzled and blinded, whenever they at-'tempt to look beyond the reflected light wherein it is given 'us to contemplate the exiſtence, the nature, the attributes, 'and the will of God relatively to man. They who pretend 'to face, like ſo many intellectual eagles, the ſun of eternal 'wiſdom, and to ſee in that abyſs of ſplendour, are ſo truly 'metaphyſical madmen, that he who attends to them, and 'relies on them, muſt be mad likewiſe.'

His Lordſhip goes on to obſerve, that the more important any ſubject is, the more reaſon we have to be on our guard againſt the impoſitions and ſeductions of authority, and to judge in the beſt manner we can for ourſelves; that the all-wiſe God has diſpoſed the univerſal order ſo, that every man is, by his nature, capable of acquiring a certain and ſufficient knowledge of thoſe things, which are the moſt important to him, whilſt he is left to probability and belief about others; that natural theology reſts on a better foundation than authority of any kind; and that the duties of natural religion, and the ſins againſt it, are held out to us by the conſtitution of our nature, and by daily experience, in characters ſo viſible, that he who runs may read them.

This train of reflection leads him to obſerve farther, that the truth of revelation is an object of reaſon, and to be tried by it; and that the firſt publiſhers of *Chriſtianity* did not reſt the cauſe primarily, or ſolely, on authority of any kind, but ſubmitted the goſpel, and the authority of thoſe who publiſhed it, to the examination of reaſon, as any other ſyſtem even of divine philoſophy ought to be ſubmitted.

Since the prerogative of reaſon was thus eſtabliſhed over revelation originally, he thinks it proper to enquire how far this prerogative extends now, and whether it be leſſened, or increaſed, by length of time. Of the two ſorts of evidence for the truth, and divinity of the *Chriſtian* revelation, the exter-

nal comes firſt under examination; and with regard to this, he thinks it has been diminiſhed by time, and tells us, with a ſneer, that divines would do better, if they truſted more to grace and faith to ſupply this diminution, and leſs to their own ſkill, in the eſtabliſhment of the external proofs of a traditional revelation.

As to internal evidence he obſerves, that divines ſound it high, and build much upon it, but that their proceeding is alike abſurd and licentious, and that the internal evidences of a divine revelation neither are, nor can be, ſuch poſitive proofs as they are pretended to be. After this he proceeds to conſider an objection that has been urged againſt all religions that aſſume themſelves founded on divine Revelation. The objection is this; that all ſuch religions are incompatible with civil Sovereignty, becauſe they introduce a private conſcience that may be, and often is, contrary to the public conſcience of the ſtate; and not only ſet up private judgment in oppoſition to that of the legiſlature, but inforce the dictates of it by a greater authority, even by that of God himſelf. His Lordſhip endeavours to defend the Chriſtian religion, againſt which this objection is particularly directed, and tells us that no religion ever appeared in the world, whoſe natural tendency was ſo much directed to promote the peace and happineſs of mankind.

'If it has had a contrary effect, ſays he, it has had it apparently, not really; theology is in fault, not religion. Theology is a ſcience that may be compared juſtly to the box of *Pandora*. Many good things lie uppermoſt in it. But many evil, lie under them, and ſcatter plagues and deſolation through the world. If we cannot ſhut the box, it is of uſe, however, to know that the box is open; and to be convinced the more of this truth, let us make a general analyſe of *Chriſtianity*, and then obſerve, as generally, the riſe, progreſs, and effects of theology.'

He obſerves, in the firſt place, that *Chriſtianity* is founded on the univerſal law of nature. He does not ſay that *Chriſtianity* is a republication of the law of nature, but affirms that the goſpel teaches the great and fundamental principle of this law, univerſal benevolence; recommends the precepts of it, and commands the obſervation of them in particular inſtances occaſionally, always ſuppoſes them, always enforces them, and makes the law of right reaſon a law in every poſſible definition of the word. Future rewards and puniſhments he thinks are not original nor direct ſanctions of the law of nature, but tells us they became ſuch when the *Chriſtian* revelation

was

was made. 'They are, ſays he, original ſanctions of *Chri-*
'*ſtianity*, and *Chriſtianity* which includes, was deſigned to
'inforce, the law of nature. We may, therefore, be allow-
'ed to wander, and to ſeek the reaſon, why the law of na-
'ture, thus enforced, has ſerved ſo little to correct the man-
'ners of men, and to promote the peace and happineſs of the
'world? Why *Chriſtianity* has ſerved, on the contrary, to
'determine men to violate the very law it confirms, and has
'opened a new ſource of miſchief whereever it has prevailed.
'I ſaid above, that theology is in fault, not religion. We
'ſhall ſee this verified in every part of the anlayſe we make
'of *Chriſtianity*.'

After ſhewing briefly how Divines have corrupted that plain ſyſtem of natural religion which the goſpel preſents us with, his Lordſhip goes on to obſerve, that there are two other parts beſides this of natural religion, into which *Chriſtianity* may be analyſed, and which have been corrupted alike by theology, *viz.* duties ſuperadded to thoſe of natural religion, and articles of belief that reaſon neither could diſcover, nor can comprehend. 'As impracticable as ſome, ſays he, and as incredible as 'others may ſeem, the duties required to be practiſed, and the 'propoſitions required to be believed are conciſely and plainly 'enough expreſſed in the goſpel, in the original goſpel pro-'perly ſo called, which *Chriſt* taught, and which his four 'evangeliſts recorded. But they have been rendered, ſince 'they were firſt publiſhed, and they began to be ſo as ſoon as 'they were publiſhed, extremely voluminous and intricate. 'The duties, external duties at leaſt, have been multiplied 'by eccleſiaſtical policy, that profited of the natural ſuper-'ſtition of mankind. The articles of belief have been mul-'tiplied, and complicated by cabaliſtical notions taken from 'the *Jews*, and by metaphyſical refinements taken from 'heathen theology. Children ſuffer often for the ſins of their 'fathers. But in this caſe, the rule is inverted. The goſ-'pel gave birth to *Chriſtian* theology, and the goſpel ſuffers for 'the ſins of her licentious offspring; of that eccleſiaſtical 'order, I mean, who affecting to be called religious, have 'proved themſelves to be the moſt irreligious ſociety that was 'ever formed, and the moſt hurtful too, as he who compares, 'thro' the whole ſeries of their own hiſtory, the little good, 'with the infinite miſchief they have done, muſt confeſs.'

As to the precepts of morality contained in the goſpels, his Lordſhip obſerves, that ſome of them are not ſo much poſi-tive duties, as inſtances of greater purity and *Chriſtian* per-fection, and rather recommended than commanded. One of

the inſtances he produces is *the love of our enemies and perſecutors*; a precept ſo ſublime, that he doubts whether it was ever exactly obſerved any more under the law of grace, than under the law of nature, tho' ſome appearances of it may be found, he thinks, under both, and at leaſt as many under one as under the other. Beſides theſe we are told that there are ſome duties which ſeem directed to the *Jews* only, and ſome which ſeem directed more immediately to the diſciples of *Chriſt*. Of the firſt ſort is that injunction which reſtrains divorces to the caſe of adultery, and thoſe directions which tend to render the worſhip of God more intellectual, and the practice of good works leſs oſtentatious. Of the ſecond ſort are certain duties enjoined in the ſermon on the mount, and in other parts of the goſpel, which ſeem fit enough, his Lordſhip thinks, for a religious ſect, or order of men like the *Eſſenians*, but are by no means practicable in the general ſociety of mankind. To reſiſt no injury, to take no care for to-morrow, to neglect providing for the common neceſſaries of life, and to ſell all to follow *Chriſt*, might, 'tis ſaid, be properly exacted from thoſe who were his companions, and his diſciples in a ſtricter ſenſe, like the ſcholars of *Pythagoras*, admitted within the curtain; but reaſon and experience both ſhew that, conſidered as general duties, they are impracticable, inconſiſtent with natural inſtinct, as well as laws and quite deſtructive of ſociety. He now proceeds as follows.

'If this now be, as it is moſt certainly, a true, tho' gene-
'ral and ſhort repreſentation of the moral duties contained in
'the goſpel, and added to thoſe of natural religion, both
'which conſiſt in piety towards God, and benevolence to-
'wards man, will any diſciple of the philoſopher of *Mal-*
'*mesbury* preſume to maintain, that the objection raiſed againſt
'religion has the leaſt force on account of them, or that they
'render it inconſiſtent with civil ſovereignty? He who ſhould
'maintain it, would fall below notice, and not deſerve an
'anſwer. But if the objection be levelled againſt the number-
'leſs duties ſuperadded to thoſe of the goſpel, inſtead of being
'levelled againſt the few that have been ſuperadded by the
'goſpel to thoſe of natural religion, it will be unanſwerable.
'Thoſe of the former ſort have been ſo increaſed, eſpecially
'in matters of rites, of ceremonies, and of external devo-
'tion, by the authority of the church, and in the courſe of
'ages, that they overload and ſtifle, as it were, true religion;
'nay that they ſubſtitute in lieu of it a carnal religion, ſuch as
'that of the *Jews*, and thoſe of paganiſm were. That the
'religion inſtituted by *Moſes* was ſuch in outward appear-

ance,

'ance, *in frontiſpices quidem*, ſays *Spencer*, our Divines admit. 'But they aſſert that inwardly, *in penetrali*, it was divine 'and myſtic. The Heathen ſaid the ſame of theirs; and in 'truth, if theirs were not very divine, they were very my-'ſtical. *Chriſtianity* has completed the round, and has been 'brought back, in many countries at leaſt, from the ſim-'plicity of the goſpel to the pageantry and ſuperſtition of 'Heathen and *Jewiſh* obſervances.'

His Lordſhip goes on to ſpeak of articles of faith, which make a third and laſt part of his analyſe of *Chriſtianity*. It is this part, he obſerves, that has furniſhed matter of ſtrife, contention, and all uncharitableneſs, even in, as well as from, the apoſtolical age; it is this that has added a motive the more, and one that is ſtronger than any other, to animoſity and hatred, to wars and maſſacres, and to that cruel principle which was never known till *Chriſtians* introduced it into the world, to perſecution for opinions, for opinions often of the moſt abſtract ſpeculation, and of the leaſt importance to civil or religious intereſts; it is this, whoſe effects have been ſo fatal to the peace and happineſs of mankind, that nothing which the enemies of religion can ſay on the ſubject will be exaggerated beyond the truth. 'But 'ſtill, continues he, the charge they bring will be unjuſtly 'brought. Theſe effects have not been cauſed by the goſpel, 'but by the ſyſtem raiſed upon it. Not by the revelations 'of God, but by the inventions of men, we diſtinguiſhed 'before between the original and the traditional proofs, and 'we muſt diſtinguiſh here between the original and tradi-'tional matter of theſe revelations. The goſpel of *Chriſt* 'is one thing, the goſpel of St. *Paul*, and of all thoſe who 'have grafted after him on the ſame ſtock, is another.

'I will not ſay that one article of belief alone is neceſſary 'to make men *Chriſtians*, the belief that *Jeſus* was the '*Meſſiah* promiſed to the *Jews*, and foretold by their pro-'phets. This may be the primary, but it is not the ſole 'object of our faith. There are other things doubtleſs con-'tained in the revelation he made of himſelf, dependent on, 'and relative to this article, without the belief of which, I 'ſuppoſe our *Chriſtianity* would be very defective. But this 'I ſay; the articles of belief, which *Chriſt* himſelf exacted 'by what he ſaid, and by what he did, have been lengthened 'immeaſurably; and we may add both unneceſſarily and 'preſumptuouſly by others ſince his time. The ſyſtem of 'religion, which *Chriſt* publiſhed, and his Evangeliſts re-'corded, is a compleat ſyſtem to all the purpoſes of true

'religion,

'religion, natural, and revealed. It contains all the duties 'of the former, it enforces them by aſſerting the divine 'miſſion of the publiſher, who proved his aſſertion at the 'ſame time by his miracles, and it enforces the whole law 'of faith by promiſing rewards, and threatning puniſhments, 'which he declares he will diſtribute when he comes to judge 'the world. Beſides which, if we do not acknowledge the 'ſyſtem of belief and practice, which *Jeſus*, the finiſher as 'well as author of our faith, left behind him to be in the 'extent in which he revealed and left it, complete and 'perfect, we muſt be reduced to the groſſeſt abſurdity, and 'to little leſs than blaſphemy.

'Theſe reaſons, which cut up the root of artificial the-'ology, deſerve, for that reaſon, to be more fully explained. 'If we do not acknowledge them, we aſſume that the ſon 'of God, who was ſent by the father to make a new cove-'nant with mankind, and to eſtabliſh a ſpiritual kingdom on 'the ruins of Paganiſm, and the reformation at leaſt of *Ju-'daiſm*, executed his commiſſion imperfectly; we aſſume, 'that he died to redeem mankind from ſin, and from death 'the wages of ſin, but that he left them at the ſame time 'without ſufficient information concerning that faith in him, 'and that obedience to his law, which could alone make 'this redemption effectual to all the gracious purpoſes of it; 'ſince we might riſe to Immortality indeed by the merits of 'his paſſion, but this reſurrection might be to Damnation too, 'unleſs an entire faith in him, co-operating with our im-'perfect obedience, juſtified and ſaved us. In ſhort we 'aſſume, that they who were converted to *Chriſtianity* by '*Chriſt* himſelf, and who died before the ſuppoſed imper-'fection of his revelation had been ſupplied by the apoſtles; 'by *Paul* particularly, lived and died without a ſufficient 'knowledge of the terms of ſalvation, than which nothing 'can be ſaid more abominable. Natural religion may be 'collected, ſlowly, perhaps, tho' ſufficiently by natural reaſon, 'from the works of God, wherein he manifeſts his will to 'mankind. But a religion, revealed by God himſelf imme-'diately, muſt have been complete and perfect from the firſt 'promulgation in the mind of every convert to it, according 'to all our ideas of order: and if we conſider it as a cove-'nant of grace, the covenant muſt have been made at once, 'according to all theſe ideas, and all thoſe of juſtice. No new 'articles of belief, no new duties, could be made neceſſary 'to ſalvation afterwards, without changing the covenant: and 'at that rate how many new covenants might there not be?

'How

'How often, I ſay it with horror, might not God change his 'mind?

'Will it be urged, as an anſwer to what has been ſaid 'that the explanations and additions, which have been made, 'were made by the ſame authority that made the original co- 'venant, in order to aſcertain the terms, and to ſecure the 'effect of it, and that there is therefore no reaſon to find 'fault that they were made. But if this ſhould be ſaid, in- 'ſtead of removing one abſurdity and profanation, it will 'only ſerve to advance another. The force of the objection 'reſts on the very aſſertion contained in the anſwer, on the 'ſameneſs of the authority. If the additions were not ſaid to 'be made by the ſame authority, they would be entitled to 'little regard, and the objection would vaniſh. But ſince 'they are ſaid to be ſo made, and ſince they make a change in 'the covenant, for a covenant is changed by additional con- 'ditions, tho' the original remain ſtill in force, the objection 'is confirmed by the anſwer, and a farther abſurdity ariſes 'from it, or the ſame abſurdity appears in a new light. If it 'was neceſſary that the apoſtles, who were filled with the 'holy Ghoſt, or other inſpired perſons, ſhould publiſh by the 'aſſiſtance of the ſpirit any knowledge neceſſary to ſalvation, 'which *Jeſus* had not taught: or explain the covenant of 'grace more perfectly than he had done, it follows that the 'third perſon of the trinity was employed to aſſiſt the ſecond, 'in making a more full and perfect publication of the goſpel, 'which comes too near the caſe of poor mortals, who want 'this aſſiſtance to receive and practiſe the goſpel as they ought, 'and to whom it is given to ſupply the imperfection of their 'nature. Upon the whole, have we not reaſon to diſtinguiſh 'with an holy fear between the original ſyſtem of *Chriſti-* 'anity, and the very beſt, if that could be aſcertained, of all 'thoſe diſcordant ſyſtems into which the pure ore of the goſpel 'has been ſo often melted down, and caſt anew, during ſe- 'venteen centuries, at different times, and every time with 'ſuch a mixture of human allay, that no one of them can 'carry, without fraud, the image and ſuperſcription of our 'heavenly *Cæſar*?

'*Chriſtianity*, as it ſtands in the goſpel, contains not only 'a complete but a very plain ſyſtem of religion; it is in truth 'the ſyſtem of natural religion, and ſuch it might have con- 'tinued to the unſpeakable advantage of mankind, if it had 'been propagated with the ſame ſimplicity with which it was 'originally taught by *Chriſt* himſelf; but this could not have 'happened, unleſs it had pleaſed the divine providence to pre-

'ſerve

'ſerve the purity of it by conſtant interpoſitions, and by ex-
'traordinary means ſufficient to alter the ordinary courſe of
'things. Such a conſtant interpoſition, and ſuch extraordi-
'nary means, not being employed, *Chriſtianity* was left very
'ſoon to ſhift for itſelf, in the midſt of a frantic world, and
'in an age when the moſt licentious reaſonings, and the moſt
'extravagant ſuperſtitions, in opinion and practice, prevailed
'univerſally under the reſpectable names of theology and me-
'taphyſics; and when the *Jews* themſelves, on whoſe reli-
'gion, and on the authority of whoſe ſcriptures *Chriſtianity*
'was founded, had already gone far in corrupting both, by
'oral traditions and cabaliſtical whimſies, by a mixture of
'notions taken from the *Chaldaic* philoſophy during their cap-
'tivity, and from the *Grecian* philoſophy ſince the expedition
'of *Alexander*. The traces of theſe mixtures are diſcernible.
'Thoſe of *Greek* origin moſt manifeſtly; and among them,
'thoſe of *Platoniſm* are ſo ſtrongly marked, that it is impoſ-
'ſible to miſtake them. This philoſophy was the very quint-
'eſſence of the theology and metaphyſics which *Plato*, and
'*Pythagoras* before him, had imported into *Greece*. It had
'been extracted by the intenſe heat of the warmeſt imagina-
'tion that ever *Greece* produced, and had contributed more
'than any other ſyſtem of paganiſm to turn theiſts into en-
'thuſiaſts, and to confirm that fondneſs for myſtery, without
'an air of which no doctrine could paſs for divine: what
'effect all theſe circumſtances had on *Chriſtianity*, and how
'they ſerved to raiſe an intricate, voluminous, and conten-
'tious ſcience on foundations of the greateſt ſimplicity and
'plainneſs, it may be worth while to examine more particu-
'larly, and in ſuch a detail as the nature of theſe eſſays,
'which are not deſigned to be treatiſes, and my confined
'knowledge of antiquity, permit. The extent of one and
'the other will be ſufficient, perhaps, for our purpoſe.'

After this his Lordſhip diſcourſes largely upon the unintelligibility of St. *Paul*'s goſpel, and endeavours to ſhew that where it is intelligible it is often abſurd, or profane, or trifling. The doctrine of paſſive obedience, which he ſuppoſes the apoſtle to teach, is produced as an inſtance of its being moſt intelligibly abſurd; that of abſolute predeſtination, which he likewiſe ſuppoſes the apoſtle to teach, of its being moſt intelligibly profane: the one, 'tis ſaid, is repugnant to common ſenſe; the other to all the ideas of God's moral perfections, and either of them would be ſufficient to ſhake the credit even of *Chriſt*'s goſpel, if they were contained in it. He likewiſe diſcourſes largely upon the theology of *Plato*, in order to ſhew

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the more fully and clearly on what original authority we reſt in matters of religion, and becauſe *Plato*'s works have been made, after the writings of St. *Paul*, a principal foundation of all that theology which has occaſioned ſo many diſputes in the world, and has rendered the *Chriſtian* religion obnoxious to the cavils of infidels, one of which cavils his Lordſhip undertakes to refute, by ſhewing that it is not religion, but theology, which has done all the miſchief complained of ſo loudly and ſo juſtly.

He goes on to enquire after the cauſes of that ſtrange multiplication of ſects, which have grown up from the apoſtolical age to this, among *Chriſtians*, and thinks that they are to be found in the metaphyſical madneſs of philoſophers mixing with the enthuſiaſm of the firſt *Chriſtians*, in the cabaliſtical practice of giving different ſenſes to the ſame paſſages of holy writ, in the uncertainty of tradition, and in the uſe that a diſtinct order of men has made, in every *Chriſtian* ſtate, of theſe and other circumſtances to acquire dominion over private conſciences. On the laſt of theſe cauſes he diſcourſes at great length, and with it concludes all he advances concerning authority in matters of religion: part of what he ſays is,

'That religion is neceſſary to ſtrengthen, and that it con-
'tributes to ſupport government cannot be denied, I think,
'without contradicting reaſon and experience both. This,
'adds he, ſome men have been extravagant enough to do
'directly: whilſt others, have contradicted reaſon and expe-
'rience, juſt as much, in a manner more likely to impoſe,
'and therefore more likely to do hurt, by propagating falſe
'conceptions of the Supreme Being, by perplexing the noti-
'ons of religion, and by aſſociating to it ſuch as are really
'diſtinct from it. From hence all the evil conſequences,
'that are imputed to religion, have flowed immediately: and
'it is neceſſary, therefore, in defence of it, to diſtinguiſh
'clearly between what is really religion, and what has been
'induſtriouſly, and is now habitually, confounded with it,
'and made to paſs for it.

'Civil obligations are impoſed by the laws of man; reli-
'gious obligations by thoſe of God; and as the authority of
'the legiſlator is far greater in one caſe than in the other,
'ſo is the ſanction of the law, eternal puniſhment in another
'life, inſtead of temporal pains and penalties in this. If it
'be ſaid, that beſides this difference, we are to conſider how
'much religion has a farther influence than civil government
'can have, becauſe the former reaches to the inward diſpoſi-

'tions of the heart and mind, whilſt the other goes no far-
'ther than to regulate outward conduct; I ſhall neither deny
'the propoſition, nor admit all the uſe that is made of it: but
'I ſhall conclude from thence, how neceſſary it is to the
'peace and welfare of mankind, that they be kept from jar-
'ring, which cannot be effectually prevented, unleſs the
'entire power of both remains in the ſame hands. As long
'as natural religion is alone concerned, this ſhould not ſeem
'ſo difficult; but when revealed religions are eſtabliſhed,
'the difficulty becomes almoſt inſuperable. The principles
'and duties of natural religion ariſe from the nature of things,
'and are diſcerned by the reaſon of man, according to that
'order which the author of all nature, and the giver of all
'reaſon, has eſtabliſhed in the human ſyſtem. From hence
'too would ariſe the inſtitutions of civil government, in a
'natural ſtate, if the minds of legiſlators were not corrupted
'previouſly by ſuperſtition. In theſe caſes, religion and civil
'government, ariſing from the ſame ſpring, their waters
'would be intermixed, they would run in one ſtream, and
'they might be eaſily confined to the ſame channel; if reve-
'lation did not introduce myſterious doctrines and rites,
'which it becomes ſoon a trade to teach and to celebrate.

'Neither nature, nor reaſon, could ever lead men to ima-
'gine two diſtinct and independant ſocieties in the ſame ſo-
'ciety. This imagination was broached by eccleſiaſtical am-
'bition; and when it was once broached, it was ſure to be pro-
'pagated by the ſelf-intereſt of a whole order of men in every
'country, and by the ſuperſtition of all the reſt. A reſpect
'for religion begot a reſpect for this order. The idea of re-
'ligion came to be aſſociated to that of church, or rather to
'be confounded with it, and church came to ſignify this order
'of men even excluſively. This church, this religious ſo-
'ciety, grew up in ſome countries to be the tyrant, in others
'to be the rival of the ſtate, on the authority of pretended re-
'velations among the heathens: and it is a melancholy truth,
'that the ſame monſtrous growth has been ſeen and felt, on
'the pretended authority of real revelations among *Chriſtians*.
'Such is the knavery and ſuch the folly of mankind, that no
'example, antient nor modern, pagan nor *Chriſtian*, can be
'produced of ſuch an order of men once eſtabliſhed that has
'not aimed at acquiring from their inſtitution, and that has
'not acquired, ſooner or later, immoderate wealth and ex-
'orbitant power.

'Few men are ſo little acquainted with the hiſtory of the
'*Chriſtian* world as not to know, that the wealth of this church

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'is equal, at leaſt in many countries, to that of the *Egyptian* 'church; that the influence of the antient could not be greater 'than that of the modern magi over all ranks of men; and 'that the biſhop of *Rome* has exerciſed, even over kings in 'many countries, a power which he claimed, in all, of the 'ſame nature with that of the *Ethiopian* church over kings 'of one country.

'A religious ſociety, by which is meaned, on this occa-'ſion, a clergy, is, or is not the creature of the ſtate. If 'the firſt, it follows, that this order, no more than others, 'which the ſtate has inſtituted for the maintenance of good 'government, can aſſume any rights, or exerciſe any pow-'ers, except ſuch as the ſtate has thought fit to attribute to it; 'and that the ſtate may, and ought to keep a conſtant con-'troul over it, not only to prevent uſurpations and abuſes, 'but to direct the public and private influence of the clergy, 'in a ſtrict conformity to the letter and ſpirit of that conſti-'tution, the ſervants of which, in a much truer ſenſe they 'are, than what they affect ſometimes to call themſelves, the 'ambaſſadors of God to other men. If the laſt is ſaid, if it 'is aſſerted, that the church is in any ſort independant on the 'ſtate, there ariſes from this pretenſion the greateſt abſurdity 'imaginable, that I mean of *Imperium in Imperio:* an em-'pire of divine in an empire of human inſtitution. It is in 'truth ſo expreſsly contained in the very terms of the aſſer-'tion, that none of the tedious ſophiſtical reaſonings, which 'have been employed for the purpoſe, can evade or diſ-'guiſe it.

'One of theſe I will mention, becauſe it has a certain air 'of plauſibility, that impoſes on many, and becauſe, if it 'cannot ſtand a ſhort and fair examination, as I think it 'cannot, the whole edifice of eccleſiaſtical independency and 'grandeur falls to the ground. It has been ſaid then, that 'religious and civil ſocieties are widely diſtinguiſhed by the 'diſtinct ends of their inſtitutions, which imply neceſſarily 'diſtinct powers and a mutual independency; that the end 'of one is the ſalvation of ſouls, and that of the other the 'ſecurity of temporal intereſts; that the ſtate puniſhes overt-'acts, and can puniſh nothing elſe, becauſe it can have 'cognizance of nothing that paſſes in the mind and does not 'break out into criminal actions; but that the church em-'ploying her influence to temper the paſſions, to regulate the 'inward diſpoſitions, and to prevent ſins as well as crimes, 'is that tribunal at which even intentions are to be tried, and

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'ſins, that do not ripen into crimes, nor immediately affect 'civil ſociety, are to be puniſhed.

'Now, in anſwer to all this we may deny, with truth and 'reaſon on our ſide, that the avowed ends of religious, and 'the real ends of civil ſocieties, are ſo diſtinct as to require 'diſtinct powers, and a mutual independency. The ſalva'tion of ſouls is not the immediate end of civil government: 'and I wiſh it was not rather the pretence than the end of ec'cleſiaſtical policy. But if to abſtain from evil, and to do 'good works, be means of ſalvation, the means of ſalvation 'are objects of civil government. It is the duty of princes 'and magiſtrates to promote a ſtrict obſervation of the law of 'nature, of private and public morality, and to make thoſe 'who live in ſubjection to them good men, in order to make 'them good citizens. For this purpoſe, the balance and 'the ſword are put into their hands, that they may meaſure 'out puniſhment to every one who injures the community, 'or does wrong to his neighbour; and a rigorous puniſhment 'of crimes, eſpecially if it be accompanied with rewards and 'encouragements to virtue, for both are entruſted to the ſame 'men; is the ſureſt way, not only to reform the outward be'haviour, but to create an habitual inward diſpoſition to the 'practice of religion.'

His Lordſhip goes on to ſhew the fallacy of what has been advanced on this ſubject by Mr. *W—n*, whom he treats in a very contemptuous and ungenteel manner, and then proceeds to obſerve how a claim to univerſal property was ſet on foot in favour of the faithful, that is of *Chriſtians*, not many centuries after *Chriſtianity* had been eſtabliſhed in the weſt, and how the biſhop of *Rome* claimed univerſal empire, not only over the religious, but over all civil ſocieties; painting, in ſtrong colours, as he goes along, the avarice and ambition of the clergy, and the ſtupid bigotry and implicit reſignation of the laity.

He likewiſe endeavours to point out the motives that influenced *Conſtantine* to embrace and eſtabliſh the *Chriſtian* religion, and ſhews how by means of it he was enabled the more effectually to purſue the great deſigns of his ambition. The political views of *Conſtantine*, in the eſtabliſhment of *Chriſtianity*, we are told were to attach the ſubjects of the empire more firmly to himſelf and his ſucceſſors, and the ſeveral nations that compoſed it, to one another, by the bonds of a religion common to all of them; to ſoften the ferocity of the armies; to reform the licentiouſneſs of the provinces, and by infuſing a ſpirit of moderation and ſubmiſſion to government,

ment; to extinguiſh thoſe principles of avarice and ambition, of injuſtice and violence, by which ſo many factions were formed, and the peace of the empire was ſo often and ſo fatally broken. But the admiſſion of a religious ſociety into the ſtate, in the manner in which *Conſtantine* admitted it, was the cauſe, his lordſhip thinks, of all the eccleſiaſtical and theological evils that have followed from his time to ours, and that are ſo falſely imputed to religion itſelf.

He goes on to ſhew, in a variety of particulars, what the effects have been of this eccleſiaſtical eſtabliſhment from *Conſtantine* to *Charles* the Great, and from *Charles* the Great down to our own age; but ſuch of our readers as are deſirous of knowing what he ſays, concerning the uſurpations of the religious on the civil ſociety, the abuſe of theology, and the abominable conſequences of this abuſe, we muſt refer to the eſſay itſelf, where they will meet with abundant ſatisfaction and entertainment.

[*To be concluded in our next.*]

R.

ART. II. *The Hiſtory of* Italy *from the year* 1490, *to* 1532, *written in* Italian *by* Franceſco Guicciardini, *a nobleman of* Florence. *Tranſlated into* Engliſh *by the Chevalier* Auſtin Parke Goddard. *Vol.* I.

THE *Reviews* for *May* and *June* comprized a ſhort account of the life of our noble author; as we are perſuaded that his hiſtory of a moſt intereſting period, a hiſtory not leſs remarkable for candour than elegance, cannot be deemed unworthy of notice, we ſhall now proceed to lay before our readers a ſummary view of this entertaining work.

After obſerving that *Italy* had at no time enjoyed ſo perfect a ſtate of proſperity and repoſe, as in and about the year 1490, *Guicciardini* acquaints us with the concurrent cauſes that had contributed to preſerve her in this flouriſhing condition.—Some attempts having been made by the *Venetians* to extend their dominions at the expence of their neighbours, and, as it was thought, to acquire the ſovereignty of *Italy*, induced *Ferdinando*, king of *Naples*, *Lodovicus Sforza*, who had uſurped the government of *Milan*, and the republic of *Florence*, to engage in a confederacy in the year 1480, to which the inferior powers of *Italy* acceded; the deſign of the contracting parties was to depreſs the power of the *Venetians*, who were ſuperior to any of the confederates ſeparately, but not able to cope with them when united. As this was an alliance of policy

rather than affection, it was far from cementing a ſincere and ſolid friendſhip among the confederates, who were mutually jealous of every meaſure that had the appearance of any tendency to add to the weight or power of one more than another; nevertheleſs, they unanimouſly concurred in their inclination for peace, partly from the ſame, partly from different motives.

Lorenzo de Medici, a citizen of *Florence*, eminent for his merit, and powerful by his alliance with Pope *Innocent* VIII. had the principal direction of the affairs of that republic; which he was ſenſible would be injured, as well as himſelf hurt, ſhould the balance of power then ſubſiſting in *Italy*, ſuffer any alteration, and was therefore ever watchful to prevent the moſt minute cauſe of ſtrife, or any miſunderſtanding among the allies.—*Ferdinando*, king of *Naples*, a prince of great ſagacity, but reputed ambitious, was in the ſame diſpoſition, and choſe to ſacrifice his private reſentments to the preſervation of the public peace; to which he was the more induced, from having perceived that he was not generally beloved by his ſubjects, and that there was among his barons a party attached to the old *French* intereſt, who, it was poſſible, would, in caſe of any rupture, invite them to invade his dominions: to which may alſo be added, his ſenſe of the neceſſity of his union with the other princes of *Italy*, to counterbalance the formidable power of the *Venetians*. *Lodovico Sforza*, tho' naturally of a turbulent and ambitious temper, was obliged to purſue the ſame meaſures; having, through the diſſoluteneſs of *Bona*, mother of *Giovanni Galeazzo Sforza*, obtained the tuition of the young prince, and thereby, in the courſe of his regency, by little and little, got into his poſſeſſion all the fortreſſes and treaſure of that country; he at length refuſed, under pretence of his nephew's incapacity, to reſign his office, and continued to govern (tho' his kinſman was above twenty years old, and had married the grand-daughter of *Ferdinando*) not as guardian, but as duke, yet without formally aſſuming the title: it appeared to him therefore much eaſier to continue his uſurped authority in a time of tranquillity, than amidſt the caſualties of war; and tho' he could not but be apprehenſive of *Ferdinando*'s reſentment, his dependance was upon the peaceable diſpoſition of *Lorenzo de Medici*, and his jealouſy of the king of *Naples*; nor was the *Venetian* power leſs dreadful to the ſovereigns of *Milan*, than to the other *Italian* princes.

Such were the ſituation of affairs, and the political ſyſtem of *Italy*, till the year 1492; when the deaths of *Lorenzo de Medici*,

Medici, and of Pope *Innocent* VIII. introduced great alterations, and laid the foundation of future calamities; the latter was ſucceeded in the papacy by *Roderigo Borgia*, who aſſumed the name of *Alexander* VI. a man whom all hiſtory ſpeaks ill of, and whom our author, tho' an *Italian*, characterizes as 'endowed with wonderful cunning, and extraordinary ſagacity; 'who had a ſurprizing genius in ſuggeſting expedients in the 'cabinet, an uncommon efficacy in perſuading, and in all 'matters of conſequence an incredible earneſtneſs and dexterity. But theſe qualities were abundantly overbalanced by 'his vices: for he was laſcivious, inſincere, ſhameleſs, diſſolute, without probity, inſatiably covetous, immoderately 'fond of dominion, barbarouſly cruel, and ardently ſolicitous, 'at any rate, to exalt his children, who were numerous, and 'amongſt them ſome (that he might not want inſtruments to 'execute his villainous deſigns) as bad as himſelf.'

Nor was the republick of *Florence* leſs unhappy in the ſucceſſor of *Lorenzo de Medici*; for *Piero*, the eldeſt of *Lorenzo*'s three ſons, was preferred to his father's dignities, without either years or underſtanding equal to ſo important a charge; inſtead of conſulting, as had been uſual, the principal citizens in caſes of emergency, he ſuffered himſelf to be wholly directed by *Virginio Orſiné*, to whom he was nearly related by marriage, and who was alſo allied to *Ferdinando*; by his perſuaſion *Piero* attached himſelf (tho' at firſt not openly) very cloſely to the intereſt of the king of *Naples*, and of his ſon *Alphonſo*, which gave umbrage to *Lodovico Sforza*, who was apprehenſive that in caſe *Ferdinando* ſhould think fit to break with him, he would thereby have the aſſiſtance of the *Florentines*; theſe ſuſpicions were ſtill further heightened by the vanity of *Piero*, and an incident that ſoon after happened convinced him of the truth of what he before only ſuſpected.

Franceſchetto Cibo, of *Genoa*, a natural ſon of *Innocent* VIII. was in poſſeſſion of ſome caſtles and forts near *Rome*. After the death of his father he retired to *Florence*, when *Piero* perſuaded him to ſell thoſe caſtles to *Virginio Orſini*, for forty thouſand crowns. *Ferdinando* was in the ſecret, and advanced the greateſt part of the purchaſe-money, from an opinion that it muſt be advantageous to him to have ſuch a man as *Virginio*, who was an officer in his army, maſter of ſuch ſtrong places near *Rome*; and having experienced the inclination and readineſs of former popes to diſturb the quiet of his kingdom, he thought it more eſpecially incumbent on him to endeavour to curb the papal power at that time, as he imagined *Lodovico Sforza* had too great an aſcendant over the pope's councils, by

means of his brother Cardinal *Aſcanio*, who was the principal inſtrument in raiſing *Alexander* to that dignity.

The pope was greatly irritated at this encroachment upon his authority, and declared revenge againſt *Ferdinando*, *Piero*, and *Virginio*: *Lodovico* uſed his utmoſt endeavours to encourage his reſentment; yet in the mean while, to avoid the neceſſity of coming to an open rupture, he preſſed *Ferdinando* to contrive means of appeaſing *Alexander* in regard to the caſtles, hinting at the fatal conſequences that might otherwiſe enſue: nor were his moſt earneſt perſuaſions wanting to prevail on *Piero* to deſert his friendſhip with *Ferdinando*. Nevertheleſs, theſe remonſtrances were far from producing their intended effect; wherefore *Lodovico*, finding all his efforts fruſtrated, and that he was like to be deprived of the friendſhip of the ſtate of *Florence*, which had ever been his chief dependence, began to think it neceſſary to take other meaſures for his ſafety. To this he was the rather determined from an aſſurance, that the *Arragonians* * were deſirous of removing him from the government of *Milan*, and the knowledge that his people were not only exaſperated at the unuſual taxes he had raiſed, but deteſted him for his treatment of *Giovanni Galeazzo*, of whom they were paſſionately fond; his dangerous ſituation therefore induced him to ſeek for new alliances, and as he knew the pope was enraged at *Ferdinando*, and the *Venetians* diſſatisfied at the former confederacy, he reſolved to apply to thoſe powers to enter into a league with him. The king of *Naples* having declined a propoſal made to him for marrying his natural daughter to one of the ſons of *Alexander*, (whoſe paſſion for the exaltation of his family would have got the better of his reſentment) facilitated his ſucceſs, and *Lodovico*'s indefatigable intreaties with the reſpective members of the *Venetian* ſenate, prevailed at length with both the pope and the republic of *Venice*, to agree to *Lodovico*'s propoſal; and accordingly a confederacy was formed in *April* 1493, between them and *Giovanni Galeazzo*, whoſe name was made uſe of in all public tranſactions, wherein it was particularly ſtipulated, that *Lodovico* ſhould be ſupported in the regency of *Milan*.

But *Lodovico* thinking this treaty not a ſufficient ſecurity for himſelf, at laſt reſolved on inviting *Charles* VIII. king of *France*, into *Italy*, that with their united forces they might invade the kingdom of *Naples*, to which the houſe of *Anjou* had

* The firſt of the then reigning race of *Neapolitan* kings, was king of *Arragon*, whence his deſcendants were called *Arragonians*; as thoſe of the *French* were termed *Anjouins*.

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a fair claim; which ſcheme he alſo prevailed on the pope to embrace, under an opinion that there was no other way left for him either to be revenged of *Ferdinando*, or of procuring ſuitable preferments for his children.

The king of *Naples* was not negligent in providing meaſures to defend himſelf againſt, or to break this confederacy; to this purpoſe he ſincerely ſet himſelf to work to procure a reconciliation with *Alexander*, in which he at laſt ſucceeded; tho' in his attempt upon *Lodovico*, (who very artfully ſoothed the allies, ſometimes making them believe, he never intended to favour a *French* invaſion) he was diſappointed; nor was it long before the good intelligence between the pope and *Ferdinando* viſibly declined.

Numberleſs were the intrigues of the principal powers in *Italy*, for the attainment of their reſpective purpoſes, and mutual were their jealouſies of each other; in this ſtate of confuſion began the year 1494, in the beginning of which *Charles* ordered the *Neapolitan* ambaſſadors, as miniſters of an enemy, to quit the kingdom.

About the ſame time died *Ferdinando*, king of *Naples*, whoſe death was generally eſteemed a conſiderable loſs to the common cauſe: he was ſucceeded by *Alphonſo*, his ſon, who upon his firſt coming to the crown ſent ambaſſadors to the pope, and by making great conceſſions to him, and promiſing to provide amply for his three ſons, obtained an alliance with him for the defence of their reſpective dominions.—He alſo endeavoured to treat with *Lodovico*, and offered a compliance with the ſame terms that had been propoſed by his father; but *Sforza* continued to act the ſame part he had before done with *Ferdinando*, by amuſing *Alphonſo* with fallacious hopes, and at the ſame time inſtigating the king of *France* to haſten his march.—Negotiations were alſo ſet on foot by the pope and *Alphonſo*, with other powers, for aſſiſtance, but with various ſucceſs.

In the mean while *Charles* diſpatched an embaſſy into *Italy*, to engage the *Italian* ſtates in his favour; the republic of *Florence* and the holy ſee were particularly applied to: of the former was aſked an alliance, or that at leaſt they would agree to give a free paſſage through their territories to the *French* army; and of the latter they were to demand the inveſtiture of the kingdom of *Naples* for *Charles*, as his indubitable right; but from both they received evaſive and diſſatisfactory anſwers, inſomuch that the *Florentine* ambaſſadors were immediately ordered to quit *France*.

Military preparations were now purſued with great earneſtneſs on all hands; *Genoa* was an object that equally attracted

the attention of both parties; an attempt was made upon that city by *Alphonſo*, which was render'd abortive by the vigilance of *Lodovico*; and on the 9th of *September Charles* arrived at *Aſti*. The character and deſcription of this prince, is too remarkable to be paſſed over unnoticed: 'he was,' according to our author, 'from his youth, of a weak, infirm conſtitution; 'ſhort and ugly; had indeed ſome ſprightlineſs in his eyes, 'but his limbs were ſo diſproportioned, that he had rather the 'appearance of a monſter than a man. He was not only ex-'ceedingly illiterate, but hardly knew the names of the letters: 'a ſoul aſpiring after dominion, but no ways capable of it. 'He was ever impoſed on by his courtiers; with whom he 'knew not how to preſerve either majeſty or authority. In-'dolent in every thing that required trouble; and what he un-'dertook was conducted with little prudence or judgment: 'if he had any thing in him commendable, it was farther re-'moved from virtue than vice: for he had an inclination for 'glory, but then he acted raſhly and without counſel. He 'was liberal, but profuſely ſo, without meaſure or diſtinction; 'ſteady, ſometimes, in his reſolutions, but more through 'obſtinacy than firmneſs; and what was in him called good-'neſs, deſerved rather the name of puſillanimity.'—To ſuch a a king, the avarice of our *Henry* VII. ſacrificed the dutchy of *Bretagne*; and to him were owing the long ſeries of calamities that for ſeveral years afflicted *Italy*.—The day of his arrival at *Aſti* he was welcomed with the news of a victory gained by his forces under the duke of *Orleans*, at *Rapalle*, whereby *Genoa* was effectually ſecured to him; and the enemy's general, *Federigo*, ſo diſheartened, that he retired with his fleet to *Leghorn*, to recruit.

Lodovico Sforza and *Hercole*, duke of *Ferrara*, met the king at *Aſti*; when, after ſome conferences, it was reſolved, without loſs of time, to march forward with the army; but *Charles* being ſeized with the ſmall-pox, was detained here a whole month, contrary to the inclinations of *Lodovico*, who had advanced a large ſum of money, purpoſely to prevent the army's wintering in his dominions: in the mean time there arrived at *Genoa* from *Marſeilles*, a great quantity of field-pieces and battering cannon, ſuch as *Italy* had hitherto been a ſtranger to.

During theſe tranſactions in favour of the *French*, the *Aragonians* were not idle; a conſiderable army had been raiſed, and the command of it given to *Ferdinando*, duke of *Calabria*, eldeſt ſon of *Alphonſo*, king of *Naples*. Theſe forces for ſome time maintained a ſuperiority, till freſh diſturbances happening in the neighbourhood of *Rome*, the pope found himſelf under

under a neceſſity of recalling part of his troops; whereby the duke's power was weakened, while, on the contrary, that of the enemy was increaſing daily.—Both armies, in their turn, ſhewed reſolution; but this was when one thought the other inferior: but now their forces were nearly equal, neither cared to engage; ſo that, what rarely happens, the ſame conduct pleaſed both parties: the *French* thought they had gained their ends, if they prevented the *Neapolitans* from advancing into *Lombardy*; and *Alphonſo* thought it no ſmall advantage, if he retarded the *French* all the winter from entering his kingdom; wherefore he gave ſtrict orders to his commanders not to hazard a battle, the loſs of which would in all probability be fatal to *Naples*.

But theſe precautions could not ſecure *Alphonſo*; for *Charles*, as ſoon as his ſtrength permitted, marched his army to *Pavia*, and lodged in the caſtle, where *Giovanni*, duke of *Milan*, lay dangerouſly ill, and ſoon after died, not without a ſuſpicion of his having been poiſoned by the direction of his uncle *Lodovico*, who thereupon, by his intrigues, procured the ducal dignity to be conferred on himſelf, to the prejudice of the ſon of the deceaſed duke.—From *Pavia* the king went to *Piacenza*, where he ſtaid ſome days, uncertain whether to proceed further or not; want of money, the tardineſs of the *Italians* in joining him, and a jealouſy of *Lodovico*, made him doubtful of his ſucceſs: however, it was at laſt reſolved to go on, and after ſome debates their rout was ſettled through *Tuſcany*.

The commonalty in general, and many of the better ſort in *Florence*, were againſt diſobliging the king of *France*; nevertheleſs, *Piero de Medici*, who, as is before obſerved, had ſucceeded to his father's power in that ſtate, and had cloſely attached himſelf to the *Arragonian* intereſt, by a ſecret convention, unknown to his republic, engaged with *Alphonſo* and *Alexander* to act againſt the *French*. In conſequence whereof he at firſt only gave orders that the *Neapolitan* fleet ſhould be permitted to anchor and take in proviſion at *Leghorn*, or any other *Florentine* port; but ſoon after he directed ſome *Florentine* regiments and artillery, to join *Ferdinando*'s army. When *Charles* firſt came to *Aſti*, he had again ſent an ambaſſador to the *Florentines*, with ſeveral advantageous offers, if they would grant him a paſſage through their dominions, and abſtain from aſſiſting *Alphonſo*; at the ſame time threatning them with his reſentment, in caſe of a refuſal.

Tho' the *Florentines* did not return an abſolutely negative anſwer to theſe propoſals, yet their reply was ſo far evaſive, as to give *Charles* great offence, and was one motive for his de-

termining his rout through *Tuſcany*; to which he was farther inſtigated by *Lorenzo* and *Giovanni de Medici*, two eminent citizens of *Florence*, who having been for ſome time confined to their country-houſes for a conſpiracy againſt *Piero*, had eſcaped from thence, and preſented themſelves to the king the day he left *Piacenza*, deſiring him to march towards *Florence*, where he might be aſſured of a ready reception from the people, as well on account of their natural affection to the houſe of *France*, as from their hatred of *Piero*.

The *French* army, according to the aforementioned reſolution, purſued their march; in the courſe of which they aſſaulted *Fivizano*, which town was taken and plundered, the garriſon, with many of the inhabitants, being put to the ſword. Maſſacres of this kind being new to them, amazed and terrified the *Italians*, who had been long accuſtomed to ſee their wars carried on with only pomp and magnificence, which gave their army rather an appearance of grandeur than of terror and danger.

The *Florentines* ſeemed to be reſolved to oppoſe the *French* forces, and had fixed upon *Sarzana* to be the ſcene of their principal efforts: this place and its neighbouring fort, *Sarzanello* were judged, from their ſtrength and ſituation, capable of making a length of reſiſtance, and would in all probability have conſiderably embarraſſed the king's affairs, had they not been relieved by an unexpected accident.

Piero de Medici found the citizens of *Florence* were generally diſſatisfied with his conduct, particularly with his having involved them in theſe difficulties; at the ſame time he was convinced, that he could not depend either on the pope or the king of *Naples* for aſſiſtance; wherefore he took a ſudden reſolution, to ſeek among his enemies that ſafety he feared was not to be met with among his friends.—To this purpoſe he went and offered himſelf in perſon to *Charles*, and ſubmitted at once to every demand: he agreed, that *Sarzana*, *Sarzanello*, and *Pietra Santa*, which were the keys of the *Florentine* dominions, with the citadels of *Piſa* and *Livorno* (*Leghorn*), places of the utmoſt importance to the ſtate, ſhould be delivered to the king; who ſigned an agreement to reſtore them, when he ſhould be poſſeſſed of the kingdom of *Naples*; beſides which he engaged that the *Florentines* ſhould lend his majeſty two hundred thouſand ducats, upon which terms they ſhould be admitted into his alliance, and be under his protection. The former part of this agreement was immediately carried into execution, the places ſpecified were forthwith put into his hands;

hands; but what related to the money was to be ratified at *Florence*, when *Charles* came thither.

The news of theſe conceſſions incenſed the *Florentines* to the utmoſt degree: they were ſenſible that the republic was unable to defend *Piſa* and *Livorno*, nor could they hope, that the king would recede from any part of the treaty; yet to ſeparate the counſels of the government from thoſe of *Piero*, they immediately ſent ambaſſadors to *Charles*, chuſing the moſt diſaffected to the *Medici*. *Piero* being informed of what paſſed in *Florence*, took leave of the king, under pretence of ſettling the performance of what he had agreed to: he was apprehenſive of a revolution, and was in hopes, by his preſence, to have prevented it; but he was greatly diſappointed, for the day after his arrival, *Nov.* 9. he was not only forbid entering the palace appointed for the reſidence of the chief magiſtrate, but was alſo, with his two brothers, declared a rebel, and obliged to make a precipitate flight to *Bologna*.

From *Sarzana Charles* moved to *Piſa*, at the ſame time *Lodovico* returned to *Milan*, having firſt, for a ſum of money, obtained the inveſtiture of *Genoa* to himſelf and his deſcendants: notwithſtanding which, he departed diſſatisfied, for having been refuſed to put a garriſon of his own into *Pietra Santa* and *Sarzano*, as this denial might obſtruct his becoming maſter of *Piſa*, which had always engaged his particular attention.

On the ſame day the revolution was brought about at *Florence*, while the king was at *Piſa*, the inhabitants of that city aſſembled in a tumultuous manner, and intreated his majeſty to reſtore them to their liberty, which had been uſurped by the *Florentines*; to which requeſt *Charles* inconſiderately replied, tho' contrary to his agreement at *Sarzana*, that they ſhould be redreſſed. On which the people immediately took up arms and pulled down the *Florentine* ſtandards, and cried out *Liberty!* The king hardly knowing what he had promiſed, ordered the *Florentine* magiſtrates to remain, and exerciſe their functions, and at the ſame time gave the old caſtle to the cuſtody of the *Piſans*, but kept for himſelf the new citadel, which was of much more importance.

From *Piſa*, *Charles* proceeded towards *Florence*, having ordered his troops to join him, that he might ſtrike the more terror in that city at his entry; which he made with great magnificence, appearing with all the enſigns of a conqueror: and in the treaty, which was immediately begun, he peremptorily required the entire dominion of *Florence*; alledging, that by coming into the city in that armed manner, he was le-

legally poſſeſſed of it, according to the rules of war practiſed by the *French*: and tho' he afterwards gave up this point of abſolute ſovereignty, yet he ſtill inſiſted on his being permitted the exerciſe of a judicial authority, and perſevered in his exorbitant demands of money: nevertheleſs, the republic was reſolved not to give the immenſe ſums he required, nor to part with the leaſt of their privileges, by allowing him any ſort of juriſdiction.

Theſe difficulties, which were thought inſurmountable, without having recourſe to arms, were at laſt compoſed by the reſolution of one of the *Florentine* negotiators, named *Piero Capponi*; who one day, at a conference at the royal ſecretary's, reading the extravagant articles poſitively inſiſted on, got up, and furiouſly ſnatching the paper from the ſecretary, tore it in pieces in the king's preſence; adding, with vehemence, 'Since your demands are ſo unjuſt, you may ſound 'your trumpet, we will ring our bell;' and immediately quitted the room, followed by his companions.

This behaviour had a happy effect, for the *French* imagined he would not have ventured to ſpeak ſo boldly, without being certain that his republic was in a condition to ſupport what he had advanced: wherefore the *Florentine* deputies were civily intreated to return, and terms agreed on; which we ſhall inſert, as the obſervance or breach of them influenced many of the ſubſequent tranſactions.—'That, all injuries forgot, the 'city of *Florence* ſhould be a friend, confederate, and under 'the perpetual protection of the crown of *France*: that for 'the king's ſecurity, *Piſa* and *Livorno* ſhould be left in his 'majeſty's hands, but reſtored without any coſts, as ſoon as 'the expedition to the kingdom of *Naples* was over; and it 'was explained, that it ſhould be underſtood to be over, when-'ever the *French* were in the poſſeſſion of the city of *Naples*; 'or that the king's pretenſions ſhould be amicably ſettled by 'a peace, or a truce of two years; or when, on any pretence 'whatever, his majeſty ſhould quit *Italy*, and return to *France*: 'that the preſent governors ſhould now take an oath to reſtore 'them, whenever any of the abovementioned caſes ſhould 'happen: that in the mean time the dominion, juriſdiction, 'and revenues of the ſaid towns ſhould belong to the *Floren-'tines*: the ſame conditions to be obſerved for *Pietra Santa*, '*Sarzana*, and *Sarzanello*: that it ſhould be left to the king 'to decide the claims the *Genoeſe* had to theſe laſt places; but 'ſhould he not decree them to the *Genoeſe* before any of the 'aforementioned caſes happened, he ſhould then reſtore them 'to their republic: that the king might leave in *Florence* two

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'ambaſſadors, without whoſe preſence nothing ſhould be treated on concerning this expedition, nor ſhould they without his permiſſion make a general of their forces: that excepting the abovementioned places, all other towns ſhould be reſtored immediately, and they permitted to recover, by force of arms, ſuch as ſhould perſiſt in their rebellion: that within a fortnight they pay his majeſty 50,000 ducats, 40,000 more in *March*, and 30,000 in *June*: the rebellion in *Piſa*, and all other miſdemeanors committed ſince, ſhould be forgiven: that *Piero de Medici* and his two brothers' attainder ſhould be reverſed, and their effects reſtored, on condition that *Piero* ſhould not approach within a hundred miles of the borders of the republic, nor his brothers within a hundred miles of the city of *Florence*.'

Matters being thus ſettled at *Florence*, *Charles* directed his march towards *Rome*, taking *Siena* in his way, where he left a garriſon. The approach of the *French* army greatly alarmed the pope, whoſe counſels were irreſolute, ſometimes determined to oppoſe, and at other times betraying an inclination to ſubmit; either meaſure ſeemed equally dangerous; the allies daily deſerted each other, and the army was weakened, inſomuch that an oppoſition ſeemed fruitleſs; and a conſciouſneſs of the flagitious means whereby he aſcended to the papacy, and of his infamous abuſe of that power, made him fearful of truſting himſelf wholly to the king's diſpoſal. However, after many unſucceſsful endeavours to divert *Charles* from coming to *Rome*, and to get *Alphonſo* included in a treaty, he at laſt found himſelf neceſſitated to order the duke of *Calabria* and his army to quit that city, having firſt obtained a paſſport from the king of *France*, that he might retire in ſafety out of the eccleſiaſtical ſtate, wherein he had continued hitherto for its defence. But *Ferdinando*, refuſing the paſs with contempt, marched through the gate of St. *Sebaſtian*, the laſt day of the year, at the ſame inſtant the *French* army entered the gate *Del Populo*, with the king at their head, in the ſame manner as at *Florence*.

Alexander, timid and fluctuating, retreated with a few cardinals to the caſtle of St. *Angelo*; where at length he was prevailed on to conclude a treaty, in which, among other matters, it was ſtipulated, that the caſtles of *Civita Vecchia*, *Terracina*, and *Spoletti*, (the laſt of which was never given up) ſhould be conſigned to the king; but reſtored on the reduction of *Naples*, and that the pope ſhould inſtantly give him the inveſtiture of that kingdom.

Charles

Charles remained at *Rome* about a month, during which time, his troops were continually making incurſions into the kingdom of *Naples*; where many places readily declared for him, and others were eaſily reduced: the behaviour of the preſent king, as well as his predeceſſor, had greatly alienated the hearts of their ſubjects from them; the *Anjouin* faction were powerful, and there was a general diſſaffection to the reigning monarch.

Alphonſo was ſeized with ſuch a pannic, that he determined to abandon his ſovereignty, in hopes thereby to ſecure it to his ſon, who had the general eſteem of the people; and *Ferdinando* was accordingly inſtalled with the uſual ſolemnity, tho' not with the accuſtomed rejoicings. He had at this time a conſiderable army, with which he propoſed making a ſtand at St. *Germano*, a ſtraight that may be properly reckoned one of the keys of *Naples*; but no ſooner did they hear of the approach of the *French* troops, than they quitted this advantageous ſituation. Being betrayed at *Capua*, a place till then faithful to the *Arragonian* intereſt, he was fully perſuaded the reſt of the kingdom would ſoon follow the example of that city; nor was he miſtaken: wherefore finding it to no purpoſe to oppoſe ſuch an impetuous torrent of adverſe fortune, he ſummoned the nobles and others together in the ſquare before his palace of caſtle *Nuovo*, and took leave of them in a moſt pathetic manner.

Thus did *Charles* get the poſſeſſion of this very conſiderable kingdom almoſt without oppoſition; to uſe our author's words, 'he conquered before he ſaw, and with ſo much eaſe, that in his 'whole march he was under no neceſſity of forming a camp or 'breaking a lance.' This revolution puts a period to the firſt book of our hiſtory.

The countenance ſhewn to the complaints of the *Piſans* againſt the *Florentines*, by the king of *France*, encouraged the former, after having re-eſtabliſhed the liberty of their city, to endeavour the recovery of the reſt of their ſtate; in which they were covertly aſſiſted by the duke of *Milan*, who flattered himſelf with the eaſier attainment of what he had long wiſhed for, to make himſelf maſter of *Piſa*, by detaching it from the dominion of the ſtate of *Florence*. The republics of *Siena* and *Lucca*, and the *Genoeſe*, at the private inſtigation of *Lodovico*, ſent aſſiſtance to the *Piſans*, who eaſily re poſſeſſed themſelves of their other towns, which readily followed the example of the capital, without any oppoſition from the *Florentines*; the latter depending on the king to adjuſt every thing according to the treaty ſubſiſting between them. But when they found he

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put them off with trifling excuſes, they ſent troops, which either by compoſition or force, retook the greateſt part of the revolted territories.

Charles was not in reality ſorry for this revolt, tho' he declined explaining his ſentiments publickly; to avoid which, and that he might keep both parties in ſuſpence, before he left *Rome*, he had ordered the *Florentine* ambaſſadors to come to him, and in his preſence hear what the *Piſans* had to alledge in vindication of their conduct. After hearing the allegations on both ſides, the king manifeſted his inclination to favour the *Piſans*, by propoſing that there ſhould be either a ſuſpenſion of arms, till he had ſubdued *Naples*, or that the *Piſan* territories ſhould be put into his hands, till that time, when he engaged religiouſly to execute all he had ſtipulated. But the *Florentines* thinking they had good reaſon to diſtruſt the king, refuſed both theſe expedients, and inſiſted on the immediate performance of his word.

Charles's want of money induced him to a ſeeming compliance; the cardinal of St. *Malo* was ſent to *Florence* under the colour of ſeeing his orders executed; and the *Florentines*, tho' ſenſible of an intended deception, made no ſcruple of advancing 40,000 ducats, the time of payment being near expired. The cardinal having received the money, went to *Piſa*, under pretence of putting them in poſſeſſion of that town; but returned without making any other alteration, than augmenting the *French* garriſon in the new citadel, and would have placed troops in the old caſtle, had the *Piſans* given him leave.

The courage of the *Piſans* increaſed with their ſtrength, and *Lodovico* miſſed no opportunity of embarraſſing the *Florentines*; who, excluſive of the war, were divided among themſelves about ſettling their form of government, which after ſeveral debates was finally determined, ſhould conſiſt of a council formed of all ſuch citizens, as were, according to the antient laws, qualified to participate of the adminiſtration.

In the mean while, *Charles*, after the acquiſition of *Naples*, applied himſelf to the reduction of the forts that had not ſubmitted, and of the remainder of the kingdom. The treachery of ſome garriſons, and the weakneſs of others, greatly facilitated his conqueſts, inſomuch that within a few days he found himſelf maſter of the whole, except the iſle of *Iſchia*, the citadels of *Brindiſi* and *Gallipoli*, in the province of *Puglia*; and in *Calabria*, the citadel of *Reggio*. The rapidity of the *French* conqueſts rendered them not only terrible to their enemies, but formidable to their friends, as well as to thoſe who had obſerved a neutrality; *Lodovico*'s ambition being ſatisfied,

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he began to fear the immediate ſlavery of himſelf, and of all the *Italian* ſtates: the *Venetians* were no leſs apprehenſive of danger; in the month of *April* 1495, a confederacy was formed between the pope, the emperor, the ſovereigns of *Spain*, the *Venetians*, and the duke of *Milan*. 'By the articles which 'were publiſhed, it appeared that the only intent of the league 'was to protect each other's dominions, and all princes were 'invited to accede to it. But as they were unanimous that '*Charles* ſhould not keep poſſeſſion of the kingdom of *Naples*, 'it was ſtipulated in the ſecret articles, that the *Spaniards* 'who were in *Sicily* ſhould aſſiſt *Ferdinando*, in order to reinſtate him, which, as was apprehended, might be effected 'with eaſe, the inhabitants of *Calabria* having already invited 'him to come over: that the *Venetians* ſhould at the ſame 'time attack the maritime coaſts of the kingdom with their 'fleet: that the duke of *Milan*, to prevent freſh ſuccours from '*France*, ſhould poſſeſs himſelf of *Aſti*, where the duke of 'Orleans reſided with a few troops; and the emperor and the 'king of *Spain* ſhould be allowed by the other confederates 'a certain ſum of money, the better to enable them to undertake this war. All the *Italian* potentates, but particularly 'the *Florentines* and the duke of *Ferrara*, were ſolicited to join 'the alliance.'

The duke of *Ferrara* refuſed to act offenſively againſt the *French*, and profeſſed his deſign of remaining neuter; but at the ſame time permitted his ſon to go with ſome troops into the ſervice of the duke of *Milan*. But the *Florentines* were determined not to hearken to the propoſals of the confederates, as well becauſe they were unwilling to riſque the king's diſpleaſure, and had ſome hopes of procuring the reſtoration of their towns, as from diffidence in the allies; being ſatisfied they were hated by the *Venetians*, and were convinced that *Ludovico* aſpired to the ſovereignty of *Piſa*.

During theſe proceedings *Ferdinando*, who by a remarkable inſtance of reſolution had poſſeſſed himſelf of the caſtle of *Iſchia*, found it neceſſary to withdraw from thence upon the approach of ſome *French* forces that were ſent from *Naples*: he left the care of this citadel to *Inico Devalo*, who as well as his brother *Alfonſo*, like uncorrupt officers, had retired into *Sicily*, with ſixteen ill-armed gallies he had taken with him from *Naples*, to be at hand, in order to aſſiſt any attempt that ſhould be made in his prince's favour.

Charles had reſolved, on his return to *France*, previous to the forming the abovementioned confederacy, the articles of which being communicated to him, determined him to haſten his

his departure; nevertheleſs, the diſpoſition of his army retarded, for ſome time, his deſign, as it was neceſſary to leave ſome troops for the ſecurity of his new acquiſitions; and it was equally requiſite to be provided with a ſufficient force to defend his perſon againſt any attempts of the allied army, through which they muſt march in their way to *Aſti*. The proviſion made for the former of theſe purpoſes was but indifferent, the latter appearing to the king of much more importance.

But theſe matters did not make *Charles* forgetful of the affairs of *Piſa*, as he had many reaſons for having that city in his power; wherefore, as it was poſſible that the citadel of that town might be endangered by the new alliance, on the return of the *Piſan* ambaſſadors he ſent a body of ſix hundred *French* infantry. They, for a ſum of money, and in hopes of booty, were eaſily prevailed on, without orders, to aſſiſt the *Piſans* in their undertaking againſt the *Florentines*, who made heavy complaints thereon to the king; but received no other relief, than a promiſe that their grievances ſhould be redreſſed on his return.

Charles not having yet aſſumed the royal enſigns, a few days before his departure, was crowned in the cathedral, and received the oaths of allegiance. On the 20th of *May* he left *Naples* with a conſiderable army, and directed his courſe towards *Rome*; before which he had made ſome overtures to the pope, and particularly demanded the inveſtiture of the kingdom of *Naples*, which *Alexander* had hitherto evaded conferring on him; and that if his holineſs had reaſons not to declare in his favour, he would not at leaſt join his enemies, but admit him into *Rome* as a friend. The pope for ſome time heſitated in what manner to act; at laſt his fears prevailed over every other conſideration, and induced him to quit *Rome* and retire to *Perugia*, upon the approach of the king, who very quietly entered; and notwithſtanding theſe provocations, gave up the citadels of *Civita Vecchia* and *Terracina*, reſerving only *Oſtia*, which he put under the care of the Cardinal St. *Piero in Vincola*: he then marched through the eccleſiaſtical dominions, as through a friendly country, without committing any hoſtilities, except at *Toſcanella*, where the van of his army had been refuſed admiſſion.

From hence he proceeded to *Siena*, where he ſtaid ſix days, during which time a conſultation was held, concerning the ſo often promiſed reſtitution of the caſtles to the *Florentines*. To obtain them, they offered the payment of 30,000 ducats, which were due by agreement; alſo to lend him 70,000 more, and to ſend their general with ſome troops to eſcorte him to *Aſti*.

It was thought amazing, that propoſals ſo advantageous to the king, more eſpecially in his preſent ſituation, ſhould not be accepted; but by the intervention of ſome, even of the moſt unexperienced of the king's officers, led by ſelf-intereſted views, prevailed to have theſe offers refuſed here, as well as afterwards at *Piſa*, whither the army marched next.

In the mean while the allies were not dormant; *Lodovico* had received from the emperor, with great ſolemnity, the inveſtiture of the dutchy of *Milan*, paid homage in public to his ambaſſadors, and taken the oath of fidelity. Preparations, offenſive and defenſive, were briſkly carried on by the duke and the *Venetians*, as well to obſtruct the king's return into *France*, as to ſecure the dutchy of *Milan*, through which he was to paſs. Conſiderable levies of men were raiſed at their joint and ſeparate expence, and they had prevailed on *Giovanni Bentivoglio* to accept a ſalary, on his obliging the city of *Bologna* to declare for the league. Elate with this flattering proſpect, *Lodovico* ſent an arrogant meſſage to the duke of *Orleans*, ordering him not to permit any more *French* troops to come into *Italy*; to ſend back thoſe he had with him; and to put *Aſti* into the hands of *Galeazzo di ſan Severino*, who commanded a body of troops he had ſent to undertake the ſiege of that city.

The duke of *Orleans* treated this meſſage with contempt; upon the firſt news of the *Italian* league, he had fortified *Aſti*, and had obtained a ſupply of troops from *France*, whereby he was enabled to act offenſively againſt the allies; and accordingly he took the town and caſtle of *Guelfinara*, and obliged the *Milaneſe* general, *San Severino*, to retire with his army to *Anon*, a town of the *Milaneſe*, where he remained without hopes of attacking, but alſo without fear of being attacked. *Novara* was likewiſe betrayed to the duke of *Orleans* by two gentlemen who had been diſobliged by *Lodovico*; from hence the *French* cavalry made continual excurſions round the neighbourhood; and the *Milaneſe*, upon hearing of *Novara*'s being in the hands of the enemy, ſeemed very inclinable to revolt: however, ſome conceſſions made on the part of the duke of *Milan*, ſecured his ſubjects in their allegiance, and his affairs began to have a fairer aſpect; his army increaſed daily both in horſe and foot; the *Venetians* having permitted him to recal moſt of the troops he had in the *Parmeſan*, and alſo ſent him four hundred of their *Stradiotti*. Hereby the *French* in the *Milaneſe* were prevented from advancing, and *San Severino*, ſuperior now in ſtrength, offered battle in his turn, which the duke of *Orleans* refuſed, and retired to *Novara*.

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The news of the rebellion at *Novara* expedited the king of *France*'s march, who, with his army, paſſed the mountain, and encamped at *Fornaoro*, near which place lay alſo the confederate forces under the command of *Franciſco Gonzago*, marquis of *Mantua*. Both armies were for ſome time irreſolute whether they ſhould riſque an engagement; but after many debates it was reſolved by the allies to attack the enemy, if they advanced; in conſequence of which determination was fought a famous battle between the *French* and *Italians* on the *Taro*, memorable for its being the firſt that, after a long ſeries of years had been fought in *Italy*, with ſlaughter and bloodſhed. The loſs of the *French* did not exceed two hundred men, but that of the *Italians* was above three thouſand; nevertheleſs each ſide claimed the victory; the *Italians*, becauſe their camp and carriages were ſafe, while thoſe of the *French* were rifled, and, amongſt other things, the king's tent carried off; the *French*, on account of the great diſproportion of the ſlain, of their driving the enemy on the other ſide of the river, and becauſe their paſſage was no longer obſtructed, which was all they contended for; and which they accordingly effected, without loſs of men, or any other damage, arriving in about eight days under the walls of *Aſti*, which town *Charles* entered, and encamped his army in the neighbourhood, with a view of augmenting it, and remaining in *Italy*, till he had ſecured *Novara*.

All this while, the commotions in *Naples* were no leſs intereſting than thoſe in *Lombardy*, tho' attended with greater viciſſitude. The levity, pride, and inſolence from the *French* had greatly ſunk their credit with the *Neapolitans*; who began to regret the change of their governors, and to compaſſionate *Ferdinando*, whoſe virtues they eſteemed, and whoſe courage gave them great expectations; this, and their natural inconſtancy, prevailed with them to transfer their affections from the *French* to the *Arragonians*. Before *Charles*'s departure *Ferdinando* had left *Sicily*, and was landed in *Calabria*, with ſome *Spaniſh* ſoldiers; many of the inhabitants of thoſe diſtricts immediately offered him their ſervices, whereby he eaſily made himſelf maſter of the city of *Reggio*, the caſtle having always held out for him: after which he attended to the recovering the remainder of that province, and was in many of his attempts ſucceſsful; till meeting with the *French* army under the command of *Obigni*, to whom the government of *Calabria* had been given, an engagement enſued, wherein the *Arragonian* forces, conſiſting chiefly of new-raiſed levies, were entirely defeated, and *Ferdinando* obliged to fly to *Palma*, where he

mbarked and went to *Meſſina*; not ſo much dejected by this diſappointment but that he reſolved to try fortune once more. He was convinced of the affection of the city of *Naples*, and the diſpoſition of the whole kingdom to revolt: wherefore, not to give his friends time to cool, on account of his expedition to *Calabria*, with great ſpeed he got together a fleet compoſed of ſixty ſhips of the line and twenty ſmaller, tho' but indifferently furniſhed with ſea or land-men; with theſe he ſet ſail from *Meſſina*, and was well received by the inhabitants along the coaſt, who, as ſoon as he came in ſight, erected his ſtandard. He continued his courſe to *Naples*, before which city he ſtaid two days, expecting a revolution; nor would he have been diſappointed, but for the vigilance of the *French*: after the third day, deſpairing of any change, he put to ſea again for *Iſchia*; but his friends, conſcious of their danger, and that their plot muſt now be certainly diſcovered, looked upon his cauſe as their own; having therefore privately aſſembled, they diſpatched a ſmall, boat with an expreſs to recall him; and to deſire that, in ſupport of them, who intended to riſe in his favour, he would land all, or the greateſt part of his men.

Ferdinando embraced the offer, and ſailed back to *Naples* the next day (which happened to be the ſame whereon the battle was fought at the *Taro*) and landed his men about a mile from the city. *Montpenſier*, who had been appointed by *Charles* lieutenant of the kingdom, drew out moſt of his troops to oppoſe the enemy's landing. The *Neapolitans* rejoiced at an opportunity they little expected, flew to arms, took poſſeſſion of the gates, and cried out, *Ferdinando!*

This ſudden tumult alarmed the *French*, who finding their return intercepted, and not thinking it adviſeable to remain between the rebel city and the *Arragonian* fire, marched round the walls, up a difficult precipice, intending to get into the town through the gate that was near the caſtle *Nuova*. *Ferdinando*, in the mean while, came into *Naples* on horſeback, where he was received with the higheſt demonſtrations of joy, while, with a few of his attendants, he rode all over the town; however their tranſports did not make them overlook any thing that was neceſſary for their defence.

The *French* made ſeveral unſucceſsful eſſorts to regain the city, but at laſt were obliged to ſhut themſelves up in the caſtles, which *Ferdinando* endeavoured to reduce by famine; an attempt was made to furniſh them with ſupplies, by a fleet ſent for that purpoſe by *Charles*, after his arrival at *Aſti*, but the ſuperiority of the *Arragonians* rendered that deſign abortive. This diſappointment induced *Montpenſier*, after a ſiege of three months,

months, to enter into a treaty; wherein it was agreed, that caſtle *Nuova* ſhould be ſurrendered, if not relieved in a month; that the *French* ſhould not be moleſted in their perſons or effects, but be permitted to go to *Provence*, and that four hoſtages ſhould be delivered. As the only hopes of relief were from the *French* forces then in that kingdom, a large body of them were collected together, and moved towards *Naples*. *Ferdinando* had in great haſte raiſed an army, which, though ſuperior in number to that of the enemy, at the ſight of the *French* turned and fled: the credit of the latter was ſo much encreaſed by this advantage, that *Ferdinando* was inclined once more to quit *Naples*, but reſumed courage at the intreaties of the *Neapolitans*, who, as much out of fear for themſelves, on account of their rebellion, as of affection to his perſon, preſſed and prevailed on him to ſtay, upon which he made ſo prudent a diſpoſition of his forces, and all the approaches to the city were ſo well defended, that in the end the enemy was obliged to retire, in ſuch haſte, that they left behind them two or three pieces of artillery, and part of the proviſion they had brought to ſupply the caſtle.

Montpenſier deſpairing now of any relief, left three hundred men in the caſtle, and after putting a garriſon into caſtle *dell' Uovo*, he embarked in the night with the reſt of the forces, and went to *Salerno*; this proceeding was greatly reſented by *Ferdinando*, who was almoſt diſpoſed to have revenged it on the hoſtages, eſpecially when he found the garriſon refuſed to ſurrender at the time ſtipulated.

They ſtood out above a month beyond the term of their capitulation, when being very near famiſhed, they ſubmitted, but on condition the hoſtages ſhould be releaſed; ſoon after the caſtle *dell' Uovo* agreed alſo to retire, in caſe they were not relieved before the firſt of the following Lent. About this time died at *Meſſina*, *Alphonſo* the late king of *Naples*; and *Ferdinando*, to ſtrengthen his intereſt, obtained the Pope's diſpenſation to marry his aunt *Giovanna*, the daughter of *Ferdinando*, his grandfather, and of *Giovanna*, ſiſter to the reigning king of *Spain*.

Whilſt the caſtles of *Naples* were beſieging, the city of *Novara* was very much ſtraitned, though it was as reſolutely defended by the duke of *Orleans*, as it was vigorouſly attacked by the joint forces of the duke of *Milan* and the *Venetians*. *Charles* was, during theſe tranſactions, at *Turin*, where he concluded a new treaty with the *Florentines*, in which it was ſtipulated, 'That without any delay all the towns and forts 'of the *Florentines* ſhould be reſtored; they obliging them-

'ſelves, at the end of two years, on a valuable conſidera-
'tion, to deliver up, if the king ſhould require it, *Pietro*
'*Santa* to the *Genoeſe*, provided the city of *Genoa* ſhould at that
'time be under his majeſty's command. That the ambaſſa-
'dors ſhould pay down the 10,000 ducats agreed upon in the
'capitulation of *Florence*, and the republic ſhould have jewels
'in pledge for the reſtitution of the caſtles; which ſhould be
'forfeited, if under any pretext whatſoever, they were not
'reſtored: that at the time they were given up they ſhould
'lend the king 7000 ducats; for the payment of which four
'principal officers of the kingdom of *France* ſhould become
'bound; that they ſhould ſend theſe 7000 ducats into the
'kingdom of *Naples*, and, according to inſtructions, diſtribute
'them among the king's forces: that, provided they were not
'engaged in a war in *Tuſcany*, they ſhould ſend two hundred
'and fifty men at arms into the kingdom of *Naples*, who
'ſhould not be obliged to ſtay any longer than the end of the
'month of *October*; that they ſhould have a general indemnity
'and an immediate reſtoration of their effects: and that, for a
'ſecurity of the performance of theſe articles, they ſhould
'ſend ſix hoſtages, of the principal citizens of *Florence*, at
'the king's choice, who ſhould remain for a certain time at
'his court.'

Novara was in this time reduced to the utmoſt diſtreſs: at length a way was opened for an accommodation, to which neither party were in reality averſe; the allies knowing the money received of the *Florentines* had been ſent into *Swiſſerland* to raiſe new levies. Commiſſioners were appointed on both ſides; after many meetings, thoſe on the part of *France* brought the final reſolution of the confederates, as to the terms on which they would agree; the principal articles of which were, that 'there ſhould be peace and friendſhip between the
'king and the duke of *Milan*, but without any prejudice to
'the duke's other alliances; that his majeſty ſhould give or-
'ders to the citizens of *Novara*, to deliver up the town to
'the duke of *Milan*, and his troops ſhould evacuate the citadel;
'that all places taken in the war ſhould be reſtored: that
'the king might equip at *Genoa*, his fief, what veſſels he
'pleaſed, and make uſe of any military ſtores, provided they
'were not employed in favour of the enemies of that ſtate;
'and for the ſecurity of this article, the *Genoeſe* ſhould give
'hoſtages: the duke of *Milan* ſhould procure him the re-
'ſtitution of the veſſels taken at *Rapalle*, and the twelve gallies
'detained at *Genoa*, and at his own expence fit out two large
'*Genoa* ſhips, which, with four of his own, were to be ſent

'to

'to the ſuccour of the kingdom of *Naples*, and the year following be obliged to have three more in readineſs: that 'he ſhould give a free paſs to any troops the king ſhould ſend, 'through his dutchy, on condition, that no more than two 'hundred lances at a time ſhould paſs; and in caſe the king 'returned himſelf, the duke ſhould then accompany him with 'a certain number of men: that the *Venetians*, for two 'months, might have the liberty of acceding to this peace; 'and if they did, ſhould be obliged to withdraw from *Naples*, 'and give no aſſiſtance to *Ferdinando*; if afterwards they violated their engagements, and the king on that account declared war, the duke then ſhould aſſiſt him, and might keep 'poſſeſſion of whatever part of their territory he could make 'himſelf maſter of: that *Lodovico*, within the month of '*March* enſuing, ſhould pay 50,000 ducats to the duke of '*Orleans*, for the expences he had incurred during the ſiege 'of *Novara*, remit 80,000 of the money he had lent the king 'when he firſt paſſed through his dominions, and allow a farther time for the payment of the remainder: that all priſoners ſhould be ſet at liberty: that no obſtruction ſhould 'be made to the *Florentines* in taking poſſeſſion of their forts, 'nor any diſturbance given to them afterwards, in the poſſeſſion of them: that the caſtilletto of *Genoa* ſhould for two 'years be put into the hands of the duke of *Ferrara*, who 'ſhould take his oath to deliver it to the king of *France* any 'time within that term, in caſe the duke of *Milan* did not 'perform the articles of this treaty: *Ludovico*, on ſigning the 'peace, ſhould give hoſtages to remain with the king, till the 'caſtilletto was delivered to the duke of *Ferrara*.'

Theſe articles were ſtrongly objected to by ſeveral of the *French* officers, but, after a long and warm debate, were accepted, and ratified by *Charles*; who, about the end of *October* 1495, returned over the mountains to *France*, more like a vanquiſhed than a victorious prince.

Our author, whoſe knowledge of mankind is abundantly conſpicuous in the many judicious reflections he has interſperſed in the courſe of his hiſtory, finiſhes his ſecond book; which alſo concludes the firſt volume of this tranſlation, with taking notice, that the earlieſt appearance of the venereal diſeaſe happened during this period.

T. L.

ART. III. *A new and comprehenſive method of inveſtigating the parallactic angle, without regard to the nonageſimal degree: with ſome few obſervations on the lunar theory. In a letter to the Rt. Hon. the Earl of* Macclesfield, *preſident of the royal ſociety.* 4to. 1s. Sandby.

THE ſubject of this ſmall, but ingenious performance, is of the greateſt importance in aſtronomy, as the method of finding the parallactic angle, by inveſtigating the longitude and altitude of the nonageſimal degree, is a very intricate and laborious taſk.

It was the opinion of the great Dr. *Halley*, and which experience has ſince confirmed, that the only probable means of diſcovering the longitude, was the having a correct theory of the lunar motions; and in order to this he has given us a complete ſeries of obſervations, compared with calculations from the tables, by which means the numbers may generally be corrected with ſuch preciſion, as not to err a minute in longitude: ſo that the lunar aſtronomy ſeems to want nothing to make it the deſired means of obtaining the longitude, but ſhorter methods of calculation. The inveſtigation of the parallactic angle is one of the moſt difficult and tedious of the whole; but by the method laid down by this learned author, it may now be obtained with very little trouble, tho' with the ſame degree of exactneſs as before. The method of obtaining this angle, we ſhall give in the author's own words.

'One of the principal advantages derived from the method 'of conſtructing ſolar eclipſes or ocultations geometrically, is, 'that we have the phænomenon transferred from the heavens 'to the earth, and we ſee at one view the progreſs of the lunar 'path over the diſk, the parallels it approaches to, or inter-'ſects; the points of interſection, and the diſtance of any 'particular place on the globe from thoſe points, as alſo the 'longitudes and latitudes of the places where the lunar ſha-'dow enters or leaves the earth's diſk; all which may be ge-'ometrically determined from the projection. We have alſo 'in this projection a ſcheme of the earth's aſpect in reſpect of 'the ſun or ſtar for the time given; and can ſee repreſented 'to us, how every place on the hemiſphere before us deſcribes 'its own peculiar path in its paſſage over the diſk, and in re-'ſpect of which the ſun or ſtar, on the plane of whoſe uni-'verſal horizon the projection is made, is ſeen to riſe, cul-'minate, or ſet, according to the different poſitions of the 'place given on the plane. The angle too, which the poles 'of the earth, and the ecliptic, make upon the plane of the ho-

† Spencer Cowper, Dean of Durham

'horizon given, is repreſented as well as that which the axis
'of the ecliptic makes with a vertical circle drawn thro' the
'center of any particular place. This angle is the comple-
'ment of that, which, in ſpherical trigonometry, is called the
'parallactic angle: and the ſides, which the triangle ſubtends
'by ſtreight lines, drawn from the center of a given place on
'the diurnal path, one to the center of the diſk, and the
'other to the axis of the ecliptic, cutting it at right angles,
'together with the intercepted portion of the axis of the eclip-
'tic; theſe form the parallaxes in altitude, longitude, and
'latitude, and bear ſuch proportion, as is well known to
'the whole diſk, as the parallaxes themſelves bear to the hori-
'zontal parallax of the moon in the heavens.

'The having ſome time ago, this comprehenſive view
'before me in a conſtruction of the late ſolar eclipſe; and
'obſerving that the parallactic angle here, tho' ſo intricate
'and perplexed in the trigonometrical calculation, was ſo
'clearly and ſimply laid down in the geometrical conſtruction,
'being but a part of a plain right-angled triangle; of which,
'one ſide, as well as the right-angle were already known;
'I could not help forming ſome hopes, that this angle might
'be ſolved, and by it the whole trianple, without the ope-
'roſe method of inveſtigating the altitude and longitude of
'the 90th degree, thro' ſo many ſpherical theorems as were
'neceſſary for that purpoſe. Some opportunities that offered
'of reconſidering this point fully confirmed them; for I
'found, on examining carefully the projection before me,
'that the angle ſought for was always either the ſum or dif-
'ference of thoſe angles which are formed by the vertic line
'of the place at the center of the diſk with the prime meri-
'dian, and the angle of the prime meridian or pole of the
'earth with the axis of the ecliptic. Having thus far ſuc-
'ceeded, I ſoon diſcovered that the angle at the center might
'be obtained in the ſame method of calculation the parallactic
'angle is, when the altitude and place of the 90th degree
'are given, with the diſtance of the moon from it; only
'aſſuming the compliment of the moon's or ſun's declination,
'inſtead of their diſtance from the pole of the ecliptic: and
'that to, or from the angle found, adding or ſubtracting the
'angular diſtance of the poles, as the caſe required, would
'give the angle whoſe complement ſhould be the parallactic
'angle ſought.

'The very conſtruction will ſhew, that when the north-
'pole is projected on the eaſt-ſide of the axis of the ecliptic,
'if the vertical line, paſſing thro' the center of the place

'given, is weſtward of the prime meridian; that then the 'angle ſought is the difference of theſe angles; that is, to 'ſpeak more intelligibly, when the moon or ſtar is eaſtward 'of the prime meridian; but when the planet is weſtward, 'or when (which is the ſame thing) the meridian of the place 'lies to the eaſtward of the prime meridian, then the ſum of 'the two angles is the angle ſought. The contrary is to be 'obſerved, when the axis of the earth lies to the weſt-'ward.'

This compendious method the author has illuſtrated by three examples, both in and out of the ſyzigies, to ſhew its certainty and comprehenſiveneſs; from whence it evidently appears to be ſufficiently exact for all the purpoſes relating to that important problem, the finding the longitude at ſea.

After ſhewing the method of finding the parallactic angle, the author proceeds to make ſome obſervations on the lunar tables, in order to render the calculus more perfect and ſhorten the method of performing it; in which he has ſhewn that all the equations given us by Sir *Iſaac* are well founded.

Few ſubjects have given riſe to more diſputes than the famous theory of the moon, delivered by the immortal Sir *Iſaac Newton*; but it has been found that moſt of thoſe who pretended to diſcover errors in it have been unequal to the taſk. And as truth receives an additional brightneſs from a rigid inſpection, ſo Sir *Iſaac*'s theory, from a cloſe examination, has appeared with a double luſtre. Some time ſince M. *Clairaut* pretended that the *Newtonian* law of attraction was inconſiſtent with the motion of the moon's apogee; but this was preſently confuted by the learned M. de *Buffon*. And M. *Clairaut*, on re-examining his calculations publickly retracted his opinion; for he found it owed its riſe to an error of his own. The great M. *Euler* owns that he was formerly of the ſame opinion with M. *Clairaut*, that the theory did not agree with the motion of the apogee of the moon; but after making the moſt tedious calculations, he found, to his ſatisfaction, that the theory was entirely ſufficient to account for that motion. We would not however be underſtood to mean that this theory is abſolutely perfect; what we contend for is, that all the equations given by Sir *Iſaac* are truly founded, and conſequently that to omit any of them, as ſome have of late pretended to be neceſſary, is to abandon truth; and that whatever corrections may be neceſſary they muſt be expected from enlarging it in what is ſtill wanting to complete it, and not by mutilating or taking away any part of that which this great author has deduced from the unerring laws of nature.

ART. IV. *A treatiſe on Ship-Building and Navigation. In three parts, wherein the theory, practice, and application of all the neceſſary inſtruments are perſpicuouſly handled. With the conſtruction and uſe of a new invented ſhipwright's ſector, for readily laying down and delineating ſhips, whether of ſimilar or diſſimilar forms. Alſo Tables of the ſun's declination, of meridional parts, of difference of latitude and departure, of logarithms, and of artificial ſines, tangents, and ſecants. By* Mungo Murray, *ſhipwright in his Majeſty's yard,* Deptford. *To which is added by way of appendix, An* Engliſh *abridgment of another treatiſe on naval architecture, lately publiſhed at* Paris *by M.* Duhamel, *Member of the Royal Academy of Sciences, Fellow of the Royal Society of* London, *and ſurveyor-general of the* French *marine. The whole illuſtrated with eighteen copper-plates.* 4to. 13*s. in ſheets.* Henry *and* Cave.

IT is a general obſervation, and founded on truth, that too much has been written on the ſciences and too little on the mechanic arts, among which may be juſtly placed, that of ſhip-building. This art, tho' of the utmoſt importance to maritime nations, has been ſhamefully neglected: and if we except a few of the antient builders, who were happily born with a natural genius, and ſome of our moderns, who have previouſly ſtudied the mathematics, and applied thoſe principles to ſhip-building, we may truly affirm, that the greateſt part ſatisfy themſelves with ſervilely copying ſuch ſhips as are eſteemed good ſailors; without ever attempting to diſcover the reaſons why a ſhip of that form ſhould excel others of a different conſtruction; nor trouble themſelves to conſider how the model they endeavour to imitate may be ſtill improved.

Another great obſtacle to the progreſs of this art, is, that moſt who have acquired any perfection endeavour to conceal it from the reſt of the world; whereby not only others are prevented from improving on their diſcoveries, but, what is too often the caſe, their knowledge terminates with their exiſtence.

To remedy this, and give young ſhipwrights an opportunity of being acquainted with the principles of their art, and the method of conſtructing a ſhip of any dimenſions, is the intention of the treatiſe before us, in which the author has laid down every thing neceſſary, in the moſt plain and perſpicuous manner.

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In order to this Mr. *Murray* has begun with the doctrine of *involution* and *evolution* of *quantities*, as far as regards the ſquare and cube roots; rules of abſolute neceſſity in the art of ſhip-building. And here we muſt obſerve, that tho' the operations are only performed arithmetically, yet the reaſons on which each operation is founded are ſo conſpicuouſly delivered, that every one may eaſily comprehend them: a circumſtance which we do not remember to have met with in any other author, except ſuch as have had recourſe to an *algebraic* proceſs.

The doctrine of *proportion*, both *arithmetical* and *geometrical*, from the nature of ratio's, is the ſubject of the ſecond chapter: and *geometry*, delivered in the *Eucledian* manner, is that of the third. But as there is nothing in either but what may be found in a variety of authors, who have written on theſe ſubjects, the bare mentioning them will be ſufficient for our purpoſe.

The fourth chapter contains the method of conſtructing and finding the *area* of *geometrical figures*, and is divided into four ſections. In this chapter are contained many pertinent remarks and obſervations, of great uſe, not only to ſhipwrights but to all other artificers whoſe buſineſs requires an acquaintance with the doctrine of menſuration. Perhaps our readers will not be diſpleaſed with the following quotation relating to the meaſuring of timber.

'It would be very difficult (ſays the author) to find the exact contents of a tree, but as it grows pretty near round and tapering, it will be ſomewhat like the fruſtum of a cone; notwithſtanding which it is meaſured as if it were a parallelopipedon, and to find the ſquare baſe in ſome places, the circumference of the tree is taken by girting it with a line pretty near the middle, and $\frac{1}{4}$ of this is accounted the ſide of the ſquare; now it is plain that the area of ſuch a ſquare will be above $\frac{1}{5}$ leſs than the area of the circle, and the tree meaſures ſo much leſs than the true contents.

'In other places the tree is hewed ſomewhat in the form of an irregular priſm of four flat ſides and four round; the baſe will be an octagon, contained under four equal chords, and four arches of circles, but in meaſuring the tree, the chords are ſuppoſed to be produced till they meet, and form a ſquare; the area of this, multiplied by the length, is accounted the content, tho' it is plain the tree thus hewed, does not contain near ſo much, becauſe there is wood wanting at the corners, theſe are called wanes, and the flat ſides are called ſquares; beſides the tree may be hewed in ſuch a man-

'manner, as to make it contain more than the real contents 'of the tree, even if it were allowed to be a cylinder, ſo that 'there may be very great impoſitions on the purchaſers; 'to prevent which, the government contract, that the tree 'ſhall be hewed in ſuch a manner, that what is to be called 'the ſide of the ſquare ſhall bear a certain proportion to the 'diameter of the tree, which may be eaſily diſcovered by the 'callipers; for if they be applied to the wanes, we have the 'diameter of the tree, as if to the flats, the ſide of the ſquare, 'or the thickneſs; now becauſe the larger the wanes are, ſo 'much more will the tree meaſure, it muſt be hewed ſo that 'two wanes ſhall not exceed one ſquare. What is meant by 'a wane, ſhould likewiſe be expreſſed, for it is generally al-'lowed to be the round part of the tree where the wood is 'wanting to complete the ſquare, or the chord of it, which 'may be taken by a pair of compaſſes.

'It is very difficult to hew a tree exactly to this ſtandard, 'and very often the wanes are as big as the ſquares; and if 'the ſquares divide the circumference into eight equal parts, 'the content of the tree, meaſured as a parallelopipedon, 'would be to the real content meaſured as a cylinder, nearly 'as 34142 to 31416; for which reaſon, before it is meaſur-'ed, it muſt be reduced to its proper thickneſs at the meaſur-'ing place, which is nearly the middle of the tree: for tho' 'all trees taper, and conſequently are greater at the butt than 'the top end, yet they are allowed to be cylinders, the dia-'meters of which are taken at the middle. But there will 'be no occaſion to hew the tree, as the proportion is known 'which the thickneſs of the tree, when properly hewed, 'ſhall bear to the whole diameter; all that is neceſſary is 'only to conſtruct a line of equal parts, which ſhall have the 'ſame proportion to a line of inches, that the diameter of the 'tree has to its thickneſs. If the tree happens to be thicker 'one way than the other, a mean proportional muſt be found 'for the diameter.'

The author then lays down the method of conſtructing ſuch a line of equal parts, and ſhews its uſe in meaſuring timber; but as it would be neceſſary, in order to render it intelligible to inſert the figures, we muſt refer the reader, who is deſirous of ſeeing it, to the work itſelf, where he will find it performed in a very conſpicuous manner.

The doctrine of logarithms is the ſubject of the fifth chapter, in which the author has ſhewn the uſes of theſe admirable numbers, and ſo much of their nature as is neceſſary for underſtanding the conſtruction and uſe of the line of numbers, com-

commonly called *Gunter's* line; the conſtruction and uſes of which are fully explained in the ſixth chapter.

In chapter ſeven, which concludes the firſt part, the author has ſhewn the conſtruction and uſe of the ſeveral lines on the ſhipwright's rule.

Mr. *Murray*, in the ſecond part, has explained the method of repreſenting ſolids on a plane, and applied it to the delineating of ſhips. This is the principal part of the whole performance, the preceding being only an introduction to this. It is divided into four chapters, the firſt of which treats of the *orthographic projection of ſolids on a plane*, which he introduces with the following obſervations.

'The chief deſign, ſays the author, of delineating a houſe, 'ſhip, or any other ſolid on a plane, is to ſettle the juſt di-'menſions, and ſymmetry, of its parts according to the ſcheme 'of the builder. When this is done by mathematical rules, 'we can find the exact length, breadth, and height, not 'only of the whole, but alſo of any particular apartment on 'a ſheet of paper. However, as a plane has but two dimen-'ſions, *viz.* length and breadth, and a ſolid three; they cannot 'be all repreſented by only one projection on the ſame plane.

'A plane is an even ſurface, to which a right line may be 'every way applied, and upon which there are ſeveral ways 'of projecting ſolids. We ſhall only treat of the orthogra-'phic projection, as beſt ſuited to our purpoſe.

'Before any ſolid can be repreſented by this way of pro-'jection upon a plane, it muſt be ſuppoſed to be cut by ſeveral 'planes: theſe are called plane ſections, and will form even 'ſurfaces, which having but two dimenſions, may be deli-'neated upon a plane: and when the ſolid is cut ſo as to form 'an uneven ſurface, it is always ſuppoſed to be covered with 'an even one before it can be repreſented upon a plane; ſo 'that, in effect, we only repreſent one plane upon another.

'The thing to be repreſented is called the *original*, and the 'plane upon which it is to be repreſented, *the plane of the 'projection*.

'When ſeveral lines parallel to one another, are drawn 'from all the parts of an original, to cut the plane of the pro-'jection; they will upon it deſcribe a figure, which is called 'the projection of that original. The lines producing this 'figure, are called *the projecting lines* or rays; and this man-'ner of repreſenting any object is called the *orthographic pro-'jection* of that object.

'This parallelism of rays is the eſſential property which 'diſtinguiſhes the orthographic from all the other kinds of 'pro-

'projection; and tho' it is indifferent in what direction the 'projecting lines are drawn, it will be more convenient to 'make them perpendicular to the plane of the projection, 'and when this is parallel to the horizon, the length and 'breadth of any ſolid can be found by a plummet carried round 'it with a thread, ſo as to touch all the parts of it; but the 'height cannot be repreſented by this operation. This is 'called a plan of a building.

'If another plane be erected perpendicular to the horizon, 'and the ſolid in the ſame poſition, ſuppoſed to be cut length-'ways by ſeveral planes parallel to one another, and per-'pendicular to the horizon; we can upon it repreſent the true 'lengths and heighths of all theſe ſections; but inſtead of a 'plummet we muſt make uſe of a ſquare. This is what is 'called the plane of elevation, or ſide-view of a building.

'If another plane be erected perpendicular to the two for-'mer, we can upon it, repreſent the heighth and breadth of 'any ſection, cutting the ſolid right acroſs, perpendicular to 'the horizontal and ſide-planes. This, in a building, is called 'the profile, being an end-view; in a ſhip the head, or ſtern-'view. By theſe three planes all the parts of a ſolid may be 'repreſented; and if two of the planes be known, the third 'may be found, without having recourſe to the ſolid.

'By this deſcription it may ſeem that a houſe or ſhip can-'not be thus delineated till actually built. But it muſt be ob-'ſerved, that the extreme length, breadth, and heighth, muſt 'be determined; by which the three planes aforeſaid may be 'delineated. Theſe may be called the out-lines. The ſeveral 'parts contained within them may be delineated ſo as to an-'ſwer the intended uſe; by which means we ſhall have a 'diſtinct view of the whole deſign, and may diſcover any 'inconveniences that may attend ſuch a diſpoſition of the 'parts, which may be eaſily remedied upon paper; and the 'true dimenſions of every particular may then be had upon 'the draught: whereas, if we go to erect the ſtructure without 'the draught, we run the hazard of pulling down ſeveral parts 'in order to make them uniform and convenient for the reſt.

The author proceeds to lay down the properties of the or-thographic projection; and then illuſtrates and demonſtrates thoſe properties by ſeveral examples, which exhibit the dif-ferent repreſentations of a ſolid according to its poſition, in reſpect to the plane of the projection; and in order to aſſiſt the imagination in conceiving why the ſame ſolid will have different repreſentations, the figures are ſo contrived that they may be cut, and erected to any required angle with the plane of the projection.

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In the three remaining chapters of this part the author applies the orthographic projection to the delineating of ſhips; ſhews the different methods generally practiſed, the difficulties and inconveniences attending them, and how they may be facilitated by a ſector of his own invention. But it being impoſſible to render an extract intelligible without large figures, we muſt refer the reader to the work itſelf, where we preſume he will meet with intire ſatisfaction.

The fourth part is an epitome of navigation, geography, and ſurveying. But the author having added little to what has been already delivered by a great number of authors, we ſhall not trouble our readers with an extract. We ſhall however obſerve, that in order to find the moon's ſouthing, he directs us to multiply her age by 48, and divide the product by 60. But this may be done much ſhorter by only multiplying her age by .8, and the product will be the ſouthing required. For as 60 : 48 :: 1 : .8.

The *appendix* added to this performance is an abridgment of another treatiſe on ſhip-building, wrote by the learned and ingenious M. *Duhamel*, a gentleman well known in the republic of letters, by his many excellent performances in various branches of literature.

This gentleman divides naval architecture into three principal parts. 1. The giving a ſhip ſuch a figure or exterior form, as may ſuit the ſervice ſhe is deſigned for. 2. The finding the true form of all the pieces of timber, neceſſary to compoſe ſuch a ſolid. 3. The making proper accommodations for guns, ammunition, proviſions, and apartments for all the officers, and likewiſe for the cargo.

'In order, ſays he, to give a proper figure to the bottom, all the 'qualities which are neceſſary to make a ſhip anſwer the ſer-'vice for which ſhe is deſigned, ſhould be conſidered. A 'ſhip of war ſhould carry her lower tier of guns four or five 'feet out of the water. A ſhip for the merchant's ſervice 'ſhould ſtow the cargo well, and both of them ſhould be 'made to go well, ſteer well, and lie to eaſily in a ſea.

'Some eminent geometricians have endeavoured to find the 'form of a ſolid which may beſt anſwer all theſe qualities, 'and meet with the leaſt reſiſtance in dividing the fluid thro' 'which it is too paſs; but have not been able to reduce their 'theory to practice, by reaſon of the different poſitions a ſhip 'is obliged to be in when under ſail. The ſhipbuilders 'deſpairing to eſtabliſh this point by mathematical rules, have 'applied themſelves wholly to their own obſervations and ex-'perience, which may indeed ſupply the deficiencies of art,

'but

'but tho' they may thereby diſcover that a ſhip has ſeveral bad 'qualities, it will not be eaſy to determine where the fault 'lies; for it may be owing to the rigging; and tho' the fault 'lie not there, yet they cannot be certain in what particular 'part of the body it is. If their obſervations be aſſiſted by 'principles drawn from theory, it will conduce very much 'to attain their end.

'As there have been ſeveral ſhips built which have ſeemed 'to anſwer all the ſervices for which they have been deſigned, 'ſome builders have made it their principal ſtudy to copy 'ſhips which have gained the applauſe of the ſeamen. This 'method they very improperly call the principal rule which 'ſhould be obſerved in building. Now, as the bodies of ſhips 'are very different from one another, ſo there are, by this 'means, as many different methods uſed; ſome chuſing one, 'and ſome another for a ſtandard. But it muſt be obſerved, 'that even tho' it were poſſible to find ſuch a body as ſhould 'give entire ſatisfaction, and have all the good qualities that 'ſhould be neceſſary to anſwer the ſervices propoſed, yet this 'could by no means be eſtabliſhed as a ſtandard by which 'other ſhips of different dimenſions may be built. For ad-'mitting we have a firſt rate of a hundred guns, which by ex-'perience has been found to be a very good ſhip in all reſpects, 'yet we ſhould find ourſelves very much deceived, if we ſhould 'build a ſhip of 20 guns, by making all the parts have the 'ſame proportion to one another, that they have in that of 'an hundred guns.'

The ingenious author then proceeds to the method of conſtructing ſhips, which he has delivered in a very ſcientifical and not an inelegant manner. But here, as in the former part of this treatiſe, the reader muſt have recourſe to the work itſelf, the many large figures requiſite, rendering it impoſſible for us to give an intelligible extract. After laying down the method of conſtructing ſhips, the author gives ſome general remarks on ſhip-building, which merit the attention of every artiſt. He then tells us how to know by the draught, how high a ſhip will carry her guns out of the water, and concludes with a method of calculating the reſiſtance of the water upon the fore-part of the ſhip.

B.

ART.

ART. v. *A ſhort and plain commentary upon near two hundred texts in the goſpel of St.* John, *relating to the perſon, office, and dignity of the Son of God. By a miniſter of the church of* England. 8vo. 1s. 6d. *Griffiths.*

THE author of this tract, which abounds with a great variety of judicious and uſeful obſervations on the ſubjects he undertakes to illuſtrate, introduceth his commentary with ſome prefatory remarks concerning reaſon and revelation. By a careful attention to which the impartial reader will be enabled to paſs an exacter judgment upon the critical ſtrictures and illuſtrations on the texts of ſcripture.

He obſerves, that he hath always eſteemed it a matter of high importance to underſtand the perſonal characters of the father and the ſon, in what order and dignity they ſtand, with regard to one another, what relation they reſpectively have to us, and what is the conſequent worſhip and reverence due to each of them; and that every man who thinks calmly, and without prejudice, will allow that reaſon is the ſupreme rule by which our judgment is to be guided in this as well as in all other ſubjects. 'Reaſon, ſays he, has chiefly two ſignifications, it means either the relation which objects have to one another; or it ſignifies that faculty of the mind, by which intelligent beings diſcern ſuch relation. The firſt of theſe is uſually called the reaſon of things, and is as unchangeable as the things themſelves are. The other, namely the power of the mind, by which the reaſon or relation of things is diſcernible, is more or leſs enlarged in different kinds of intelligent beings, and in different individuals of the ſame kind, as well as in the ſame individual, at different times.

'To diſcover the nature of things, is to diſcover truth; and it appears to be an abſurdity, to ſuppoſe that an intelligent Being is forbidden by God to ſearch into the reaſon of things, in any inſtance which is adequate to its rational powers. This would be to ſuppoſe that ſuch Being is made capable of diſcerning certain truths, and yet not allowed to diſcern them. Whatever truth God has favoured us with abilities of diſcovering, or in other words, whatever relations of things we have powers of diſcerning, an endeavour to exert thoſe powers, in order to diſcover ſuch relations, cannot in itſelf, be blameable; on the contrary, the neglect of employing our faculties in many inſtances, is ſlighting the will of God, and deſerves reproof.—No truth what-

'ever is, on its own account, forbidden to be known; and that 'truths relating to the benefit, whether temporal or eternal, 'of particular perſons, which they are capable of diſcovering, 'ought to be ſought after by them, with as much application 'as other obligations will allow, and that a wilful or ſlothful 'omiſſion in the exerciſe of their faculties in ſuch caſes, is 'hardly excuſable.

'That there is a God needs no proof at preſent: but it 'may not be improper to obſerve, the only way by which 'God can be proved to exiſt, is by reaſon. Revelation is the 'teſtimony of God concerning himſelf; and it is evident, ſuch 'teſtimony can have no force, unleſs his being be firſt ad-'mitted. His being therefore muſt be previouſly eſtabliſhed 'in our mind, and this can be done by no other arguments, 'revelation excluded, but ſuch as are founded upon reaſon. 'In like manner, whatever revelation declares concerning the 'power, wiſdom, goodneſs, and other attributes of God; 'it ought to be received upon no other principle, than as it is 'judged to agree with the pre-conceived notions, which reaſon 'teaches us to entertain of him in theſe reſpects.'

Our author proceeds to obviate the principal objections which are urged againſt the uſe and authority of reaſon in judging of principles peculiar to revelation; and obſerves, that there are 'ſome who decry reaſon, when it is urged as the 'criterion by which the ſenſe of certain revealed propoſitions 'is to be determined. But to me, no moral truth appears 'more evident, than that reaſon, and reaſon only, is to fix 'to each perſon the meaning of whatever is revealed. Nay, 'it is by reaſon that we ought to admit any thing to be au-'thentic, which is offered under the title of a revelation; and 'it is reaſon only that can lead us into the true ſenſe of it, 'after it is ſo admitted. To deny this principle is to render 'revelation uncertain in its ſignification, and to open a di-'rect way to all the extravagancies of enthuſiaſm.

'Others go not ſo far as to exclude reaſon, but inſiſt that 'it ought to be uſed ſoberly, and with reſtriction. I anſwer, 'whatever God hath been pleaſed to reveal to men, was de-'ſigned to be underſtood by them; why elſe was it revealed? 'my meaning is, not that whatever is delivered in the holy 'ſcriptures was intended to be underſtood by every believer 'in all ages, nor yet perhaps by any believer in ſome ages. 'But I cannot conceive that any thing has been ſpoke, or writ 'by divine inſpiration, the meaning of which was propoſed 'to be always kept ſecret. *All ſcripture*, we are aſſured, is *pro-'fitable for doctrine*, &c. Does not this clearly infer, that all

'ſcripture was given to be underſtood? What then are the 'reſtrictions pleaded for? Are there ſome portions of holy 'writ which are not to be examined by reaſon at all? Let 'them be preciſely named, and the arguments ſhewn which 'exempt them. Or, are there certain lengths to which reaſon 'may go, and then is obliged to ſtop its courſe? Let theſe 'lengths, this *ne plus ultra* be ſtrictly marked out, and the 'proofs produced for a limitation. Till this be done to the 'ſatisfaction of the enquirer, reaſon muſt be left to act with 'full liberty in the explication of ſcripture.—*He that hath ears 'to hear let him hear*, in the beſt manner reaſon enables him. '*I ſpeak*, ſays an apoſtle, *as to wiſe men, judge ye what I ſay.* 'Where is the reſtriction? *He that hath an ear let him hear, 'what the ſpirit ſaith unto the churches.* Is not this a command 'to exert an endeavour to underſtand the *ſpirit*?

'But thoſe who plead for a reſtraint upon reaſon in certain 'religious enquiries, are examples againſt their doctrine. For 'they appeal to it in ſupport of their own ſide of the queſtion, 'and then only condemn the uſe of it, when they find them-'ſelves unable to encounter with its forces. Do they not in 'all their allegations from the ſcriptures to eſtabliſh a favourite 'tenet, call in the utmoſt aſſiſtance from it, which they imagine 'it capable of affording? And when they are preſſed with ab-'ſurdities, which they know not how to remove, and ſo are 'driven to deny, that reaſon ought to decide in the point, do 'they not offer arguments, weak indeed, but the beſt they can 'find to diveſt reaſon of its authority? Thus reaſon is to be ap-'plauded and courted, when propitious to their views; but averſe 'to them, is to be defamed and rejected, except ſo far as it can 'apparently be tortured to deſtroy its own pre-eminence.'

As our author writes with candour, decency and modeſty becoming a gentleman and a chriſtian, the concluſion of his preface ſeems worthy of particular attention. Having intimated his deſire that the benevolence as well as ſincerity of his intentions, may find a conſtant place in the mind of the candid reader, as being then ſure of eſcaping his diſpleaſure, and every undeſerved cenſure, 'I will con-'clude, ſays he, with expreſſing my earneſt wiſhes, that 'writers upon religious ſubjects would conſcientiouſly re-'ſtrain their pen from ſharp and injurious language. Some 'pieces have been publiſhed, and that not long ſince, in an 'acrimony and unfairneſs of ſtyle, which by no means agree 'with the meekneſs and charity of the goſpel. Authors of 'this turn would do well to conſider, whether the force of 'their arguments is more likely to ſerve the intereſt of *Chri-'ſtianity*, than the manner in which they chuſe to propoſe

'them is to hurt it. And where a writer is on the ſide of 'truth, and is maſter of the beſt reaſoning to defend it, what 'pity is it, that he ſhould raiſe a prejudice in the minds of 'pious readers, by the ſharpneſs and violence of his expreſ-'ſions! But ſure no author can be more contemptible than he 'whoſe arguments are as weak as his language is unpolite; 'and who ſeems to aim at no other method of gaining appro-'bation, than that of arrogance in himſelf, and railing againſt 'others.

'*Who is a wiſe man and endued with knowledge amongſt you? 'let him ſhew out of a good converſation his works with meekneſs 'of wiſdom*, &c. James iii. 13.

We now proceed to ſelect ſome ſpecimens of the judgment and penetration of the author, in the execution of his deſign.

Chap. i. verſe 1. *In the beginning was the word, and the word was with God, and the word was God.*

'St *John* here alludes to Gen. i. 1. where *in the beginning* 'cannot mean *from eternity*, becauſe the ſubject to which it 'refers, was creation *in time*. Nor can the expreſſion be un-'derſtood to ſignify *eternity paſt*, without departing from the 'uſual ſenſe of words. *Beginning* relates to ſome period; 'but eternity has no period, no *beginning*. St. *John*'s mean-'ing, I think, is plainly this; that the perſon whom he de-'ſigns by the term, *the word*, he whoſe *name is called* THE 'WORD *of God*, Rev. xix. 13. was not begotten of his father, 'at the preciſe time, when the world *began*, but was then '*with God*; and conſequently exiſted with his father *before* 'the world was, without intending to denote any limita-'tion of time whatever to his exiſtence, antecedent to the 'creation.'

The word was with God, and the word was God.

'*Chriſt* was *with God* at the creation of the world, a real 'perſon diſtinct from him with whom he was. And he with 'whom *Chriſt* then was, is called ὁ θεος, God in a peculiar 'and abſolute ſenſe; God, ſelf-exiſtent, unoriginated, in-'dependent, and ſupreme over all, Κυριος ὁ θεος ὁ Παντοκ-'ρατωρ, *the Lord God Almighty*. Our bleſſed Saviour is indeed 'ſtyled θεος, *a* God; that is, a *divine* perſon; but whatever 'dignity is included in this term, he is however here diſtin-'guiſhed from ὁ θεος, the ſupreme God; and thus diſtinguiſh-'ed muſt be ſubordinate to him. For two co-ordinate, ſelf-'exiſtent, abſolutely ſupreme beings are a contradiction. 'This diſtinction is ſufficiently evident from the nature of the '*Greek* language to all who are ſkilled in it: but if it ſhould 'be ſuggeſted that, becauſe this is now a dead language, ſuch cri-

'tical remark is not to be depended upon, I anſwer, that both *Origen* and *Euſebius*, who muſt be allowed to have underſtood the language in which they wrote, and were men of eminent learning in the early ages of *Chriſtianity*, have taken notice of this difference, for the ſame purpoſe as I have mentioned.'

Verſe 2. *The ſame was in the beginning with God.*

'Here St. *John* repeats that this divine perſon was preſent with God, in the *beginning*, when the world was made, to inforce his argument, againſt certain heretics of that time, who denied, that our bleſſed Saviour had an exiſtence before his incarnation.'

Verſe 3. *All things were made by him, and without him was not any thing made, that was made.*

'This verſe cannot, without an apparent force upon the context, as well as contradiction to the clear ſenſe of other paſſages in ſcripture, chap. i. 10. *Heb.* i. 2. *Coloſſ.* i. 16. refer, as the *Socinians* pretend, to the new and figurative creation by the goſpel; but to the *real* creation of the world. *All things* therefore were made *through Chriſt*, or by his miniſtry, under the direction of God, the *ſupreme* creator. And that this is the true ſenſe of δι' αὐτου, *through him*, in this place, is confirmed beyond contradiction by other parts of ſcripture, where it is ſaid GOD created *all things by Jeſus Chriſt*, διὰ Ιησου Χριστου, THROUGH *Jeſus Chriſt*, *Epheſ.* iii. 9. and *by whom*, δι' ὁυ, THROUGH *whom alſo he*, that is, GOD, *made the worlds. Heb.* i. 2. *Euſebius* obſerves upon this text, that the apoſtle does not ſay—*All things were made* by *Chriſt*, ὑπ' αὐτου, but THROUGH *him*, δι' αὐτου, *that he might carry our thoughts to the ſupreme creative power of the Father, as the independent maker of the univerſe. De Eccleſiaſt. Theol. lib.* i. cap. xx. And in this he expreſſed the unanimous ſenſe of the church. God the ſon was a miniſtring cauſe, acting in ſubordination to God his father, who, as the ſcriptures univerſally affirm, and all creeds acknowledge, was *the maker of heaven and earth. Thou art worthy O Lord, to receive glory, and honour, and power; for* THOU *haſt created all things, and for* THY *pleaſure they are* preſerved in *being, and were* at firſt *created. Rev.* iv. 11. Agreeably to this notion, *Chriſt* frequently declares, that *he can of his* OWN-SELF do nothing, *John* v. 19, 30. and that *all power* is GIVEN *unto him, in heaven and in earth, Math.* xxviii. 18.

The declarations of the celebrated Dr. *Waterland* upon this ſubject may not be unacceptable to ſome of our readers: Indeed,

Indeed, ſays he, the * general opinion of the antients centered in this; that the father, as ſupreme, iſſued out orders for the creation of the univerſe, and the ſon executed them. *Waterland's* defence of ſome queries, page 184. third edition.

Verſe 14. *The word was made fleſh, and dwelt among us.*

'The ſame *divine* perſon, *who was in the beginning with God*; who *had glory with* God before the world was, chap. xvii. 5. came down from heaven, *in the fulneſs of time*, and condeſcended to take upon him our nature, to be made man, and to *dwell among us*. And this he ſubmitted to, in compliance to the will of God, who *ſent* him, and *prepared a body for him*, *Heb.* X. 5. GOD *ſent forth his ſon made of a woman*, *Gal.* iv. 4.

'Thus this verſe has a clear and eaſy meaning, free from confuſion of natures or perſons. The ſon of God, *the Lord of glory*, was individually the ſame perſon, the ſame agent, while he converſed upon earth, as he was, when in *the form of God*, before he ſubmitted to his incarnation, and as he now is in heaven. By his being *made fleſh*, his nature or condition was indeed very different from that which he enjoyed previous to his humiliation; but this change in his nature, or condition, did not change his perſon. He continued to be the ſame ſon of God, the ſame divine perſonage, *through* whom God made, and governs the world, in his ſtate of manhood, as he was, in his antecedent ſtate of glory, and as he now is, exalted *to the right hand of the majeſty on high*. Thus ſhould an angel, by any means of God's appointment be cloathed with fleſh, he would ſtill be the ſame numerical perſon, the ſame intelligent being, as he was before he aſſumed this new form. And thus, even we, after death and before our reſurrection, ſhall be, each of us the ſame perſon after our ſeparation from the body, as we now are, in it.'

Chapter iv. verſe 23. *The true worſhippers ſhall worſhip the Father.*—

'Religious ſervice is ſupremely due to God, the almighty father, governor, and judge of rational beings; and all who worſhip him, with a full perſuaſion, that he only has the abſolute right of dominion over them, and is the abſolute diſpenſer of rewards and puniſhments, are true worſhippers, and approved by him. This is no leſs the clear

* See Irenæus, p. 85. Tertullian. contra Praxeam, cap. xii. Hippolyt. contra Noetum, cap. xiv.

'voice of reaſon, than it is the expreſs doctrine of *Jeſus* 'Chriſt.'

Chapter v. verſe 19. *Jeſus anſwered, verily, verily, I ſay unto you, the ſon can do nothing of himſelf, but what he ſeeth the father do; for what things ſoever he* [the father] *doth, theſe alſo doth the ſon likewiſe.*

'The authority which *Chriſt* claimed over the ſabbath day, 'on occaſion of which the *Jews* accuſed him of aſſuming to 'be equal with God, was communicated to him by his father, 'in whom originally, and independently all authority reſides. '*The father loveth the ſon, and hath* GIVEN *all things into his* 'hand, chap. iii. 35. The authority therefore of *Chriſt* was 'equal to that of God, with reſpect to whomſoever he re-'quired to obſerve it. That is, all to whom he ſufficiently 'made it known, were equally obliged to ſubmit to it, as 'they would have been, had it been ſignified to them, imme-'diately from God himſelf. But *Chriſt* did not pretend to 'equal himſelf with God in regard to the *ground* or *original* of 'that authority which he claimed; neither does it at all appear, 'that his enraged accuſers laid *that* to his charge. On the 'contrary, he expreſly declared, that *the ſon can do nothing* 'of *himſelf*, αφ' εαυτου, nothing of his own independent 'power and authority; but that he was governed in all things 'by his father. The father only hath authority of himſelf, 'and the ſon derives it from the father. The authority both 'of the father and of the ſon, is indeed but one; originally, 'abſolutely, and independently inherent in the father, and ex-'erciſed by the ſon, according to the will and command of 'his father.'

Chapter xvii. Verſe 3. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.*

'The way of obtaining *eternal life*, is to *know the only true* 'God, to diſcern, and confeſs, that to *us* chriſtians there is but 'one God, *the father, of whom are all things, and we for him*, '1 *Cor.* viii. 6. That he, and he alone, is ſelf-exiſtent, un-'originated, the ſupreme maker, governor, and judge of the 'world; that all worſhip and obedience are ſupremely due 'to him; that other gods are either mere names, *idols* which 'have no exiſtence; or if they do exiſt, are themſelves de-'pendent Beings, without having any dominion or power 'over us. But God, the father of all, is the *only living and* 'true God, the *bleſſed and only potentate, the King of Kings, and* 'Lord of Lords, *who only hath immortality; to whom be honour* 'and power everlaſting, *Amen.* 1 *Tim.* vi. 15. 16. To know and

'ac-

'acknowledge this *bleſſed and only potentate* to be *the only true* 'God, and to obey his will and commands, as they are diſ-'coverable either by the light of reaſon or revelation, is the 'means and condition of procuring his favour, and the re-'ward of eternal happineſs. And the knowledge of the only 'true God, maker of heaven and earth, ſufficient to make 'men wiſe unto ſalvation, has been communicated to the 'world, by *Jeſus Chriſt*, who was a teacher ſent from God, 'to give light to them who ſit in darkneſs, and in the ſhadow 'of death, to guide our feet into the way of peace. *Luke* 'i. 79.

'*To know Jeſus Chriſt* is alſo the way to *eternal life*, becauſe 'by *knowing* him, we *know* the will of God who *ſent him*. For 'he has *given* unto us, the words which GOD *gave* unto him, 'verſe 8. The reaſon why we ought to *know* God, in order 'to our happineſs, is becauſe God alone has ſovereign domi-'nion and power over us; and the reaſon why we ought to '*know Jeſus Chriſt*, is, what he plainly ſignifies, becauſe he 'was *ſent* by God, to make known unto us all things which '*he* HEARD of his father, chap. xv 15. We come to God, as 'our father, lord, and judge; and we come to *Chriſt*, as to the 'ſon of God, who was ſent by HIS father; and OUR father; 'by HIS God, and OUR God, chap. xx. 17. to teach us the 'words of eternal life, chap. vi. 68. 'This was the work which 'God GAVE him to do, and this work he finiſhed, verſe 4.'

We could, with additional ſatisfaction to ourſelves, make ſome further extracts from a performance which, we apprehend, is well fitted to yield every impartial chriſtian reader much inſtruction and pleaſure; but we muſt take leave to ſtop here, and conclude with the following general obſervation on our author; who appears to have an excellent genius for ſcripture criticiſm; ſolicitouſly to decline all ambiguity and diſguiſe; and to repreſent what he judges to be truth, with openneſs and freedom. In his commentary, the peculiar doctrines of revelation are ſet forth in their native and amiable ſimplicity; doctrines which have been involved in confuſion and perplexity, and rendered obſcure and unintelligible by the attempts of ſome writers to explain and defend them. But, in the piece now before us, we find a ſcheme of religious principles exhibited, clear, uniform, and conſiſtent; ſupported by the teſtimonies of ſcripture, as well as correſponding with the genuine dictates of unbiaſſed reaſon.

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ART. VI. *Obſervations upon Lord* Orrery's *remarks on the life and writings of Dr.* Jonathan Swift, *containing ſeveral ſingular anecdotes relating to the character and conduct of that great genius, and the moſt deſervedly celebrated* Stella. *In a ſeries of letters to his lordſhip. To which are added, two original pieces of the ſame author (excellent in their kind) never before publiſhed.* 8vo. 4s. Reeve.

THE deſign of this ingenious performance, which we have read with particular pleaſure, is to vindicate, as far as it would bear it, the character of Dr. *Swift*, from the charges brought againſt it; particularly thoſe that have lately come from a noble pen. To defend the reputation of the dead, is a generous taſk; ſuch as would beſpeak the favour of a benevolent reader, were the performance of leſs worth than that before us. The author is equally pleaſing and inſtructive. His ſentiments, reflections, and ſtyle, are each of them maſterly. He diſputes with good manners, oppoſes with politeneſs, and defends with moderation: ready to give up the real foibles of his friend, as he is warm to defend him from ſuch as are pretended.

The anecdotes of which this piece is full, are curious and entertaining; but their value riſes to the public, as they give us a nearer inſight to the true character of the dean, than any thing yet publiſhed upon that head. But we will not detain our reader from the entertainment this performance will enable us to give him.

The author begins his addreſs to my lord in the following polite terms:

'My lord,

'I ſit down, at the earneſt requeſt of ſome perſons of conſequence, to whom I can refuſe nothing, not to cenſure, or in any degree to diſparage, your judicious, and (in many reſpects) maſterly remarks upon the life and writings of *J. S.* but to vindicate him from ſome miſrepreſentations which, I am ſatisfied, have been made to you, and to the world of him.

'My lord, if I am rightly informed, (and I ſhould be glad to believe I am not) you had your information (in the main) from ſome perſons who called themſelves his friends: and ſhould indeed have been truly ſo, from the impulſe of the loweſt degree of gratitude.—I have been told, that the purpoſe of theſe people was, by all the evil arts of inſinuation and untruth, to baniſh the dean's beſt friends from about him, and make a monopoly of him to themſelves.—

'You

'You, my lord, who were his real friend, and always ho-
'noured him in ſo diſtinguiſhed a manner, will, I am ſure,
'rejoice to have his character cleared up, where it can, from
'every miſrepreſentation that clouds it.'

Protected by this modeſt and polite apology, our author proceeds upon his lordſhip's obſervation, that *Swift* '*was a mixture of avarice and generoſity; the former was frequently prevalent, the latter ſeldom appeared, unleſs excited by compaſſion.* Our author grants, that avarice was 'as great a ſingularity 'as ever diſtinguiſhed *Swift* from other men;' but obſerves, that 'he was in the decline of life when his lordſhip knew 'him; a period, in which avarice is found, by long obſerva-'tion and experience, to prevail more or leſs in the minds of 'the beſt men. His true character, prior to this period, was 'a mixture of a regular, exact, and well-judged œconomy 'and frugality, with a very diſtinguiſhed generoſity. And 'you well know, my lord, that the true character of men and 'things is to be judged of by their ſtate of perfection, not 'their decays.—

'I have heard that he himſelf was early ſenſible of this en-'croachment of avarice upon him, and uſed to give this in-'ſtance of it: he had reſolved, he ſaid, that as ſoon as he 'had raiſed the deanery 30 *l.* a year, he would then allow 'himſelf an helper in the ſtable, and a wax-light to read by. 'He then added, It is now ſome years ſince I raiſed it to that 'value, but no helper or wax-light have I to this day.'—

As to *Swift*'s generoſity ſeldom appearing unleſs excited by compaſſion, our author allows, that if by compaſſion is meant, 'that ſenſibility of nature, which makes us feel for others, 'and urges us, by relieving their diſtreſſes, to relieve our own; '*Swift* had as little of this ſort of compaſſion as any man liv-'ing:' but obſerves, that 'he has been frequently known to 'give five or ten pounds to charity, with more eaſe than many 'richer men, under equal engagement with him, could be pre-'vailed on to give as many ſhillings.'—That 'he laid him-'ſelf out to do more charities, in a greater variety of ways, 'and with a better judging diſcernment, than perhaps any 'other man of his fortune in the world.' Of this we have the following inſtances.

'I never ſaw poor ſo carefully and conſcientiouſly attended 'to in my life, as thoſe of his cathedral: they were badged, 'and never begged out of their diſtrict; and they always ap-'peared with a very diſtinguiſhed decency and cleanlineſs: 'and after ſome time, partly by collecting charities, but more 'by contributing, he got a little alms-houſe built and furniſh-

'ed,

'ed, for a few of the moſt antient and orderly widows, in 'one of the cloſes of his cathedral; where they lived with a 'decency and cleanlineſs equal to that of the beſt *Engliſh* poor, 'which he took care to keep up, by frequent viſits to them 'in perſon.

'But this ſpirit of charity ſtopped not here: it is well 'known, that he was the author of a ſcheme for the badging 'the poor of the whole city of *Dublin* (and the kingdom in 'conſequence); the wiſeſt, the beſt judged, the moſt practi-'cable, and the moſt *Chriſtan* ſcheme, for relieving all thoſe 'who were proper objects of charity. And at the ſame time 'baniſhing vagrant beggary from the earth, with all its atten-'dant abominations.'

Our readers of rank and authority, (if any ſuch condeſcend to give our papers a peruſal) will excuſe our interrupting the courſe of this intereſting narrative. Can ſuch a ſcheme be practicable in *England?* Our vagrant poor are, under the preſent happy ſyſtem of government, one of the greateſt grievances we have to complain of. Will it be a breach of *Engliſh* liberty, to have authority give the ſanction of a badge to thoſe, who would recommend themſelves to our belief of their diſtreſs by the moſt ſolemn invocations upon *God*, *Chriſt*, and our humanity? Might we preſume to offer our opinion, we ſhould be induced to ſay, that ſome improvements upon the dean's ſcheme, adapted to the laws now in being, which are in themſelves excellent, but in execution defective, would add to the national honour and intereſt, an advantage not eaſily to be aſcertained. But, to follow our author.

'There was no ſuch thing as a vagrant, or unbadged beg-'gar ſeen about his cathedral. Not only the ſervants of his 'church, but his own poor alſo, were obliged to drive them 'away at their peril: they knew they could not ſuffer any 'ſuch to appear, but at the hazard of their employments and 'badges. This he took to be the moſt effectual method of 'baniſhing vagrant beggary, and at the ſame time relieving 'real diſtreſs. And I am ſatisfied that he had this alſo in view, 'in walking the ſtreets ſo conſtantly as he did: this gave him 'an opportunity of examining into the condition of every poor 'perſon he met. Which he did, with ſo well-practiſed a ſaga-'city, as could ſeldom be impoſed upon.

'If he walked an hour or two upon any occaſion, inſtead 'of taking a coach or a chair, he then cried out, that he had 'earned a ſhilling or eighteen-pence, *&c.* and had a right to 'do what he pleaſed with it. And that conſtantly went to the 'account of charity.---And to enable him to gratify this diſ-

'poſition,

'position, as occaſions offered, he never went abroad without a pocket full of all ſorts of coins, from a three-penny piece to a crown, which he collected with ſo much care, that he never was without a conſiderable fund of all the known kinds of current coins.'

Thus, with proper compliments to my lord, ends letter the firſt.

The ſecond letter begins thus:

'My lord,

'I beg leave to inform you and the public, once for all, that my purpoſe is, to convey theſe epiſtolary obſervations, without any preluding or concluding apologies. And therefore I proceed to conſider your next remark on *Swift*, which ſtands thus, *&c.*'

We take the ſanction of our author to inform our readers, that we ſhall conſider the work before us no longer as an epiſtolary performance, but give our extracts as conciſely as we poſſibly can.

It was objected to *Swift*'s character, that *he was open to adulation, and could not, or would not, diſtinguiſh between low flattery and juſt applauſe.* Our author replies, that *Swift*'s character was here abſolutely miſtook. *He hated flattery, but was not inſenſible to delicate praiſe:* obſerving, 'that a man, 'who himſelf had ſo much delicacy in praiſing, muſt be ſhocked at any attempts of that kind, which degenerated into groſs 'flattery.' To ſupport the latter part of this obſervation, ſeveral paſſages are produced from the Dean's own writings, and from thoſe of others to him. To juſtify his delicacy in complimenting others, the following anecdote takes place.

'When Lord *Carteret* was lord lieutenant of *Ireland*, *Swift* happened to have a little diſpute with him about the grievances that kingdom ſuffered from *England*, and the folly and nonſenſe of their government in that reſpect (for he ſpared no hard words upon that occaſion): the lord lieutenant replied with a maſtery and ſtrength of reaſon for which he is ſo diſtinguiſhed; and which *Swift* not well liking at that time, cried out in a violent paſſion, "What the vengeance "brought you among us; get you gone, get you gone; pray "God almighty ſend us our boobies back again."

Swift's ſuperiority to envy is the firſt remark in letter III. That this did not ariſe from the Dean's priding himſelf in ſuperior talents, our author gives the following inſtances. That he owned *Pope* much his ſuperior in epic-poetry; Lord *Oxford* ſuch in politics; ('a ſcience however on which he valued himſelf not a little') and *Gay* in paſtoral poetry. We are told

told too, that *Swift* loved merit wherever he found it, and never ſeemed more delighted, than when he could draw it out of obſcurity into an advantageous light, and exalt it there.---'He made,' ſays our author, 'lord *Oxford*, in the 'heighth of his glory, walk with his treaſurer's ſtaff from 'room to room through his own levy, enquiring which was 'Dr. *Parnelle*; in order to introduce himſelf to him, and beg 'the honour of his acquaintance: which he did in the moſt 'courteous and obliging manner.' It ſeems, 'my Lord *Oxford* 'had deſired *Swift* to introduce Dr. *Parnelle* to him, which 'he refuſed upon this principle; that a man of genius was a 'character ſuperior to that of a lord in high ſtation: and 'therefore obliged my lord to introduce himſelf.'

Somewhat further in this letter we are informed, that *Swift*, ſo far from envying men of genius, could live well with them, and even exert in their favour the intereſt he had at that time; that 'upon the change of the miniſtry [whig-miniſtry in the 'latter part of Queen *Anne*'s time] a report prevailed, that 'Mr. *Congreve* would be turned out of his employment: upon 'which *Swift* immediately applied himſelf to my lord trea-'ſurer: told him the report, and added, that a hair of Mr. '*Congreve*'s head muſt not be touched. To which my lord 'replied: *My good doctor, could you think me capable of hurting 'a man of genius? No, no, Non, tam adverſus, equos Tyria ſol 'jungit ab urbe.*'

The fourth letter of this worthy author touches upon a point very material to the reputation of the deceaſed Dean. The Dean's levities, excuſeable, poſſibly, in a layman, have laid him open to the cenſures of many. The motives of a man of his caſt of genius to come into the church, and his conduct after he had come into it, have been the ſubjects of common canvaſs. My lord *Orrery* was '*induced to think that he entered 'into orders more from private and fixed reſolution, than from 'abſolute choice: be that as it may, he performed the duties of 'the church with great punctuality, and a decent degree of devo-'tion. He read prayers rather in a ſtrong nervous voice, than 'in a graceful manner; and altho' he has been often accuſed of 'irreligion, nothing of that kind appeared in his converſation or 'behaviour.*'

Our author inclines to my lord's opinion as to *Swift*'s motives to taking orders; eſpecially as his lordſhip continues to obſerve, that *Swift's caſt of mind induced him to ſpeak and think more of politics than religion*: but throws in a doubt (which may however be eaſily cleared up) whether *Swift*'s refuſal of a commiſſion for captain of horſe, offered to him by King

Wil-

William, does not argue his religious inclination to the church?

As to the Dean's conduct, when in orders, and to refute the objections made to his religious character, as an eccleſiaſtic, we have the following anecdotes.

'*Swift* frequently took occaſion to declare, that there was 'a time when his mind was wholly bent upon excelling in his 'profeſſion. He hoped, he ſaid, that by diligence and con-'ſtant application, and practice, he might arrive to ſuch a 'degree of reputation in it, as that a queſtion might now and 'then be aſked the ſexton on a ſunday morning, *Pray, does 'the doctor preach to-day?* He then added, with a ſigh, that 'unhappily this purpoſe was ſoon overthrown.

'He was appointed to ſolicit the *Engliſh* miniſtry, upon the 'affair of firſt-fruits and twentieths; which Queen *Anne's* 'bounty afterwards beſtowed upon the church. And in the 'courſe of that ſolicitation, fell into ſome degree of confidence 'with my lord *Oxford*; who told him that their (the then 'miniſtry's) intentions were truly national and honeſt, but 'their ſtate uncertain. That if he would ſtay, and take his 'chance with them, he ſhould fare as they did. He added, 'that from that day to this, his head had been taken up by 'curſed politics; to the utter neglect of his profeſſion as a 'clergyman. Or, if he did ſometimes endeavour to exert 'himſelf in the pulpit, he could never riſe higher than *preach-'ing pamphlets*. This naturally' (ſays our author) 'accounts 'for that caſt of mind, which turned his thoughts more to 'political than religious ſubjects.'

As to the Dean's religion, our author affirms, from his own knowledge, 'that his ſaying grace, both before and after 'meat, was very remarkable. It was always in the feweſt 'words that could be uttered on the occaſion, but with an em-'phaſis and fervor, which every one around him ſaw and felt; 'and with his hands claſped into one another, and lifted up to 'his breaſt, but never higher.'

The charge againſt the Dean of irreligion, or, at leaſt, want of decent gravity in ſome of his works, our author imputes to this; 'that there was no vice in the world he ſo much abhor-'red as hypocriſy: and of conſequence nothing he dreaded 'ſo much, as to be ſuſpected of it. This naturally led to 'make him verge ſometimes too much to the other extreme: 'and made him often conceal his piety with more care than 'others take to conceal their vices.' The worthy Dr. *Delany*, whom we look upon IN THE SAME RESPECTABLE LIGHTS AS WE DO UPON OUR AUTHOR, lived ſix months in the Dean's

houſe, before he knew of his family devotion; but found, that the Dean had always his ſervants to attend his nightly devotions, upon a ſignal no more particular to viſitants, than that of the ſtriking of a clock. It is, however, the wiſh of our author, that the Dean's diſguſt to hypocriſy had been reſtrained from the leaſt appearance of evil.

This letter, ſo important to *Swift's* poſthumous reputation, concludes with the following poſtſcript.

'My lord,

'After a good deal of meditation upon *Swift*'s character, 'as a man of true religion, I think I have found out one 'proof of it, ſo clear, and inconteſtable, as may well ſuper-'ſede the neceſſity of any other.

'His cathedral of St. *Patrick*'s is the only church in that 'city, wherein the primitive practice of receiving the ſacra-'ment every lord's day, was renewed, and is ſtill continued. 'And to the beſt of my remembrance, and belief, renewed in 'his time. At leaſt, as he was ordinary there, it could not 'be continued without his conſent. And it is moſt certain 'that he conſtantly attended that holy-office, conſecrated and 'adminiſtred the ſacrament, in perſon.' [This we know not what to make of, in a proteſtant country]. 'Nor do I believe 'he ever once failed to do ſo when it was in his power. I 'mean when he was not either ſick, or abſent at too great a 'diſtance.

The chief ſubject in letter V, is the affair of the amiable, but unhappy *Stella*: No part of *Swift*'s conduct bears harder upon his character than this. She was the woman of his deliberate choice, and (if he had any) of his affections; 'a wo-'man, (ſays our author) who would have done honour to 'the choice of the greateſt prince upon earth.' We find it thus accounted for in the piece before us.

Swift 'was in debt, and Mrs. *Johnſton*'s fortune ſmall; 'he could not, in thoſe circumſtances, live up to the dignity 'of his ſtation. Nor would his honour allow him to run the 'leaſt riſque of hurting her fortune; and therefore, he choſe 'rather to lie by, and ſave, 'till he had wherewithall to enable 'him to appear as he ought. And this alſo I take to be the 'true cauſe of his abſtaining (as undoubtedly he did) from all 'marital commerce with that lady for a conſiderable time; 'to prevent the encreaſe of a family under ſuch circumſtan-'ces.

'The Dean's diſappointments, death of friends, and total 'overthrow of all his ambitious proſpects, ſoured his temper. 'This gave *Stella* inexpreſſible uneaſineſs: and I well knew a

'friend

'friend to whom ſhe opened herſelf upon that head; declaring 'that the Dean's temper was ſo altered, and his attention to 'money ſo increaſed; (probably increaſed by his ſollicitude to 'ſave for her ſake) her own health at the ſame time gradually 'impaired; that ſhe could not take upon herſelf the care of 'his houſe and œconomy: and therefore refuſed to be publicly 'owned for his wife, as he earneſtly deſired ſhe ſhould. It 'was then ſhe ſaid, *too late*; and therefore better that they 'ſhould live on, as they had hitherto done.'

Not long after this, came out the poem of *Cadenus* and *Vaneſſa*, which made the Dean's commerce with that lady ſufficiently public. *Swift* and *Stella* were both greatly, but differently, ſhock'd: 'The Dean made a tour to the ſouth 'of *Ireland*, for about two months, to diſſipate his thoughts, 'and give place to obloquy: and *Stella* retired to the 'houſe of a chearful, generous good-natured friend of the 'Dean's, whom ſhe alſo much loved and honoured.' Here the following accident call'd for all the temper and preſence of mind this unhappy lady was miſtreſs of.

—'It happened one day, that ſome gentlemen dropt in 'to dinner, who were ſtrangers to *Stella*'s ſituation. And 'as the poem of *Cadenus* and *Vaneſſa* was the general 'topic of converſation, one of them ſaid, ſurely that *Va-'neſſa* muſt be an extraordinary woman that could inſpire 'the Dean to write ſo finely upon her. Mrs. *Johnſton* 'ſmiled, and anſwered, that ſhe thought that point not quite 'ſo clear; for it was well known, the Dean could write finely 'upon a broomſtick.' By this account then it appears, that the beſt defence of *Swift*'s barbarity to *Stella*'s perſon, was owing to conſummate tenderneſs to her fortune. Our author is equitable enough to condemn his friend on this ſcore; and employs great part of the next letter in lamenting over the dean's *miſtaken conduct*.

Prejudiced as we are in favour of poor *Stella*, we cannot avoid extracting the following charming lines which our author has oblig'd us with, as paſſing for the performance of that engaging woman; whoſe wit was equal to the reſt of her accompliſhments.

JEALOUSY.

'O ſhield me from his rage, celeſtial pow'rs,
'This tyrant, that imbitters all my hours!
'Ah, Love, you've poorly play'd the hero's part,
'You conquer'd, but you can't defend my heart.
'When firſt I bent beneath your gentle reign,
'I thought this monſter baniſh'd from your train:

'But

' But you would raiſe him, to ſupport your throne,
' And now, he claims your empire, as his own.
' Or tell me, tyrants, have you both agreed,
' That where one reigns, the other ſhall ſucceed ?

Good God! ſuch a woman as this to be deſerted! by *Swift* to be deſerted!

Our author begins his ſeventh letter, with a poſitive denial that *Swift*'s reſentment of his ſiſter's marying a tradeſman ought to be put to the ſcore of his pride. He affirms it from perſonal objections to the man; and urges, that his allowing his ſiſter a penſion when ſhe became a widow, ' is a clear de-
' monſtration, that his reſentment was neither immortal, nor
' invincible.'

Swift's filial piety is inſiſted on; as he frequently went to *England* to viſit his mother, and allowed her a conſiderable penſion. His fondneſs for low company, and ale-houſe lodging and entertainment are given up; and our author, very juſtly, cenſures the *filthy ideas and indecent expreſſions*, ſo frequently to be met with in *Swift*'s works; confeſſing, ' that
' *Swift* could never keep his ſtile clear of offence, when
' a temptation of wit came in his way.' He obſerves too,
' that the defilement became much more conſpicuous, upon
' his return from his firſt long viſit to Mr. *Pope*;' and aſſures us that *Swift*'s converſation was much more delicate and chaſte, than his writings. We find nothing in our author neceſſary to extract, till we come to letter X. in which *Swift*'s connections with *Vaneſſa* are inſiſted upon to be no ways injurious to the Dean's moral character. Our author addreſſes Lord *Orrery* with great warmth, for aſſerting ' that the
' Dean taught *Vaneſſa*, That vice, as ſoon as it defied ſhame,
' was immediately changed into virtue. That vulgar forms
' were not binding upon choice ſpirits, to whom either the
' writings, or the perſons of men of wit were acceptable.'
Our author denies the charge: he conceives *Vaneſſa* to have been, not an abandon'd woman, but only ' a woman
' unhappily intoxicated with love;' endeavours to prove that this love was never carried on by a commerce of more conſequence than chit-chat and letters: and produces ſome arguments on this ſcore, the ſtrongeſt of which appears to us in the following ungenerous anecdote.

' *Vaneſſa* ordered, in her laſt will that the poem of *Ca-*
' *denus* and *Vaneſſa* ſhould be publiſhed: (it had other-
' wiſe perhaps never ſeen the light) together with all the letters
' that paſſed between them. Dr. *Berkley*, one of her exe-
' cutors, peruſed theſe letters carefully, in order to fulfil the
' will

'will of his benefactreſs; but found, upon examination, (as 'he frequently aſſured me) that they contained nothing, 'which would either do honour to her character, or bring the 'leaſt reflection upon *Cadenus*. His letters contain nothing 'but civil compliments, excuſes, and apologies, and thanks 'for little preſents, &c. whereas, Hers indicated all the warmth 'and violence, of the ſtrongeſt love-paſſion; but not the 'leaſt hint of a criminal commerce between them, in the 'letters of either; which it was ſcarce poſſible to avoid, in 'ſo long an intercourſe, had there been any juſt foundation 'for it.

'Why ſhe ſhould deſire that poem, and thoſe letters to be 'publiſhed, hath never yet been explained, with any appear-'ance of probability. Nor is there, that I know of, any 'ground for a rational conjecture upon that point, other 'than this; that ſhe certainly gave herſelf up (as *Ariadne* 'did) to *Bacchus*, from the day that ſhe was deſerted. And 'that intoxication, in conflict with many other tumults in her 'breaſt, and perhaps in conjunction with ſome infirmity in 'her head, might eaſily be conceived capable of producing 'many effects not otherwiſe to be accounted for.'

Poor *Vaneſſa*! was it for this thou *doatedſt on a gown*! muſt every weakneſs of thine be drag'd to common view, to ſcreen a deſerter! a double deſerter! a deſerter of one * whoſe character never fell under the laſh that thine has done!

If the author of the piece before us will admit the juſtice we have hitherto done to his performance, as an apology for taking the ſame freedoms with him, as he had done with lord *Orrery*, he will forgive the following remarks upon this part of his work.

You affirm, Sir, in defence of *Swift* againſt my lord's charge, that *Vaneſſa* was *no abandon'd woman*; here, you aſſert that ſhe was a drunkard: and if ſhe did not die ſo, was ſuch, or elſe mad, when ſhe made her will. Allow what you ſay to be fact: what made this *Ariadne* give up herſelf to *Bacchus*? Her deſerter. At what time did ſhe begin to give herſelf up to *Bacchus*? Not 'till 'the day that ſhe was deſerted.' What in-ſpired her with love? The inſtructions of this *gowned deſerter*.

> His leſſons found the weakeſt part,
> Aim'd at the head, but reach'd the heart.
>
> *Cad.* and *Van.*

When their epiſtolary correſpondence was broke open 'Hers 'indicated all the warmth, and violence, of the ſtrongeſt love-

* *Stella.*

'paſſion; His, but civil compliments, excuſes, and apologies?' Yes, Sir, they contained alſo, as you add, 'thanks for little 'preſents.' Permit us, Sir; what would you think of a man, (ſuppoſing him no eccleſiaſtic) that could inſinuate himſelf into a woman's affections, maintain a correſpondence, on her ſide animated with 'all the warmth and violence of the 'ſtrongeſt love-paſſion,' on his, with dead, civil compliments, excuſes, and apologies; and yet be mean enough to lay himſelf under the obligation of THANKING HER FOR SMALL PRESENTS? Suppoſing him an eccleſiaſtic, a dignified eccleſiaſtic; if he could not, in character, return her *violence of paſſion*, he ought not to have cheriſhed it by a continued correſpondence; much leſs have accepted ſuch preſents, as he knew proceeded from her tenderneſs to him. In truth, the excuſe you offer, appears to be his crime, and ſets the Dean much lower in our opinion, than if human frailty of a certain kind had got the better of, what ſeems to us, rank pride, mean avarice, and deliberate enſnarement.

If we have your pardon, Sir, we beg leave to return to your performance.

In letter XI. our author is chiefly engaged with lord *Orrery*'s account of *Swift*'s *ſeraglio*. The Earl had mentioned, in one of his letters to his ſon, 'the command which *Swift* had over 'all his females: you would have ſmiled,' ſays his lordſhip, 'to have found his houſe a conſtant ſeraglio of very virtuous 'women, who attended him from morning to night, with an 'obedience, an awe, and an aſſiduity, that are ſeldom paid to 'the richeſt, or the moſt powerful lovers: no, not even to 'the Grand Signior himſelf.'

In reply, our author takes the following freedom with his lordſhip, 'This paragraph, my lord, ſeems to be written in 'the ſtile of a man, who knew what he ſaid to be truth: 'which yet, moſt certainly was not, could not, be your caſe: 'and therefore I conclude you wrote it in the ſtile in which 'it was delivered to you, by your monſtrous informers.

'My lord, the intercourſe, in which my ſtation engaged 'me, for many years, with the Dean; my long intimacy 'with his moſt intimate friends, and the frequent viſits to him, 'which my love and gratitude exacted; enable me to aſſure 'your lordſhip and the world, (as I do in the moſt ſincere 'and ſolemn manner) that nothing ever was more falſe, than 'the informations you received upon this point. And that 'in fact, females were rarely admitted into his houſe: and 'never came thither, but upon very particular invitations: 'not excepting even Mrs. *Johnſton*.'

We

We find, ſomewhat after the above, his lordſhip's aſſertion turn'd into ſpirited, pointed ridicule.

'And yet, my lord, as the honour I bear you, ſtrongly inclines me to aſſent to your poſitions, where-ever I can; I muſt own, that if keeping a great number, and variety of profeſſed nominal miſtreſſes, conſtitutes the complete idea of a ſeraglio, *Swift* kept a greater, and much more extended ſeraglio, than the *Grand Signior*. And I have had the honour, to be admitted, (more than once) to bear him company in his viſits to them. But this, I muſt add, in ſupport to the credit of your judgment of his conſtitution, that his viſits were always by day light: And for the moſt part, in the moſt open and public parts of the city. But yet, truth obliges me to own, that he alſo viſited ſome of them, even in by-allies, and under arches; (places of long ſuſpected fame.)

'Let me add, that he kept ſtrictly to that *Turkiſh* principle of honouring none but ſuch as were bred up, and occupied in ſome laudable employment. One of theſe miſtreſſes ſold plumbs; another, hob-nails; a third, tapes; a fourth, ginger-bread; a fifth, knitted; a ſixth, darned ſtockings; and a ſeventh, cobbled ſhoes: And ſo on.—

'One of theſe miſtreſſes wanted an eye: another, a noſe: a third, an arm: a fourth, a foot: a fifth, had all the attractions of *Agna's Pollipus*: and a ſixth, more than all thoſe of *Æſop's* hump: and all of them, as old, at leaſt, as ſome of *Louis* the XIVth's miſtreſſes; and many of them, (for I muſt own he had many) much older. He ſaluted them with all becoming kindneſs: aſked them how they did, how they throve: what ſtock they had, &c. And as miſtreſſes, all the world owns, are expenſive things, it is certain he never ſaw his, but to his coſt. If any of their wares were ſuch as he could poſſibly make uſe of, or pretend to make uſe of, he always bought ſome: And paid for every half-penny-worth, at leaſt ſixpence: and for every penny-worth, a ſhilling. If their ſaleables were of another nature, he added ſomething to their ſtock; with ſtrict charges of induſtry, and honeſty.'

A note here, has ſelected from one of the Dean's letters to Dr. *Sheridan*, the names that are to be added to STELLA and VANESSA. *viz*: CANCERINA, STUMPA, NYMPHA, PULLAGOWNA, FRITERILLA, FLORA, STUMPANTHA.

This letter concludes with an incident that befell the Dean at *Carbery Rocks*.

'His curioſity carried him to the brink of this dreadful precipice, and not content with what information his eyes could

'could give him, as he ſtood over it, he ſtretched himſelf forward at his full length upon the rock, to ſurvey it with more advantage. And attempting to riſe up again, when his curioſity was as well ſatisfied as it could; he found, as he told me, (for I had it from his own mouth) that he loſt ground, which obliged him to call, in great terror, to his ſervants who attended him, (for he never travelled, or even rode out without two attendants) to drag him back by the heels: which they did, with ſufficient difficulty, and ſome hazard.'

Letter XII treats chiefly of the cauſes of the Dean's decay in intellects, by ſome too raſhly, perhaps, attributed chiefly to divine-judgment.

The firſt our author thinks, was 'his deteſtible maxim of '*vive la Bagatelle.*' This induced him to write upon ſubjects much beneath his genius and character, and injured both. The ſecond (and moſt probable) 'was that ſourneſs of temper 'which his diſappointments firſt created in him, and the indulgence of his paſſions perpetually encreaſed.—

'Theſe infelicities of temper were remarkably augmented 'after the death of Mrs. *Johnſton*, whoſe cordial friendſhip, ſweet temper, and lenient advice, poured balm and 'healing into his blood; and kept his ſpirits in ſome temperament: But as ſoon as he was deprived of that *medicine* '*of life*, his blood boiled, fretted and fermented beyond all 'bounds. And his reaſon gradually ſubſided, as his paſſions 'became predominant.' This, tho' poſſibly, no divine-judicial puniſhment upon *Swift*, was a phyſical-one, and one that he richly deſerved. He was juſtly deprived of what he had deſerted; the only probable compoſer of a temper ſo particular as his.

At this time, we are told, avarice bore that ſway over the poor Dean, that he would not compliment his beſt friends with even a bottle of wine, when they came to mitigate his infirmities. Upon which no one can wonder that ſuch moroſeneſs drove them from him. Thus (as our author pertinently obſerves) 'His paſſions, impaired his memory, and his ſolitude 'unfurniſhed it.'

At this time alſo, he was poſitive againſt wearing ſpectacles; and as reſolute to perſevere in prepoſterous exerciſe, againſt the advice of his friendly phyſicians. Thus the *Idiotiſm* of this great man may be accounted for, from cauſes much ſhort of the immediate hand of God. In his glimmerings of expiring reaſon, he begged his head might be trepanned and the water taken out, 'but the phyſicians paid no regard to his

'judg-

'judgment.' However, upon opening his head after his death, 'his brain was found remarkably loaded with water.'

Letter XIII is chiefly taken up about *Swift*'s voyage to the *Houyhnhms*, which our author cenſures with no more freedom than it deſerves. He is particularly ſurpriſed that the Dean could ever draw ſo foul a picture of human nature; eſpecially, as, in the poſtcript to this letter, the Dean's perſonal neatneſs is thus deſcribed.

'—He was in his perſon, one of the cleaneſt men that ever 'lived; cleanly in every character and circumſtance of that 'perſonal virtue, to the utmoſt exactneſs, and even feminine 'nicety.

'His hands were not only waſhed, as thoſe of other men, 'with the utmoſt care, but his nails were kept pared to the 'quick, to guard againſt the leaſt appearance of a ſpeck upon 'them. And as he walked much, he rarely dreſſed himſelf, 'without a baſon of water by his ſide, in which he dipt a 'towel, and cleanſed his feet with the utmoſt exactneſs.

'He was not not only remarkably cleanly, in his own per'ſon, but alſo a great, conſtant, and earneſt recommender of 'it to others: particularly to the ladies of his acquaintance.

'——No queſtion oftner recurred to his acquaintance of 'the other ſex, than this, "Why do not you exerciſe? Why "do not you exerciſe? You ladies pique yourſelves upon no"thing more, than an exact cleanlineſs, and its conſequence, "ſweetneſs; and nothing can be wiſer or better judged than "your doing ſo. But why will you not uſe the means, the "proper means, to thoſe deſirable ends? Upon my conſcience, "if you do not exerciſe, you cannot have the benefit, or ad"vantage of either."

After this letter the author gives us unconnected, but very pertinent, memoirs of this celebrated man. We ſhall convey them in the ſame manner to our readers, ſelecting ſuch only as may moſt ſerve to do juſtice to the character of SWIFT, the curioſity of our readers, and the merit of our author.

Swift's way of entertaining his friends was very ſingular: 'it was, rather to affect a kind of reluctance, and fear of his 'being devoured by their eating and drinking with him.' Lord *Orrery*, in this reſpect, gives *Pope* infinitely the preference to *Swift*; and yet our author tells us, from the account he had from the Dean, of the manner of living at Mr. *Pope*'s, 'That there never was more than one pint of wine called for 'at night, among four of them; of which Mr. *Pope* hav'ing drank one or two little glaſſes, got up, and going to bed, 'called to them, "Well, gentlemen, I wiſh you a good night; "I leave you to your wine." *Horace* and his cotemporaries

would have had but a poor opinion of *Pope*'s entertainment, if it always was as ſcanty as this.

'Twas *Swift*'s humour, 'when thoſe perſons which he 'diſtinguiſhed in a particular manner, as lady *Euſtace*, Mrs. '*Moore*, &c. invited themſelves to dine with him, (which 'they muſt do or want a dinner for him) to advance to the 'cook money enough to buy a dinner at a certain rate for each; 'not exceeding one ſhilling a head: and would contend hard, 'that no more than ſixpence ſhould be allowed for the brat; ſo 'he called lady *Euſtace's* daughter, now Mrs. *Tickell.*' That the Dean's table was neither very plentiful or open, appears from ſeveral epigrams wrote upon the ſubject.

Swift was thought to be paſſionate and churliſh to his domeſtics: our author affirms he was ſo only in appearance. 'He allowed his ſervants board-wages at the higheſt rate then 'known, which was four ſhillings a week. And if he em'ployed them about any thing new, or out of the ordinary 'courſe of their ſervice, he always paid them, as he would 'any other perſons, to the full value of their work.' If this, with the fragments of his table, and a livery, could not keep them within compaſs, 'it was judged reaſon ſufficient for diſ'charging them.' He paid them intereſt for their wages in his hands, when they had ſaved up a twelvemonth's, and took ſingular delight when they had raiſed it to a ſum. His old, fat, pock-fretten cook, he always called *ſweet heart.*

'Having no ſkill in muſick himſelf, he always adviſed with 'perſons that had, before he preferred any man in his choir; 'yet he had ear enough, for a moſt ridiculous and droll imita'tion of it.' Of this *Swift* obliged his friends one Sunday evening, with an inſtance, when our author was in company. It ſeems, '*Tom. Roſſengrave* was juſt then returned from *Italy*: 'and Dr. *Pratt*, then provoſt of the college, who was not long 'returned from thence, and was far gone in the *Italian* taſte, 'had gone that morning to St. *Patrick's*, to hear him play a vo'luntary, and was in high raptures in praiſe of it. Upon which 'ſome of the company wiſhed they had heard it; *Swift* cried 'out, you ſhall hear it this minute; I'll ſing it for you; and 'immediately ſung out as ridiculous, and as lively an imita'tation of it as ever was heard: full as ridiculous as *Clynch's* 'imitation of an huntſman, and a pack of hounds. Upon 'which the company burſt out into a loud peal of laughter; 'all but one old gentleman, who looked ſerious all the time: 'and being aſked how he could keep his countenance, very 'gravely anſwered; that he had heard Mr. *Roſſengrave* him'ſelf, play it in the morning.

'No-

'Nothing (ſays our author) was ever more critical, or 'conſcientious than *Swift* was, in promoting the members of 'his choir, according to their merits. An inſtance of this 'I had from a perſon preſent when the thing happened.

'My lady *Carteret*, then in *Dublin*, applied to him, in 'favour of a man who had been warmly recommended to her, 'and whom ſhe as warmly recommended to him. His an-'ſwer was;

"Upon my conſcience, madam, if you had applied to me "for a deanery, or a biſhopric, and it were in my power "to give it, you ſhould have it in an inſtant. Becauſe thoſe "are preferments where merit is no way concerned. But in "this, madam, my conſcience, and my credit interpoſe. For "this man's merit is to be brought to the teſt every day, and how "muſt I appear, either to my own conſcience or to the eye of "the world, if I prefer undeſerving perſons to ſuch ſtations! I "know nothing of muſic, madam; I would not give a far-"thing for all the muſic in the univerſe. For my own part, "I would rather ſay my prayers without it. But as long as it "is thought by the ſkilful, to contribute to the dignity of "the public worſhip, by the bleſſing of God it ſhall never be "diſgraced by me: nor I hope by any of my ſucceſſors; as "long as this poor oppreſſed church of *Ireland* laſts, which I "think (as things go) cannot be long."

When the Dean was applied to in any charity, his anſwer was to this effect:

"You, Sir, declare upon your conſcience, that the perſon "you now deſire to be relieved, is a proper object of chriſtian "charity. My Deanery is worth ſeven hundred pounds a "year; your prebend worth two; if you will give two ſhil-"lings to this charity, I will give ſeven; or any greater ſum in "the ſame proportion."

The Dean was very ſingular in the article of converſation; 'in which, he thought, every man has as much right to his 'ſhare as he had in any other commerce, or tranſaction of life. 'As much as he had to his ſhare of the victuals at the table.'— He charged ſeveral, particularly *Prior*, with want of good-manners in this point. 'Being aſked, if he did not think Mr. '*Prior* a very good companion, he anſwered, "He would cer-"tainly be a very good companion if he were a fair one. "*But he leaves no elbow room for others.*"

'*Swift*'s own conduct was ſtrictly conformable to this 'maxim of his own.'

'*I never ſpeak more than one minute at a time; and when that 'is done, I wait at leaſt as long for others, to take up the con-*

'*verſation: But if they do not think fit to do ſo, then I have a* '*right to begin again.*'

It has by ſome been thought, that the Dean's lending a conſiderable ſum of money in ſmall portions to neceſſitous tradeſmen, 'was calculated to keep up his popularity with the wea-'vers.' But our author affirms that 'it was equally open to 'every trade in the city: and required no other recommen-'dation, than that of an honeſt, and neceſſitous induſtry.'

The Dean was very ſingular in his attention to the ſtyle of every one that preached in his church.

'As ſoon as any one got up into the pulpit, he pulled out 'his pencil and a piece of paper, and carefully noted every 'wrong pronunciation, or expreſſion that fell from him; 'whether too hard, or ſcholaſtic, (and of conſequence not 'ſufficiently intelligible to a vulgar hearer) or ſuch as he 'deemed, in any degree, improper, indecent, ſlovenly, or 'mean: and thoſe he never failed to admoniſh the preacher 'of, as ſoon as he came into the chapter-houſe; a conduct, '(as our author juſtly obſerves) of great conſequence to all 'the preachers that came within his reach eſpecially the 'younger ſort.'

'It is much to the Dean's honour, that he paid a ſtrict, re-'ligious attention to the revenues of his Deanery, for the 'benefit of his ſucceſſors. — One inſtance of this appeared 'moſt remarkably in the great decline, and almoſt total decay 'of his underſtanding.

'He had reſolved, many years before, never to renew a 'certain leaſe of lands belonging to the Deanery, without 'raiſing the rent thirty pounds a year.

'The tenant had often applied to him for a renewal upon 'other terms; but to no purpoſe. And finding that *Swift*'s 'underſtanding was in the decay; and his avarice remarkably 'predominant; he thought this the proper ſeaſon to make his 'laſt effort, for a renewal.'—But 'the Dean was immoveable; 'he refuſed a large fine, at a time when he loved money, in-'comparably beyond any thing elſe in the world! and raiſed 'the rent, as he had long ſince reſolved to do.'

'I viſited him (ſays our author) the next day after the re-'newal of this leaſe. And enquiring after his health, he told me '(in a tone of heavy complaint) that his memory was almoſt 'totally gone, and his underſtanding going: but that yeſterday 'he had done ſomething for the benefit of his ſucceſſor, he 'had forgot what; but Dr. *Wilſon* (who then lived in the 'houſe with him) would tell me. I enquired, and was inform-'ed of this renewal, as I have now related it.

Swift's

Swift's manner of hiring ſervants was as great an oddity as any he had.

'He always aſked, whether they underſtood the cleaning 'of ſhoes. Whether they anſwered, that they did or did not, 'he always added, my kitchen-wench hath a ſcullion, that 'does her drudgery; one conſtant buſineſs of my groom, and 'footman, is to clean her ſhoes by turns.

'If they ſtomached this, he inſtantly turned them off; but 'if they humbly ſubmitted he gave them farther hearing. '(By the way, his cook was his kitchen-wench.)'

'The ſtyle of his converſation was very much of a piece 'with that of his writings; conciſe, and clear and ſtrong.'

'Being one day at a ſheriff's feaſt, who among other toaſts 'called out to him, Mr. *Dean*, *the trade of Ireland*: He an-'ſwered quick; Sir, *I drink no memories.*'

'He greatly admired the talents of the late Duke of *Whar-'ton*, (as the Duke did his;) who oneday dining with the Dean, 'and recounting ſeveral wild frolics he had run thro'; You 'have had your frolics, my lord, ſays the Dean; my lord, let 'me recommend one more to you; take a frolic to be vir-'tuous; take my word for it, that one will do you more 'honour than all the other frolics of your whole life.'—

The author believes that the Dean's talent for ſpeaking was ſo great, that 'it was poſſibly one reaſon why he never was 'raiſed to the houſe of lords.—The general contempt he had 'for mankind, would have given him great advantages in 'ſpeaking in public.'—He would (as *Alcibiades* is ſaid to have been adviſed by *Socrates*) have conſidered 'his hearers as ſo 'many cabbage-ſtalks.'—

Swift told a ſtory admirably well, but he expected to be liſtened to, tho' he told them too often. This was the near-eſt way to his favour. 'One day in company with Dr. '*Helſham*, who ſeemed to be ſomething abſent when the 'Dean was ſpeaking, he ſtopt ſhort, and cried out; I'd give 'fifty pounds that you were as good a liſtner as Dr. *Delany*.'

The two laſt letters in this volume, contain a review of *Swift*'s character, abridged from the ſeveral preceding letters. Our author thinks the many virtues *Swift* poſſeſſed 'make it 'matter of amazement, how archbiſhop *Sharp* could be ſo 'impoſed upon, as to repreſent him to the *Queen* under the 'character of an unchriſtian man. It will, however, be 'ſome ſatisfaction to the reader, as I doubt not it was to *Swift* '(though no reparation of the injury) to know that the arch-'biſhop lived to repent of this injury done to *Swift*, expreſſed 'great ſorrow for it, and deſired his forgiveneſs.'—

Swift's 'moſt obnoxious quality (in our author's opinion) 'at leaſt that which moſt expoſed him to cenſure, was his ut-'ter neglect of thoſe appearances of religion, which he often 'ſuſpected in others, and apprehended might be ſuſpected in 'himſelf, of hypocriſy.'—

'This wrong judgment expoſed him to all the cenſure he 'underwent on the ſcore both of Mrs. *Johnſton*, and *Vaneſ-'ſa*; of which I have already ſaid perhaps more than 'enough.'—Yes, truly, more than enough to expoſe *Vaneſſa*: Leſs than enough to juſtify *Swift*.

The concluſion of *Swift*'s conduct to Mrs. *Johnſton*, our author thinks as ſingularly remarkable as any part of it. 'He 'ſuffered her to diſpoſe entirely of her own fortune at her 'death, and by her own name; and that to a moſt public 'and chriſtian charity. Perhaps upon this principle, that as 'ſhe gained no honour by being his wife, he thought it but 'juſtice that ſhe ſhould loſe no property or merit of charity 'by it.' But *juſtice*! 'Twas not even an *Equivalent* to what ſhe had ſuffered by his behaviour. We have ſo much charity for the Dean, as to believe he thought ſo himſelf; and that, had he died firſt, the bulk of his fortune would have been left to *Stella*, as an *attempt* towards a *reparation*.

The author takes leave of his lordſhip in the following terms.

'To ſum up all—he lived long an honour to the powers of 'the human mind: and died (as he had lived for ſome few 'later years) a ſad monument of the infirmities incident to it 'in this houſe of clay: and a melancholy mortifying memento 'to the vanity of the pride of parts.'—

'My lord, when you conſider *Swift*'s ſingular, peculiar, 'and moſt variegated vein of wit, always rightly intended 'although not always ſo rightly directed) delightful in many 'inſtances, and ſalutary, even where it is moſt offenſive; 'when you conſider his ſtrict truth, his fortitude in reſiſting 'oppreſſion, and arbitrary power; his fidelity in friendſhip; 'his ſincere love and zeal for religion; his uprightneſs in mak-'ing right reſolutions, and his ſteadineſs in adhering to them: 'his care of his church, its choir, its œconomy, and its 'income: his attention to all thoſe that preached in his cathe-'dral, in order to their amendment in pronunciation and 'ſtyle; as alſo his remarkable attention to the intereſt of his 'ſucceſſors, preferably to his own private emoluments; his 'invincible patriotiſm, even to a country which he did not 'love; his very various, well deviſed, well judged, and exten-'ſive charities, throughout his life; and his whole fortune (to

ſay

'ſay nothing of his wife's) conveyed to the ſame *Chriſtian* 'purpoſes at his death: charities from which he could enjoy 'no honour, advantage, or ſatisfaction of any kind, in this 'world:

'When you conſider his ironical and humorous, as well 'as his ſerious ſchemes for the promotion of true religion 'and virtue; his ſucceſs in ſolliciting for the firſt-fruits and 'twentieths, to the unſpeakable benefit of the eſtabliſhed 'church of *Ireland*; and his felicity (to rate it no higher) in 'giving occaſion to the building of fifty new churches in '*London*:

'All this conſidered, the character of his life will appear 'like that of his writings; they will both bear to be re-con-'ſidered and re-examined with the utmoſt attention; and 'will always diſcover new beauties and excellencies, upon 'every examination.

'They will bear to be conſidered as the ſun, in which the 'brightneſs will hide the blemiſhes; and whenever petulant 'ignorance, pride, malice, malignity, or envy interpoſes, to 'cloud or ſully his fame, I will take upon me to pronounce, 'that the eclipſe will not laſt long.'

'To conclude,—no man ever deſerved better of any country 'than *Swift* did of his; a ſteady, perſevering, inflexible 'friend; a wiſe, a watchful, and a faithful counſellor under 'many ſevere trials, and bitter perſecutions, to the manifeſt 'hazard, both of his liberty and fortune.

'He lived a bleſſing, he died a benefactor, and his name will 'ever live an honour, to *Ireland*.'

Thus concludes our author's *obſervations* on lord *Orrery*'s *remarks*: without, either in this, or the laſt letter, the compliments uſually met with at the end of epiſtolary addreſſes.

It is but juſtice to this performance, to inform our readers, that there are many reflections of our author's, not by us quoted, which deſerve their peruſal. We omitted to extract them, for no other reaſon than that they would have interrupted the anecdotes which chiefly let us into *Swift*'s character.

The two ORIGINAL PIECES of *Swift*'s, never before publiſhed, which our author has obliged us with at the end of his performance, are; a treatiſe on GOOD-MANNERS and GOOD-BREEDING: and VERSES *to a friend who had been much abuſed in many inveterate libels.*

The firſt of theſe the public will hardly queſtion to have been *Swift*'s. It begins thus:

'Good manners is the art of making thoſe people eaſy with 'whom we converſe.

'Who-

'Whoever makes the fewest perſons uneaſy is the beſt bred 'in the company.

'As the beſt law is founded upon reaſon, ſo are the beſt man-'ners. And as ſome lawyers have introduced unreaſonable things 'into common law; ſo likewiſe many teachers have intro-'duced abſurd things into common good-manners.

—'I inſiſt that good-ſenſe is the principal foundation of 'good-manners: but becauſe the former is a gift which very 'few among mankind are poſſeſſed of, therefore all the civi-'lized nations of the world have agreed upon fixing ſome 'rules for common behaviour, beſt ſuited to their general 'cuſtoms, or fancies, as a kind of artificial good ſenſe to 'ſupply the defects of reaſon. Without which, the *gentle-'manly* part of dunces would be perpetually at cuffs, as they 'ſeldom fail when they happen to be drunk, or engaged in 'ſquabbles about women, or play, and God be thanked, 'there hardly happens a duel in a year, which may not be im-'puted to one of thoſe three motives. Upon which account 'I ſhould be exceedingly ſorry to find the legiſlature make 'any new laws againſt the practice of duelling; becauſe the 'methods are eaſy, and many, for a wiſe man to avoid a 'quarrel with honour, or engage in it with innocence. And 'I can diſcover no political evil in ſuffering bullies, ſharpers, 'and rakes, to rid the world of each other by a method of 'their own; where the law hath not been able to find an ex-'pedient.

'As the common forms of good-manners were intended 'for regulating the conduct of thoſe who have weak under-'ſtandings; ſo they have been corrupted by the perſons for 'whoſe uſe they were contrived. For theſe people have 'fallen into a needleſs and endleſs way of multiplying cere-'monies, which have been extremely troubleſome to thoſe who 'practiſe them; and inſupportable to every body elſe.

—'I have ſeen a ducheſs fairly knock'd down by the preci-'pitancy of an officious coxcomb, running to ſave her the 'trouble of opening the door. I remember, upon a birth-day, 'at court, a great lady was utterly deſperate by a diſh of 'ſauce let fall by a page directly upon her head-dreſs, and 'brocade; while ſhe gave a ſudden turn to her elbow upon 'ſome point of ceremony with the perſon who ſat next her. 'Monſieur *Buys*, the *Dutch* envoy, whoſe politics and man-'ners were much of a ſize, brought a ſon with him, about 'thirteen years old, to a great table at court; the boy and 'his father, whatever they put on their plates, they firſt of-'fered round, in order, to every perſon in the company; ſo

'that

'that we could not get a minute's quiet during the whole dinner. At laſt, their two plates happened to encounter, and 'with ſo much violence, that, being china, they broke in twenty pieces; and ſtained half the company with wet ſweetmeats and cream.'—

'I remember a paſſage my Lord *Bolingbroke* told me, that 'going to receive Prince *Eugene* of *Savoy* at his landing, in 'order to conduct him immediately to the queen; the prince 'ſaid, he was much concerned that he could not ſee her majeſty that night; for Monſ. *Hoffman* (who was then by) had 'aſſured his highneſs, that he could not be admitted into her 'preſence with a tied-up periwig: that his equipage was not 'arrived, and that he had endeavoured in vain to borrow a 'long one among all his valets and pages. My lord turned the 'matter to a jeſt, and brought the prince to her majeſty; for 'which he was highly cenſured by the whole tribe of gentlemen-uſhers: among whom Monſ. *Hoffman*, an old dull 'reſident of the emperor's, had picked up this material point 'of ceremony; and which, I believe, was the beſt leſſon he 'had learned in five and twenty years reſidence.'

This piece holds a page or two farther. We have given enough to ſhew that the piece is *Swift*'s; or one as valuable, if not more ſo, for being ſo juſt a *copy* of ſo great an original.

The *Verſes to a friend, &c.* we do not think fit to inſert here; were it for no other reaſon, than to excite our readers to conſult the agreeable performance we have dwelt upon ſo largely.

It may not, however, be amiſs to obſerve, that this author has omitted one point of decency to his lordſhip, by not putting his name to his *obſervations*, as my lord has done to his *remarks*.

P.

ART. VII. *The Immortality of the Soul, a poem. Book* I. *Tranſlated from the* Latin. 4to. 1s. Owen.

A Laboured preface is prefixed to this tranſlation (the third we have had from the ſame original) which ſeems to be introduced chiefly for the ſake of quoting ſome paſſages from an *Engliſh* poem upon the ſame ſubject, written by Sir *John Davies*, attorney-general to Queen *Elizabeth*, entitled, *Noſce te ipſum*; or, *The* Delphic *oracle expounded, as a looking-glaſs for the ſoul**. Theſe paſſages our tranſlator, not unjuſtly,

* See his life in Mr. *Cibber*'s lives of the poets.

thinks

thinks analogous to ſome in Mr. *Brown*'s *Latin* poem; whether the inſertion of them here is intended as a compliment or a reflection upon the laſt mentioned author, we ſhall not take upon ourſelves to determine; but be content with ſubmitting to our readers an extract from this tranſlation, correſponding with thoſe we gave from the former ones †; tho' it may not be amiſs to premiſe, that the tranſlator's profeſſed attention to render his *Engliſh* verſion nearly equal in the number of lines to thoſe in the *Latin* copy, may have ſometimes obſcured his ſenſe, as well as injured the harmony of his verſification.

If ſkill'd celeſtial motions how to ſolve,
How the *huge* planets round the ſun revolve;
Thro' the vaſt *void* to trace the *comets* line,
Where *other ſuns* on *other planets* ſhine;
Is not this high, this heav'n-pervading mind,
Come down from *heav'n*, for *heav'n again* deſign'd?
Plain in theſe efforts of the mind to ſee
A force *innate*, from dregs *material* free:
Self-conſcious will too, love and hatred ſhown,
Fear, hope, joy, grief, are plainly all her own;
No *lumpiſh* properties; ſhe can compare,
Or ſep'rate things, by merely *mental* care;
Can gather *diſtant* truths, and re-unite
The ſcatter'd portions in *one* friendly light:
Draw hence the *cauſe* of things, and the *deſign*;
And, in fair order, arts with arts combine:
More near to truth *ſtill* riſing and more near,
Till the whole cauſal *ſeries* appear;
The chain deſcending from th'Almighty's throne,
From heav'n to earth---*ideas* too *her own*
She can inſpect, aud inward notice take
Whence, how, they riſe,---and almoſt *know* her *make*.
Is pow'r *corporeal* ſuch? Machines, do they
Know their own *ſtrength*, or on what *food* to prey?
- - - - - - - - -
Ceaſe then to *wonder*, when the body's gone,
That *living* mind continues to *live on*.
What *death*, I rather wonder, with what *darts*,
Can e'er deſtroy it, ſince it has no parts;
It cannot periſh by *external blow*;
It is the *mover of itſelf*, we know;
And that which motion to itſelf can give,
Leaves not itſelf—it muſt for ever *live*.

T. L.

† In the *Review* for laſt *March*, p. 218.

MONTHLY CATALOGUE *for* July, 1754.

MISCELLANEOUS.

I. *LIBERTY*, in two parts. 8vo. 1s. 6d. *Bouquet.*

The *firſt* part contains a defence of religious liberty, againſt the encroachments and impoſitions of popery: in the *ſecond*, the author aſſerts the principles of whiggiſm; but tho' his ſentiments are, in general, pretty juſt, yet he writes in a manner ſo rambling, and ſtile ſo unpoliſhed, that we cannot but diſmiſs him without further compliment on his performance.

II. *A Letter from a Clergyman*, giving his reaſons for refuſing to adminiſter baptiſm in *private*, by the *public* form; as deſired by a gentleman of his pariſh. 8vo. 1s. *Griffiths.*

Thoſe who deſire to be furniſhed with arguments againſt the practice here juſtly condemned, will, we believe, meet with every thing in this pamphlet that can be urged on the ſubject, on the negative ſide, both from law and from conſcience; the pious author appearing to us, to have amply conſidered, and worthily determined, with regard to his own conduct, in this branch of his function.

III. *The Maſon's Creed.* To which is ſubjoined, a curious letter, written by Mr. *Locke*, author of the *Eſſay on underſtanding.* 4to. 6d. *Owen.*

On this occaſion we can only repeat what we have formerly confeſſed, *viz.* That we are not initiated into the myſteries of maſonry.

IV. *Memoirs of the Count* du Beauval, including ſome curious particulars relating to the dukes of *Wharton* and *Ormond*, during their exiles. With anecdotes of ſeveral other illuſtrious and unfortunate noblemen of the preſent age. Tranſlated from the *French* of the Marquis *d'Argens*, author of the *Jewiſh Letters.* By Mr. *Derrick.* 12mo. 3s. *Cooper.* P.

The value of memoirs of this ſtamp is pretty well known. Theſe, however, are far from being the worſt of the kind. The ſtile is eaſy; but the particulars relating to the two Dukes not over curious.

V. *The Hiſtory of the* Moravians, from their firſt ſettlement at *Hernhaag*, in the county of *Budingen*, down to the preſent time; with a view chiefly to their political intrigues. Collected from the public acts of *Budingen*, and from other authentic vouchers, all along accompanied with the neceſſary illuſtrations and remarks. The whole intended to give the world ſome knowledge of the extraordinary ſyſtem of the *Moravians*, and

and to ſhew how it may affect both the religious and civil intereſts of the ſtate. Tranſlated from the *German*. 8vo. 2s. *Robinſon*.

The *Moravian* policy (at leaſt that of the leading-men) does not appear from this piece much to their credit. The performance, however, is ſo dry, ſo barren, and ſo tedious, that, from experience, we forewarn ſuch as intend to read it, to ſet out with a good ſtock of patience. P.

VI. *Critical, hiſtorical, and explanatory notes on* Shakeſpeare, with emendations of the text and metre. By *Zachary Grey*, L. L. D. In two volumes. 8vo. 10s. *Manby*.

This work muſt have ſtood the author in a great deal of time and pains. 'I have,' ſays he in his preface, 'with tolerable 'care collated the two firſt folio editions of 1623, and 1632, 'eſpecially the latter, with Mr. *Theobald*'s, Sir *Thomas Han-*'*mer*'s, and Mr. *Warburton*'s (whoſe text I have generally 'made uſe of): by which, I think, it will appear, that there 'are many alterations for the worſe, in theſe *modern editions*. 'I have read over the works of *Chaucer*, *Skelton*, and *Spencer*, 'and have endeavoured to point out thoſe paſſages, which '*Shakeſpeare* probably borrowed from thence, and to ſhew what 'things have been copied from him by the *dramatic* writers, 'who lived in or near his own time.

'I have compared his *hiſtorical plays* with thoſe *hiſtories*, 'from whence he certainly took them, and find him uſually 'very exact, (ſome few points of chronology excepted). The 'emendations which I have attempted in the text, are put in 'the way of *quære*; and I have not taken upon me *dogmati-*'*cally* to aſſert any thing, without a ſufficient warrant for ſo 'doing.'

What extraordinary advantage has accrued to *Shakeſpeare* from ſo much aſſiduity, we muſt leave to be determined by readers of greater critical acumen: not being able, upon peruſal of the work, to find it out ourſelves. P.

ASTRONOMICAL.

VII. *An Idea of the Material Univerſe*, deduced from a ſurvey of the ſolar ſyſtem. By *James Ferguſon*. 8vo. 1s. Printed for the Author.

Mr. *Ferguſon* ſuppoſes, with moſt modern aſtronomers, that the fixed ſtars are ſuns, having planets and comets moving round them; but as we gave a ſuccinct account of a treatiſe on the ſame ſubject, written by Mr. *Wright*, it will be ſufficient for us to refer the reader thither, Mr. *Wright* having carried this thought much farther than our author. See *Review*, vol. III. page 216. B.

THE MONTHLY REVIEW,

For *AUGUST*, 1754.

ART. VIII. *The Dignity of Human Nature; or, a brief account of the certain and eſtabliſhed means for attaining the true end of our exiſtence. By* J. B. *maſter of an academy at* Newington-green, Middleſex. 4to. 10s. 6d. *bound.* Whiſton, Millar, Dodſley, &c.

THE public is obliged, for this ſenſible and uſeful performance, to one who appears to us to have a ſincere and ardent deſire to promote the intereſts of virtue and religion; the moſt valuable intereſts among men. His deſign in it, to uſe his own words, is, *to ſhew what is truly great, ornamental, or uſeful, in life; to call the attention of mankind to objects worthy of their regard, as rational immortal beings; to give a brief, but comprehenſive, account of the certain and eſtabliſhed means for attaining the true end of our exiſtence, happineſs in the preſent and future ſtates.*

The dignity of human nature he exhibits under the four following heads, *viz.* 1. *Prudence*, or ſuch a conduct with reſpect to ſecular affairs, as is proper in itſelf, and ſuitable to reſpective circumſtances, and naturally tends to make a man happy in himſelf, and uſeful in ſociety. 2. *Knowledge*, or the improvement and enlargement of the faculties of the mind, as underſtanding, memory, and imagination. 3. *Virtue*, or a conformity of diſpoſition and practice to rectitude, in all reſpects, as

to ourſelves, our fellow-creatures, and our maker. 4. *Revealed Religion*, or a due enquiry into, and proper regard to any expreſs revelation, which the ſupreme Being may have given to mankind.

The work is divided into four books, in the firſt of which our author treats of prudence, and lays down a ſeries of directions with regard to the conduct of life in moſt circumſtances of it, comprehending what is generally neceſſary for regulating converſation and action, with ſeveral hundreds of prudential maxims or aphoriſms, collected from his own obſervation, and the works of the moſt approved writers.

In the ſecond book he proceeds to the conſideration of what makes another very conſiderable part of the dignity of human life, *viz.* The improvement of the mind by uſeful and ornamental knowledge. This book contains a ſcheme of education from infancy, in the different branches of ſcience; a variety of uſeful hints, both for parents and tutors, on the great importance of bringing the paſſions and appetites of children early under proper diſcipline, and habituating them betimes to the love and practice of virtue; with ſeveral excellent directions in regard to the conduct of ſtudy, and obſervations on the errors that are generally committed in it. Mr. *Burgh* likewiſe directs the reader to ſuch authors as are proper to be read on the ſeveral different branches of learning.

In the third book, our author goes on to treat of virtue, and as his ſubject riſes in its importance, and conſequently demands a higher regard, he conſiders it very largely; deduces a ſcheme of morality from what he apprehends to be its true foundation; gives an account of the divine intention in creating moral and accountable beings; conſiders the nature of man, his preſent ſtate of diſcipline, and his obligations both in regard to himſelf, his fellow-creatures, and his creator; and lays down a great variety of detached moral reflections on different ſubjects.

The ſubject of the fourth book is revealed religion. Our author introduces it with obſerving, that there is nothing directly abſurd or contradictory to reaſon, in the ſuppoſition of the poſſibility of a revelation given from God, for the reformation and improvement of mankind; that a direct explicit law, given by divine authority, is the very thing which ſuch a ſhort-ſighted, and imperfect order of beings as mankind, were peculiarly in want of; that the guilt of wilfully rejecting or oppoſing divine truth muſt be more or leſs attrocious, according as the advantages for enquiry, and ſatisfaction upon the ſubject, are greater or leſs; that the faith, which is acceptable to God, is that rational reception of religious truth, which ariſes

from candid and diligent examination, and a due ſubmiſſion to divine authority; and that no wiſe man will think lightly of a ſcheme intended, as divine revelation is, for the important ends of republiſhing, with a ſet of authoritative ſanctions, the religion of nature, and fixing beyond all diſpute the duty of mankind, and the means for attaining their greateſt happineſs, and for communicating to them various important truths not known before, nor diſcoverable by human reaſon. That revelation has effectually done theſe things he endeavours to ſhew, by exhibiting a general view of it; after which he proceeds to the conſideration of ſome particulars in revealed religion, ſuch as the doctrine of providence, the deſtruction of mankind by a general deluge, the ſcripture-account of the fallen angels, the incarnation of *Chriſt*, and the reſurrection of the body. He goes on to offer ſome conſiderations on the credibility of ſcripture, and concludes his work with a ſeries of heads of ſelf-examination on the chief points, in which the dignity of human nature conſiſts; part of this we ſhall lay before our readers: it is as follows,

'Haſt thou conſidered, O my ſoul, what thou art, and for 'what created? Doſt thou habitually think of thyſelf as an 'Intelligence capable of immortality, and brought into Being 'on purpoſe for endleſs and inconceivable happineſs? Does 'the thought of an hereafter engage thy ſupreme attention? 'Is eternity for ever in thy view? Doſt thou faithfully labour, 'wiſh, and pray, for the neceſſary abilities and diſpoſitions for 'acting up to the dignity of thy nature, and the end of thy 'creation? Or doſt thou trifle with what is to thee of infinite importance? Thou would'ſt not ſurely ſuffer thyſelf to 'be deceived out of thy happineſs? Thou would'ſt not ſurely 'put out the eye of thy reaſon, and ruſh headlong upon deſtruction? Try thy prudence and ſincerity then, by comparing the diligence thou uſeſt, and the care thou beſtoweſt, 'upon the things thou knoweſt thyſelf to be ſincerely attached 'to, with what thou think'ſt ſufficient for ſecuring an eternity 'of happineſs. Doſt thou riſe early, and ſit up late, to get a 'wretched pittance of the periſhing wealth of this world? 'And doſt thou wholly forget thou haſt an eternity to provide for? Art thou ever ready, and upon the catch, to ſeize 'the empty bubbles of life, as they float along the ſtream of 'time? And doſt thou let ſlip the only opportunity for making proviſion for futurity; the opportunity which, if it once 'eſcape thee, thou knoweſt a whole eternity will never more 'bring back? Doſt thou ſuſpect every perſon, and watch 'over every circumſtance, that may any way affect thy worldly

'affairs? And doſt thou take up with any ſecurity, or with 'abſolute uncertainty, to found thy proſpect of future happi-'neſs upon? Thou doſt not count it prudence to ſay to thy-'ſelf, riches will flow in of themſelves; I ſhall of courſe riſe 'to a ſtation of honour. And doſt thou think it wiſe to ſay, 'God is merciful; he will not puniſh my neglect of him, or 'my rebellion againſt him; tho' both ſcripture and reaſon ſhew 'it to be impoſſible, that vice ſhould in the end be happy? Or 'doſt thou pretend to have found out a new way to happineſs? 'Doſt thou propoſe to out-wit infinite wiſdom? Thou can'ſt 'not ſurely think of being happy, without being virtuous? 'Thou can'ſt not dream of a rational creature's coming to 'happineſs, under the government of a being of infinite purity, 'while his whole nature is depraved and polluted by vice?—

'Doſt thou then make it thy ſupreme care to perform thy 'whole duty, without neglecting the leaſt article of it, how-'ever diſagreeable to thy temper or turn of mind? and to avoid 'every vice, every temptation to every vice, every appearance 'of every vice, however grateful to thy depraved diſpoſition? 'Doſt thou conſtantly watch over thyſelf? Doſt thou ſuſpect 'every other perſon, leſt his example or influence miſlead thee? 'Doſt thou often and regularly meditate on thy ways, and ex-'amine thy heart and thy life? Doſt thou perfectly know thy 'own weakneſs? Haſt thou all thy infirmities engraven on 'thy remembrance? Doſt thou dread vice more than poverty, 'pain, or death? Doſt thou carefully reſtrain every paſſion 'and appetite within due bounds? Art thou afraid of the fa-'tal allurements of riches, honours, and pleaſures? Doſt thou 'indulge them ſparingly? Doſt thou enjoy the gratifications 'of ſenſe with fear and trembling? Art thou ever ſuſpicious 'of thy frail nature, on this dangerous ſide?---

'Doſt thou, O my ſoul, conſider thyſelf as the creature of 'Omnipotence, formed to fill a place, and contribute thy 'ſhare towards carrying on a ſcheme for the happineſs of 'multitudes? Doſt thou think there is no duty owing by 'thee, in conſequence of the honour and the favour done thee, 'in calling thee forth from thy original nothing, and giving 'thee an opportunity to act an illuſtrious part, and riſe in the 'creation? Can'ſt thou think of thyſelf as capable of knowing, 'fearing, loving and adoring the ſupreme Excellence, and yet as 'no way obliged to any of theſe duties? Does not, on the con-'trary, the very capacity infer the neceſſity of performing 'them? Can'ſt thou go on from day to day, and from year 'to year, without ever raiſing a thought to thy creator? Haſt 'thou no ambition to enoble thy mind with the contempla-

'tion

'tion of infinite excellence? Haſt thou no deſire to imitate, 'in thy low ſphere, the all-perfect pattern? Doſt thou think 'ever to go to God, if thou doſt not love God? The very 'heathen will tell thee ſuch a hope is abſurd. Doſt thou think 'thy creator will raiſe thee to the enjoyment of himſelf againſt 'thy own inclination, and in ſpite of thy impiety? Should he 'now tranſport thee to the third heavens, doſt thou imagine 'thou wouldſt find any enjoyment there, with a mind ſunk in 'ſordid ſenſuality, deformed by vicious paſſions, and wholly 'inſenſible of the ſublime enjoyments of a ſtate altogether ſpi-'ritual? As ever thou would'ſt come to bliſs hereafter, and 'avoid utter deſtruction, do not deceive thyſelf in a matter 'of infinite conſequence, and where a miſtake will be irreco-'verable. Thou knoweſt, that as the tree falls, ſo it will lie; 'that as death leaves thee, ſo judgment will find thee; that 'there will be no miracle wrought in thy favour, to *make* thee 'fit for future happineſs; but that thou wilt of courſe be diſ-'poſed of according to what thou ſhalt be *found* fit for; that 'thy future ſtate will be what thou thyſelf haſt made it. That 'therefore to think of paſſing thy life in vice and folly, and 'to hope to be wafted to future happineſs upon the wings of 'a few lazy and ineffectual wiſhes and prayers in old age, or 'on a death-bed, is to expect to be rewarded, not according 'to thy works, but to thy preſumptuous hopes, which is in-'conſiſtent both with reaſon and ſcripture. It is to think to 'attain the greateſt of all prizes, without any trouble. Yet 'thou knoweſt, that even the trifles of this world are not at-'tained by wiſhes, but by induſtry. It is to imagine, that 'the infinitely wiſe governor of the world will be put off in a 'manner which no earthly ſuperior would regard, otherwiſe than 'as the higheſt inſolence. Set thyſelf, therefore, if thou haſt 'any thought in good earneſt to diſengage thy attention from 'the viſionary deluſions, and ſordid gratifications, of the pre-'ſent ſtate, and to fix thy affections on the only object that 'is worthy of them, or will prove adequate to them. Ac-'quaint thyſelf with his perfections. Solace thyſelf with his 'love. Proſtrate every power and every faculty before him 'in humble adoration, and ſelf-annihilation. Truſt to him '(in well-doing) for the ſupply of every want, for the life 'that now is, and for eternity. Sacrifice every favourite 'paſſion, and every craving appetite, every proſpect in life, 'with family and friends, and life itſelf, to his obedience. 'Never think thou haſt done enough, or can'ſt do too much, 'to gain his approbation: for if thou doſt but ſecure that,

'it will be of no conſequence to thee, if all the princes and 'potentates on earth frown on thee.'

There being a great variety of ſubjects treated of in this performance, we could not, without ſwelling the article to an immoderate length, give our readers a regular abſtract of it; and have therefore been obliged to content ourſelves with a general account, referring ſuch of our readers as are deſirous of a farther acquaintance with it, to the work itſelf, where they will find abundant ſatisfaction, and meet with many juſt and intereſting obſervations on ſome of the moſt important ſubjects that can employ the thoughts of the human mind.

R.

ART. IX. *An Enquiry into the Patriarchal and Druidical Religion, Temples*, &c. *Being the ſubſtance of ſome letters to Sir* H. Jacob, *bart. wherein the primæval inſtitution and univerſality of the chriſtian ſcheme is manifeſted; the principles of the Patriarchs and Druids are laid open, and ſhewn to correſpond entirely with each other, and both with the doctrines of chriſtianity; the earlieſt antiquities of the* Britiſh *iſlands explained; and the ſacred ſtructures of the Druids, particularly thoſe of* Abiry, Stonehenge, &c. *minutely deſcribed. With an introduction in vindication of the ſeveral hieroglyphical figures deſcribed and exhibited in the courſe of this treatiſe. By* William Cooke, *M. A. rector of* Oldbury *and* Didmarton, *in* Glouceſterſhire, *vicar of* Enford, *in* Wiltſhire, *and chaplain to the Right Hon. the Earl of* Suffolk. *Illuſtrated with copper-plates.* 4*to.* 3*s. L.* Davis.

THE author having brought his arguments, that the *Phenicians* held the patriarchal religion, tho' under ſome corruptions; and that they came very early to our iſlands on account of the tin-trade; ſuppoſes they communicated, in courſe of time, many of their tenets, which the Druids embraced. This he confirms by an argument which is too material not to be extracted, *viz.* That the meaſures of the druidical temples ſtill left among us, 'are obſerved to fall eaſily and 'naturally in round and full numbers into the ſcale of the antient '*Phenician* or *Hebrew* cubits. Nor will they admit of the 'ſtandard meaſure of *Greece* or *Rome*, or any weſtern nation, 'without being divided and broken into infinite and trifling 'fractions.'

Admitting this to be fact, it may eaſily be allowed, that as the Druids erected their temples upon the *Phenician* ſtandard, they

they might alſo have received ſeveral of the religious tenets of that people: and if the *Phenician* tenets were *patriarchal*, the *druidical* religion might be, in ſome points, *patriarchal* too.

This is the chief point upon which the reſt of this author's aſſertions in the title-page depend. The correſpondence of the *patriarchal* with the chriſtian ſyſtem in ſome points of doctrine, we preſume, will ſcarce be denied; but whether thoſe *principles* of the *patriarchs* which referred to *chriſtianity*, were ever communicated to the *Druids* by the *Phenicians*, as well as the *patriarchal cuſtoms* they brought hither, cannot be ſo readily granted.

The work is well worth peruſal; and the author, tho' poſſibly he may not have left his poſitions fully proved, has acquitted himſelf much to his credit.

R.

ART. X. *Concluſion of the account of* Bolingbroke's *works.*

HAVING, in ſome preceding articles, given our readers a brief view of his lordſhip's eſſays, we ſhall, in this article, conclude the account of his works, with that of the fifth volume, which conſiſts of fragments or minutes of eſſays. In theſe there is no regular train of thought carried on, and tho' his lordſhip ſtarts a great variety of ſubjects, yet very few, if any of them, are treated with accuracy or preciſion. We ſhall, however, run over them briefly, in the order in which they lie.

The firſt fragment contains ſome obſervations on Dr. *Cudworth*'s treatiſe concerning eternal and immutable morality, which his lordſhip finds great fault with, and tells us, that there are no ſuch eternal abſtract ideas, either in or out of the ſupreme mind, as the doctor and others ſuppoſe; and that all the incorporeal ſubſtances, with the verities clinging like ivy about them, that have been ſaid to exiſt eternally and independently, neither exiſt, or ever did exiſt, out of the imaginations of metaphyſicians, thoſe fruitful nurſeries of phantaſtic ſcience.

'Should any one aſk,' ſays he, 'like *Cudworth*, at what 'time it was not yet actually true, that a triangle has three 'angles equal to two right angles; or when it began to be 'true, that twice four are eight? It would be a full and ſuffi-'cient anſwer to ſay, that the time when neither theſe truths, 'nor the ideas from a compariſon of which they reſult, did 'exiſt, was that wherein God had not yet created any intel-'ligence whoſe manner of knowing was by the intervention 'of ideas, and that theſe ideas began to exiſt when ſuch in-

'telligent beings were actually created. There never was a 'time when two and two were unequal to four: but there was, 'we may conceive, a time when their equality did not exiſt, 'becauſe no numeral things exiſted, nor any mind to com- 'pare them, except the ſupreme mind; which being aſſumed 'not to know by the help of ideas, can no more be ſaid to 'compare than to perceive them, or to perform any opera- 'tions about them. If he who made this anſwer was preſſed 'by arguments drawn from the conſequences of it, he would 'have at leaſt the advantage of retorting arguments drawn 'from the conſequences of the other hypotheſis, and of ſhew- 'ing that he, and thoſe learned divines he oppoſed, were in a 'caſe very common to theiſts and atheiſts in their diſputes. 'He had difficulties in his way: they had abſurdities in theirs. 'He would own the difficulty of accounting for knowledge 'independently of ideas; but he would demonſtrate the ab- 'ſurdity of maintaining, that knowledge in God is dependent 'on ideas, and theſe ideas independent on him. He would 'have the further advantage of ſtopping his enquiries where 'the means of knowledge ſtop; of confeſſing his ignorance, 'and of preſerving that awful reſpect for the ſupreme Being 'which divines are apt, above all other men, to loſe, by rea- 'ſoning about his nature and his attributes, as well as his pro- 'vidence, in a ſtile and manner that no other theiſt preſumes 'to uſe, and to which they have no better pretence than that 'which the taylor gives them, by making gowns for them and 'coats for every one elſe.

'Were men, even they who affect to examine like philo- 'ſophers, and to inveſtigate truth in all the receſſes of it, leſs 'ignorant of that which is neareſt to them, of themſelves, and 'leſs liable to be blinded by their affections and paſſions, by 'the force of habit, and the determining influence of ſelf-in- 'tereſt, it would not be ſo eaſy as it is, to impoſe ſuch high 'opinions of the human, and ſuch low opinions of the di- 'vine nature. In attempting the firſt, metaphyſicians and 'divines run the riſk of having the conſcious knowledge of 'every man oppoſed to them; for every man knows, or may 'know, that the faculties of his mind, and his means of 'knowledge, are not ſuch as they would perſuade him that 'they are. Every man has reaſon to ſuſpect, from the natural 'imperfections, from the accidental infirmities, from the ſen- 'ſible growth, maturity, and decay of that which thinks in 'him, and from its apparent dependance on the body, that 'his ſoul, whatever it be, has no affinity with the all-perfect 'Being. To maintain, therefore, an opinion of this affinity,

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'the ſame perſons have recourſe to another method, from 'man, whom we can ſee, to God, whom we cannot ſee; 'from man, of whom we have intuitive, to God, of whom 'we have demonſtrative knowledge alone; and which goes 'little farther than a certainty of his exiſtence, and of his in-'finite power and wiſdom, but not ſo far as to reach his man-'ner of exiſting, or his manner of knowing. The knowledge 'of men is confined to ideas. They cannot raiſe it higher 'in imagination, in their own, nor in that of other men. 'They try, therefore, to reduce the divine knowledge to their 'own low level, and, as ſtrange as it is, it is true that they 'ſucceed.

'Let them not ſucceed with you and me. This world, 'which is the ſcene of our action, is the ſcene of our know-'ledge: we can derive none that is real from any other, what-'ever intellectual worlds we may imagine. Let us conſider 'then how it is conſtituted, in what relations we ſtand, to 'what ends we are directed. Let us truſt to pure intellect a 'little leſs than we are adviſed to do, and to our ſenſes a little 'more. When we have examined and compared the infor-'mations we receive from theſe, and have reaſoned *à poſteriori*, 'from the works to the will of God, from the conſtitution of 'the ſyſtem wherein we are placed by him, to our intereſt 'and duty in it, we ſhall have laid the foundations of mo-'rality on a rock, inſtead of laying them on the moving ſands, or 'the hollow ground, that metaphyſics point out to us. Thus 'we ſhall know, as God deſigned we ſhould know, and pur-'ſue, as far as our part extends, the plan of infinite wiſdom. 'Inſtead of amuſing ourſelves vainly with a falſe ſublime, let 'us keep ſoberly within the bounds of our nature; let us rea-'ſon cautiouſly, pronounce modeſtly, practiſe ſincerely, and 'hope humbly. To do this, is to be wiſe and good; and to 'be wiſe and good, is better far than to be a philoſopher, a 'metaphyſician, or even a divine.'

His lordſhip goes on to ſhew, how abſurd and inconſiſtent the notions of thoſe are, who ſet the principles of morality out of our ſight and their own too, by aſſuming them to be derived from eternal natures, independent on the will of God; of thoſe who lay theſe principles as low as the level of human policy, by aſſuming them to be nominal natures, dependent on the will of man; of thoſe who inſiſt, that God wills we ſhould follow, in our moral conduct, the ſame eternal rule which he follows himſelf in the government of the univerſe; and of thoſe who affirm, that, far from having any rule at all, every thing is indifferent in its nature, and man by nature a law-

lawleſs ſavage. After cenſuring theſe extremes, he proceeds to enquire a little more particularly, what the truth is which lies between them, how the laws of nature unfold themſelves to the human underſtanding, how ſelf-love leads to ſociability, and the moſt confined principle extends itſelf to be that which connects the whole race of mankind.

All, we are told, that can be ſaid concerning natural law, to any real and uſeful purpoſe, is extremely plain, and lies in a very narrow compaſs, tho' many volumes have been written, and many diſputes have ariſen, about it; whilſt men have been, as authors are commonly, much more intent to ſhew their learning or acuteneſs, than to ſet their ſubject in a clear and ſufficient light. There is a ſort of genealogy of law, his lordſhip obſerves, in which nature begets natural law; natural law, ſociability; ſociability, union of ſocieties by conſent; and this union by conſent, the obligation of civil laws.

'When I make ſociability the daughter of natural law,' ſays he, 'and the grand-daughter of nature, I mean plainly this: 'Self-love, the original ſpring of human actions, directs us 'neceſſarily to ſociability. The ſame determination of na- 'ture appears in other animals. They all herd with thoſe of 'their own ſpecies, with whom they ſympathize more; whoſe 'language, perhaps, whether it conſiſts in ſigns or ſounds, 'they underſtand better; and from whom, if individuals do 'not receive much good, they may have leſs evil to apprehend. 'This inſtinct operates, at leaſt, as ſtrongly in man. I ſhall 'not contradict what *Tully* ſays in his offices, that if we were 'not ſociable *propter neceſſitatem vitæ*, on account of our mu- 'tual wants, if they were all ſupplied by Providence, and 'without any human help, *quaſi virgula divina*, yet ſtill we 'ſhould fly abſolute ſolitude, and ſeek human converſation. I 'believe we ſhould. But even in this imaginary caſe, ſelf- 'love would be the determining principle ſtill. That friend- 'ſhips may be formed and maintained, without any conſi- 'deration of utility, I agree. There is a ſort of intellectual 'ſympathy, better felt than expreſſed, in characters by which 'particular men are ſometimes united ſooner, and more inti- 'mately, than they could be by mere eſteem, by expectation 'of good offices, or even by gratitude. I know not, to ſay 'it by the way, whether there is not a ſort of corporeal ſym- 'pathy too, without the ſuppoſition of which, it is impoſſible 'to account for the ſtrong attachments which ſome men have 'had for the leaſt tempting, and in all reſpects the leaſt de- 'ſerving women; and ſome women for the leaſt tempting and 'leaſt deſerving men.

'But

'But this is not the caſe of general ſociability. To account 'for that, we have no need to recur to occult qualities. In- 'ſtinct leads us to it, by a ſenſe of pleaſure: and reaſon, that 'recalling the paſt, foreſees the future, confirms us in it, by a 'ſenſe of happineſs. Inſtinct is an inferior principle, and ſuf- 'ficient for the inferior ends to which other animals are di- 'rected. Reaſon is a ſuperior principle, and ſufficient for the 'ſuperior ends to which mankind is directed. The neceſſities, 'the conveniences of life, and every agreeable ſenſation, are 'the objects of both. But happineſs is a continued enjoyment 'of theſe, and that is an object proportioned to reaſon alone. 'Neither is obtained out of ſociety; and ſociability therefore 'is the foundation of human happineſs. Society cannot be 'maintained without benevolence, juſtice, and the other mo- 'ral virtues. Theſe virtues therefore are the foundation of 'ſociety: and thus men are led, by a chain of neceſſary con- 'ſequences, from the inſtinctive to the rational law of nature, 'if I may ſpeak ſo. Self-love operates in all theſe ſtages. 'We love ourſelves, we love our families, we love the par- 'ticular ſocieties to which we belong, and our benevolence 'extends at laſt to the whole race of mankind. Like ſo many 'different vortices, the center of them all is ſelf-love, and that 'which is the moſt diſtant from it is the weakeſt.

'This will appear to be in fact the true conſtitution of hu- 'man nature. It is the intelligible plan of Divine Wiſdom. 'Man is able to underſtand it, and may be induced to follow 'it, by the double motive of intereſt and duty. As to the 'firſt, real utility and right reaſon coincide. As to the laſt, 'ſince the author of our nature has determined us irreſiſtibly 'to deſire our own happineſs, and ſince he has conſtituted us 'ſo, that private good depends on the public, and the happi- 'neſs of every individual on the happineſs of ſociety, the 'practice of all the ſocial virtues is the law of our nature, and 'made ſuch by the will of God; who, having determined the 'end, and proportioned the means, has willed that we ſhould 'purſue one by the other. To think thus, is to think rea- 'ſonably of man, and of the law of his nature, as well as 'humbly and reverently of the ſupreme Being.'

His lordſhip obſerves farther on this ſubject, that the divine inſtitution of the law of nature reſts on fuller and more convincing proofs, both external and internal, than any that have been found, or could be given, of the divine inſtitution of chriſtianity. The latter, he allows, has all thoſe which the manner in which it was revealed, and the nature of it, allowed it to have: but the manner in which the former has been revealed

vealed to mankind, as well as the matter of it, admitted, he thinks, of proofs of both kinds, much more evident, and much more proportioned to the human underſtanding.

Natural religion being founded on human nature, the work of God, and on the neceſſary conditions of human happineſs, which are impoſed by the whole ſyſtem of it, every man, we are told, who receives the law of nature, receives it on his own authority, and not on the authority of other men, known or unknown, and in their natural ſtate as fallible as himſelf. The revelation is not communicated to him only by tradition and hiſtory, it is a perpetual, a ſtanding revelation, always made, always making, and as preſent in theſe days as in the days of *Adam*, to all his offspring. So that the external proofs of the divine inſtitution of the law of nature, his lordſhip thinks, are concluſive to every theiſt: as to the internal, he proceeds to examine them, and to compare them with the proofs that are contained in, or deduced from, the ſcriptures, to ſhew their divine original. And here we are told, that natural law is founded in reaſon, which every creature that has it may exerciſe; that chriſtianity is founded in faith, and that faith proceeds from grace.

'He who has not faith,' ſays his lordſhip, 'cannot fulfil a 'law that conſiſts at leaſt as much in believing as in practiſing: 'and whether he ſhall have grace or no, does not depend on 'him. Thus the difference between the internal proofs of 'the two laws ſtands in one reſpect. The contents of the 'law of nature are objects of ſuch a certainty, as the author 'of nature alone can communicate. The contents of the 'whole chriſtian ſyſtem, laid down in our ſcriptures, are ob-'jects of ſuch a probability as may force aſſent very reaſon-'ably in this caſe, without doubt; altho' a concurrence of 'various circumſtances, improved by the credulity of ſome 'men, and the artifice of others, has forced this aſſent in caſes 'not very diſſimilar, and wherein it would have been more 'reaſonably with-held. The difference here ſtated, between 'the manifeſtations of the will of God to man in the law of 'nature, and in every other law, is ſo true, that every other 'law is controuled by it, and could not paſs for the law of 'God, if it was ſeen to be repugnant to the former.'

Another internal proof of the divine original of the law of nature, it is ſaid, is the plainneſs and ſimplicity which renders it intelligible in all times and all places alike, and proportions it to the meaneſt underſtanding. The firſt principles of natural religion, his lordſhip thinks, are ſo ſimple and plain, that they want neither paraphraſe nor commentary to be ſufficiently

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underſtood; whereas the very firſt principles of chriſtian religion, concerning the fall and redemption of man, are ſo veiled in myſtery of language, that without a comment, or with one, and even with that of St. *Paul*, they give us no clear and diſtinct ideas, nor any thing more than forms of ſpeech and words to pronounce.

After mentioning ſome other internal proofs of the divine original of the law of nature, he goes on to ſhew briefly, how it has been blended, notwithſtanding its plainneſs, importance, and conſiſtency, with many abſurd and contradictory laws, in all ages and countries, by legiſlators who publiſhed them, ſometimes in their own names, and ſometimes in the name of God; as well as with cuſtoms of the ſame kind, which, if they aroſe independent on laws, obtained the force of laws. He then makes ſome obſervations on the ſeveral hypotheſes that have been made to account for the beginning of civil ſociety, for the nature of it, and for the motives to it; all of which, he ſays, have ſome degree of probability, and might have ſome ſhare in framing thoſe political congregations, by which mankind has been divided into diſtinct nations, and the great commonwealth, as the *Stoicians* called it, not improperly, into diſtinct ſtates; but no one of them muſt paſs for univerſal, nor be ſuppoſed to have done the work alone. The foundations of civil or political ſocieties in general, he imagines, were laid by nature, tho' they are the creatures of art; ſocieties were begun by inſtinct, and improved by experience; they were diſturbed early, perhaps as ſoon as they were formed, both from within and from without, by the paſſions of men: and they have been maintained ever ſince, in oppoſition to them, very imperfectly and under great viciſſitudes, by human reaſon, which is exerciſed in particular ſyſtems of law, for particular ſtates, in leagues and covenants between ſtate and ſtate, and in tacit agreements, that conſtitute what is commonly called *the law of nations*. The firſt ſocieties of men, according to his lordſhip, were thoſe of families, formed by nature, and governed by natural law; and the ſecond, thoſe of kingdoms and ſtates: hear what he ſays,

'Neighbourhood, an intercourſe of good offices, and, in a 'word, mutual conveniency, might give a beginning, by the 'union of independent families under compacts and covenants, 'to civil ſocieties: but the principal cauſe of ſuch artificial or 'political unions was of a very different kind. We cannot 'ſuppoſe that all the members of every family lived in a ſtate 'of uninterrupted concord. There was a quarrel, and one 'brother aſſaſſinated another, even in the family of the firſt 'man.

'man. But ſtill in ſocieties, as confined as theſe, the father's 'eye was over the whole community; paternal authority, not 'the royal fatherhood of that ridiculous writer *Filmer*, was 'always ready to interpoſe, and the remedy of ſeparation was 'always at hand, when every other failed. The ſtate of man-'kind altered extremely, when families had been long ſepa-'rated, whatever the cauſe of ſeparation was; and when the 'natural bands were not only looſened, but loſt and forgot 'in the courſe of generations; when there was no longer any 'regard to one common anceſtor; when there was no autho-'rity to interpoſe between different people, or to influence and 'direct their conduct, as paternal authority had done, where 'different members of the ſame family were alone concerned; 'then mutual injuries became more frequent, and their conſe-'quences more fatal.

'As faſt as the diſtribution of mankind into families, and 'as paternal government ceaſed, men went out of a natural 'into a political ſtate. The former was ſo little what it has 'been repreſented, a ſtate of individuality, that individuality 'could never be properly aſcribed to creatures born in ſociety, 'and members of it as ſoon as born. Individuality belongs 'to communities, not to perſons. Families might be con-'ceived as individuals, tho' not men, in the ſtate of nature; 'and civil ſocieties much more ſo in the political ſtate. The 'reaſon is plain. We have a natural ſociability, that is, we 'are determined by ſelf-love to ſeek our pleaſure and our uti-'lity in ſociety, as it has been ſaid; but when theſe ends are 'once ſufficiently anſwered, natural ſociability declines, and 'natural inſociability commences. The influence of ſelf-love 'reaches no farther. Societies become in all reſpects indi-'viduals, that is, they have no regard to others, except re-'latively to themſelves; and ſelf-love, that promoted union 'among men, promotes diſcord among them. Like the phi-'loſpher of *Malmſbury*'s wild men, they act as if they had a 'right to all they can acquire by fraud or force: and a ſtate 'of war, ſo far from being the cauſe, has been the effect of 'forming diſtinct ſocieties; tho' by the general plan of na-'ture the propagation of mankind makes it neceſſary to form 'them. Such is our inconſiſtency, ſuch are the contradictions 'that unite in the human character.

'*Hobbes* and *Cumberland*, in oppoſition to him, have ſaid 'much about the ſocieties of ants and bees. I ſhall compare 'them with thoſe of men no further than the compariſon is 'appoſite to my preſent purpoſe. The bees then, for it will 'be enough to ſpeak of one ſpecies, and the compariſon will

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'hold beſt with that of which we have moſt experience; the 'bees, I ſay, co-operate viſibly to one end, the general good of 'their reſpective communities, not by choice, nor compact, 'moſt probably, nor by authority neither, for their monarchs 'have no ſtings to puniſh the diſobedient or the lazy; but by 'one invariable and conſtant direction, that of inſtinct. If rea-'ſon could ſupply the place of inſtinct, be always at hand, and 'determine with as much force, men might be as good citizens 'as bees. But the rational creatures neglect their reaſon, or de-'grade her, in the intellectual œconomy, and make her the vile 'inſtrument of their appetites and paſſions. This is ſo much 'the caſe, that men would have been what *Hobbes* aſſumes 'that they were, if the Divine Wiſdom had not conſtituted 'them ſo, that they are, as ſoon as they come into the world, 'members of ſocieties which are formed by inſtinct and im-'proved by reaſon. What reaſon cannot do by herſelf, ſhe 'does in ſome degree by the adventitious helps which expe-'rience enables her to acquire, by orders and rules of govern-'ment which every man concurs to maintain; becauſe every 'man is willing to controul the paſſions and reſtrain the ex-'ceſſes of others, whatever indulgence he has for his own. 'I ſaid, in ſome degree; for even with theſe adventitious 'helps, reaſon preſerves human ſocieties unequally, and by a 'perpetual conflict: whereas inſtinct preſerves thoſe of bees 'in one uniform tenor, and without any conflict at all. The 'paſſions rebel againſt reaſon; but inſtinct is reaſon and 'paſſion both.

'Thus bees live with bees in their ſeveral hives, and have 'much advantage over men in domeſtic life. But their ſo-'ciability goes no further. Whenever any of theſe families, 'for to ſuch they may be compared, tranſmigrate or ſend out 'colonies to ſeek new habitations, cruel wars enſue, if you 'will take the word of *Virgil*, as good a naturaliſt at leaſt as '*Homer*, for it. I have read ſomewhere that *Origen* thought 'God had thus determined them, to ſet an example of mak-'ing war to men. I had rather believe the father miſunder-'ſtood, or belied; and aſſume, that the ſame inſtinct go-'verns theſe animals no longer, when they forſake the hives; 'ſo that their own ferocity, or that of their kings, carries them 'to all the exceſſes of unſociability. Every king is a *Joſiah*, 'or an *Attila*, and under his command

corpora bello
Objectant, pulchramque petunt per vulnera mortem.

'As

'As long as he lives, there is no compoſition, no peace, no 'truce to be had. They fight *uſque ad internecionem.* As 'ſoon as he falls, they plunder their common hive, and the 'family or little ſtate is diſſolved.

Rege incolumi, mens omnibus una eſt,
Amiſſo, rupere fidem, conſtructaque mella
Diripuere ipſæ, et crates ſolvere favorum.

'It is not quite the ſame in the caſe of mankind. Their 'families or herds, and the colonies they ſend out, unite ſome-'times for mutual utility with others, as I have hinted. Rea-'ſon, which had co-operated with inſtinct before, takes the 'place of it now. They coalite amicably by covenants; they 'make laws by common conſent, and from being members of 'a natural, they become ſuch of a political ſociety. It ſeems 'however, that theſe political ſocieties have been more fre-'quently formed by compoſitions after wars, by a forced ſub-'miſſion to the law of conquerors, and by aſſociations made 'to prevent conqueſt. We eaſily conceive, that the inſocia-'bility of families made the ſtrongeſt invade the weakeſt, and 'the weakeſt unite againſt the ſtrongeſt. When larger com-'munities were thus formed, the ſame inſociability, and there-'fore the ſame policy, continued; ſo that fear may be ſaid to 'have been a principal inducement in this manner to man-'kind, not to form ſocieties, as it has been underſtood, but 'to ſubmit to civil government.

'Communities, formed by the union of different families, 'were not only more numerous than any particular families, 'but they were compoſed of heterogeneous parts, of members 'unconnected by conſanguinity, or the habit of living toge-'ther, and connected only by accidental circumſtances, and 'the tye of covenants. Theſe circumſtances, or the diſpoſi-'tions they had produced, might alter; and the tye of cove-'nants, without a ſupreme power to enforce the obſervation 'of them, could not hold. Paternal authority, therefore, 'which had been ſufficient to maintain, in ſome degree, peace 'and good order in ſocieties compoſed of a few, and thoſe few 'members of the ſame family as well as of the ſame ſociety, 'might be inſufficient, on both theſe accounts, to maintain the 'ſame degree of peace and good order in communities more 'numerous, and incorporated rather by art, or by force, than 'by nature. Thus it became neceſſary to eſtabliſh a power 'ſuperior to that of the fathers of families, and as faſt as men 'went out of the ſtate of nature, to ſubſtitute artificial to na-'tural government. This was not done all at once, I ſup-

'poſe, nor every where in the ſame manner: but it ſeems 'moſt probable, that theſe governments were in general mo-'narchical. I know that ſome writers have thought other-'wiſe; but they have no more right to affirm than I have, 'who am far from affirming. We muſt all gueſs, and pro-'babilities muſt be weighed. It has been ſaid, (*Puff.* l. vii. 'c. 5.) *that when men, who were in a ſtate of natural freedom, 'and natural equality, reſolved by common conſent to ſubmit them-'ſelves to civil government, they choſe the* Democratical *form, in 'order to keep this government in their own hands; and that the 'fathers of families, who had been uſed to independency, muſt have 'concurred in the ſame choice.* Now the very reverſe of this 'ſeems more probable to me. The fathers of families, who 'could not all be kings upon this change, would have pre-'ferred *Ariſtocracy* to *Democracy*, and the multitude would 'have preferred monarchy to both. The former would have 'been deſirous to retain ſome image of their antient autho-'rity, and the latter would have ſlided into a form of govern-'ment that reſembled the paternal, to which they had been 'accuſtomed, much more eaſily than they would have conſti-'tuted one entirely new; and the nature of which, for want 'of experience, would not have been very obvious to their 'apprehenſion. This eaſy tranſition, from paternal govern-'ment to monarchical, ſeems to have been very well under-'ſtood by *Lycurgus*, who, when he was adviſed to eſtabliſh 'a popular government in *Sparta*, bid his adviſer try in the 'firſt place to eſtabliſh *Democracy* in his own family. One 'may conceive equally well how monarchy changed, by the 'abuſe of power, into *Ariſtocracy* or *Democracy*; and how 'theſe changed, by the uſurpation of power, into monarchy. 'But the moſt antient traditions, and the authority of antient 'writers, I think, concur in eſtabliſhing this matter of fact, 'that monarchy, I do not ſay abſolute monarchy, nor tyranny, 'was the firſt form of civil government. There are many 'paſſages to this purpoſe that might be collected, if it was 'worth my while.'

His lordſhip is at great pains to ſhew, that political ſocie-ties grew out of natural, and that civil governments were formed not by the concurrence of individuals, but by the aſſo-ciations of families. This diſtinction he thinks the more ne-ceſſary to inculcate, becauſe for want of making it, and by repreſenting mankind to themſelves like a number of ſavage individuals, out of all ſociety, in their natural ſtate, inſtead of conſidering them as members of families from their birth, our beſt writers, it is ſaid, even Mr. *Hooker*, and much more Mr.

Locke, have reaſoned both inconſiſtently, and on a falſe foundation. Inconſiſtently, becauſe they ſometimes acknowledge paternal government to have preceded civil, and yet reaſon about the inſtitution of civil, as if men had been then firſt aſſembled in any kind of ſociety, or had been ſubject to any kind of rule: for to ſay that the law of nature was of itſelf ſuch a rule, and that every one of theſe independent inhabitants of the earth did, or might, exerciſe juſtice for himſelf and others who violated this law, was language, we are told, unworthy of Mr. *Locke*, and unneceſſary to his ſyſtem; tho' it is the language of his ſecond chapter in his ſecond book of civil government. Falſely, becauſe it is eaſy to demonſtrate that mankind never was in ſuch a ſtate of nature as theſe authors generally, the beſt and the worſt, have aſſumed, by demonſtrating that the generations of men could not have been continued in ſuch a ſtate.

After ſeveral reflections on what Mr. *Locke* has ſaid in regard to government, and pointing out the different manners in which he ſuppoſes civil ſocieties to have been formed, his lordſhip proceeds to take notice of thoſe inſtances wherein things are, and have been, forbid by civil or eccleſiaſtical laws, which are not only permitted in the fulleſt manner by the law of nature, but ſeem much more conformable to it than the inſtitutions oppoſed to them; and of others, wherein things directly forbidden by the law of nature are, and have been, permitted, or commanded, by civil or eccleſiaſtical laws, and by both. And here he gives us his ſentiments in regard to polygamy, which is diſtinguiſhed by civilians into two ſorts; that of one man who has ſeveral wives, and that of one woman, who has ſeveral huſbands. The firſt ſort, he thinks, is quite conformable to the law of nature, and provides the moſt effectual means for the generation and education of children. Accordingly, the prohibition of it he looks upon to be not only a prohibition of what nature permits in the fulleſt manner, but of what ſhe requires too in ſome manner, and often in a greater degree than ordinary, for the reparation of ſtates exhauſted by wars, by plagues, and other calamities.

His lordſhip employs a great number of pages in treating of the unnatural religions, laws, and cuſtoms which have been eſtabliſhed in the ſeveral ſocieties of men, notwithſtanding that the tables of natural religion and law are hung up in the ſight of all men; but for what he ſays on this ſubject, we muſt refer our readers to his own fragments. He goes on to make a variety of reflections upon what Dr. *Clarke* has advanced in his *Evidences*, &c. and is at great pains to ſhew, that the hea-

then philoſophers were not unable to reform mankind, for the reaſons given by the doctor, but for reaſons of a very different kind. It would be a full anſwer, he imagines, to all that can be urged in favour of the doctor's hypotheſis on this head, to aſk, whether the reformation which heathen philoſophers could not bring about effectually, has been effected under the *Jewiſh* and *Chriſtian* diſpenſations? For under theſe we are told, all the knowledge, and all the means which are aſſumed to be neceſſary, and to have been deficient in the ſtate of paganiſm, as well as ſome means really wanting to the philoſophers, were amply ſupplied. Part of what he ſays under this head is as follows:

'Conſider *Judaiſm* as a religion given by God himſelf, in 'the moſt oſtenſible manner, to a people whom he choſe to 'be his peculiar people, whom he ſeparated from the reſt of 'mankind, and with whom he made a ſolemn covenant. Con'ſider the whole ſeries of miracles that were wrought, to con'vince, to perſuade, to aſſiſt and defend, to reward and to 'puniſh this people occaſionally. Add to all this, that God 'exerciſed kingly power amongſt them for a time, and that 'the *Shecinah*, or his divine preſence over the mercy-ſeat, con'tinued amongſt them till the deſtruction of their firſt temple. 'Conſider this, and then conſider that their hiſtory is little 'elſe than a relation of their rebelling and repenting; of their 'proneneſs to one, and of the extreme difficulty with which 'they were drawn, even by ſupernatural means, to the other. 'Conſider that theſe rebellions were not thoſe of particular 'men, ſurprized and hurried into diſobedience by their paſſions, 'but national deliberate violations of the law, and defiances 'of the ſupreme Being. Is it poſſible that any one, who be'lieves the hiſtory of the bible true, ſhould believe, after he 'has read it, that the want of a divine authority, and of a 'principle higher than reaſon, hindered the heathen philoſo'phers from reforming the world effectually; that they would 'have ſucceeded, if they had really had them, as they ſome'times pretended to them; and that for this reaſon, which 'they were ſagacious enough to dicover, they deſired and ex'pected a revelation? Surely it is impoſſible.——

'There is ſo little pretence to draw the ſhadow of an argu'ment from the ineffectual endeavours of the heathen philo'ſophers to reform the world, that the world has not been 'effectually reformed, nor any one nation in it, even by the 'promulgation of the goſpel, even where chriſtianity has flou'riſhed moſt in ſpeculation and external devotion. The ſon 'of God, God himſelf, came upon earth, was born of a wo-

'man, lived among men, preached a new covenant, wrought 'miracles, ſent his diſciples to all nations, who eſtabliſhed his 'church among them. What has happened? This church 'has been ſo far from reforming mankind, that it ſtood in 'need of being itſelf reformed, as ſoon as it was eſtabliſhed. 'The gates of hell have not yet prevailed againſt it, and we 'are to believe that they never will. But the gates of hell 'have ſhook it extremely in all ages, and the prince of hell has 'made from the firſt moſt terrible incurſions within the pale of 'it. Much zeal has been expreſſed about articles of faith, 'much regard has been paid to the outward ſervice of God; and 'wealth and power, and pomp and dignity, have been laviſh-'ly beſtowed on an order of men, who affect to be thought 'ſucceſſors to the apoſtles, and whoſe inſtitution is avowedly 'directed to reform the manners of men, as well as preſerve 'the purity of faith. Every defect, except that of not living 'up to their doctrines, which is ſuppoſed to have rendered 'the preachers of natural religion incapable of reforming the 'world, has been ſupplied in the preachers of revealed religion. 'The doctrines of theſe men have been certainly enforced by 'a divine authority; and they have been aſſiſted by an higher 'principle than philoſophy and bare reaſon. They had an-'tiently all the advantages of oppoſition and perſecution. They 'have enjoyed ever ſince, and during a courſe of fourteen cen-'turies, all thoſe of ſupport and of favour, from civil govern-'ment, and of blind ſubmiſſion from the people. With all 'theſe advantages, they have not wrought a more effectual re-'formation. Morality has not been better taught by them, 'nor better practiſed under their influence. On the con-'trary, having united in themſelves the two characters of phi-'loſophers and prieſts, they have often ſacrificed the former 'to the latter, not for the ſake of revealed religion, which is 'founded on natural, and can require no ſuch ſacrifice, but, 'like the prieſts of paganiſm, for the ſake of their craft.

'Examples will be brought, I know, in oppoſition to what 'is here advanced. Examples of a religious zeal, which pre-'vailed among all the primitive chriſtians, to ſuch a degree, 'that, tho' ſome of them declined, many of them courted, 'martyrdom; examples of particular men, who have deſerved 'a ſort of apotheoſis for the purity of their doctrines and the 'ſanctity of their lives; and examples, on the other hand, 'of pagan ferocity and cruelty, contraſted with chriſtian mo-'deration and charity. It would not be hard, but it would be 'a long and invidious taſk to ſhew, in a variety of inſtances, 'how partially theſe examples are produced, and theſe com-

'pariſons

'pariſons are made. Let us be content with a few general 'reflections.

'That a religious and enthuſiaſtic zeal animated many of 'the primitive chriſtians, both the orthodox and the heretics, 'is moſt certain. But to make the example prove what it is 'deſigned to prove, this zeal ſhould have been ſingular, a 'peculiar effect of chriſtian revelation; whereas nothing is, 'nor has been ever more common. The zeal of the *Jews*, 'whilſt they lived in the midſt of revelations and miracles, 'was not comparable to that which they ſhewed when they 'had nothing but the fooliſh comments of their miſhnical 'doctors inſtead of the one, and enthuſiaſtical viſions and 'ſuperſtitious ſigns inſtead of the other. We ſhall find the 'ſame, if we go for examples to many of the pagan nations. 'We ſhall find not only particular men, but whole bodies of 'men, among them, as well as among chriſtians, ready to de- 'vote themſelves to death, not only for their abſurd religions, 'but for their attachment to a party, or to the moſt whimſical 'point of imaginary honour. It is not much to that of re- 'velation, therefore, to aſcribe to it what may be the effect 'of impoſture and error: and enthuſiaſm is no more a proof 'of true religion, than martyrdom is of a good cauſe.

'The examples of men, reputed ſaints for the purity of their 'doctrine, and the holy auſterity of their lives, will avail as 'little to ſhew, that the chriſtian revelation reformed the world, 'any more than the endeavours of heathen philoſophers. Their 'doctrines, the doctrines of theſe ſaints I mean, were ſuch as 'related either to the metaphyſical ſpeculations of theology, and 'to the practice of ceremonies and rites eſtabliſhed for outward 'worſhip and eccleſiaſtical diſcipline, or to moral obligations 'and the duties of natural religion. About the firſt and ſe- 'cond, it muſt be confeſſed, that the paſtors of the church 'were in thoſe days, as they are in ours, extremely intent. 'But the diſputes that aroſe among them on all ſuch occaſions, 'and the ſcandal with which they were carried on by all ſides, 'leave it very doubtful to whom this purity is to be aſcribed, 'and much more probable that it was to be aſcribed to none. 'It ſeems that no ſide had a good claim to it, in many caſes, 'whilſt the diſputes laſted. When they were determined by 'councils, however this determination was procured, a ſtan- 'dard of purity was aſſumed to be fixed; and authority did 'what neither reaſon or revelation could do, it aſcertained or- 'thodoxy in belief and practice, till new diſputes aroſe, or till 'old ones were revived. Theſe doctrines and theſe rites have 'been ſo far from reforming the world, that they have pro-

'moted, by the diſputes raiſed about them, more hatred, ma-
'lice, and uncharitableneſs, than ever was in it before. They
'have diminiſhed the flames neither of ambition nor avarice.
'They have added freſh fuel to them, and have kindled new
'flames of their own. In ſhort, the examples of theſe ſaints,
'with reſpect to theſe doctrines, will never prove the utility
'of revelation: and with reſpect to thoſe that regard moral
'obligations, and the duties of natural religion, they either
'neglected them, or taught them more imperfectly than ſeve-
'ral of the heathen philoſophers. When I ſay that they neg-
'lected them, this I mean. The theology contained in the
'goſpel lies in a very narrow compaſs. It is marvellous, in-
'deed; but it is plain, and it is employed throughout to en-
'force natural religion. This ſeems to be the end, and re-
'vealed religion the means, both which it would have been
'for the honour of chriſtianity, and for the good of mankind,
'to have left ſo. But the ſaints that have been quoted, took
'another courſe from the firſt. Inſtead of making theology,
'and the external duties of religion, ſerve as means, they in-
'ſiſted on them, as if knowledge in metaphyſics, ceremony,
'and eccleſiaſtical dominion, had been the principal ends of
'revelation. They inſiſted on them ſo conſtantly, and ſo vo-
'luminouſly, that natural religion held but the ſecond place in
'their ſyſtem; and that righteouſneſs of faith became much
'more important than righteouſneſs of works. On this ac-
'count we may ſay, that they neglected, in ſome ſort, the
'doctrines of natural religion: they practiſed them ill, and
'they could ſcarce fail to teach them both imperfectly and er-
'roneouſly; ſince they derived them, *à priori*, from principles
'of their own theology, and from the ideas they framed of
'the divine attributes, inſtead of deriving them, *à poſteriori*,
'from the conſtitution of the human ſyſtem. To this we muſt
'aſcribe the wild allegories with which they perplexed the
'plaineſt dictates of reaſon, the affected refinements which
'are impracticable in any national ſociety, and the immoral
'doctrines which ought to have been baniſhed, with the ſaints
'who taught them, out of all ſocieties. The charge I bring,
'is not that of paſſion, nor prejudice, no, nor of ignorance.
'I am able to juſtify it in all its parts, by ſome inſtances: and
'if you would ſee it made good by more, and by more learned,
'authorities, conſult ſuch writers as *Barbeyrac*, who was pro-
'voked by a ſaucy monk, to publiſh his book, *La moralité des*
'*peres*. Conſult other critics, of whom there are many. Nay,
'conſult the authors who deny his charge; and I will appeal
'to your judgment on what you find even in them, provided

'you

'you weigh the facts in the balance of common ſenſe, and 'pay no regard to their judgments.

'Thus much for purity of doctrine. Much leſs needs to 'be ſaid about holineſs and auſterity of life. The hiſtories 'of ſaints have been in all religions, even more than thoſe of 'any other eminent perſons, little better than panegyrical ro-'mances. No man, for inſtance, is ſo ſilly, I preſume, at 'this time, unleſs he be a *Roſicruſian*, as to give any more cre-'dit to the biographers of the *Egyptian* hermits, *Anthony* and '*Paul*, than to thoſe of *Pythagoras* and *Apollonius* of *Thyana*. 'All their relations are ſtuffed alike with the moſt evident 'falſhoods, the moſt puerile abſurdities, and the groſſeſt ſu-'perſtitions; for many of theſe were common to pagans, '*Jews*, and chriſtians: and yet the firſt of the biographers 'I mention, who yield in none of theſe reſpects to *Porphyry*, '*Iamblichus*, *Philoſtratus*, or any other compiler of lying le-'gends, were famous ſaints, *Athanaſius* and *Jerom*. But fur-'ther, if we allow the ſanctity and auſterity of ſome particular 'men, or of ſome particular orders of men, to have been, and 'to be, as great as they are repreſented, this will be far from 'proving the reformation of the world by chriſtianity. There 'were antiently, among the heathens, *Chaldeans*, *Gymnoſo-'phiſts*, and others; and there are now, both among them 'and the *Mahometans*, particular men, and orders of men, of 'great ſanctity of life, nay, of greater than any among chriſ-'tians; if ſanctity be to be meaſured, as they who would make 'the objection, I anſwer, meaſure it by auſterity. It is unne-'ceſſary to quote the inſtances, which are to be found in all 'our books of travels. Even *Simeon Stylites*, who ſtood faſt-'ing and praying on the top of a column ſo many years toge-'ther, has been out-done by multitudes. What now can be 'ſaid? If theſe examples are not ſufficient to prove, that hea-'then philoſophers and *Mahometan* doctors have reformed the 'world, will examples of the ſame, or of an inferior kind, 'prove that chriſtianity has?—

'There were never more, nor more unjuſtly, nor more 'cruel wars, than chriſtians have waged; and the perſecutions 'and maſſacres that may be reproached to them, are ſuch, in 'all circumſtances of inhumanity, as can be reproached to no 'other people except the *Jews*. That any part of theſe evils 'ought to be aſcribed to goſpel-chriſtianity, I neither ſay nor 'believe. They cannot be reconciled to the principles of it. 'But this I ſay and believe, that the chriſtian revelation has 'not effectually reformed the world. There never was in 'itſelf a more viſible, nor in its conſequences a more lamen-

'table abſurdity, impoſed on mankind than this, that a certain 'order of men ſhould be inſtituted, not only to preſide in the 'exerciſes of public worſhip, and to exhort others to the prac- 'tice of their known duties, but to think for the reſt, and to 'dictate opinions to them on matters of nice ſpeculation, 'concerning which they themſelves were never agreed, and 'which have no immediate connection with theſe known 'duties. This abſurdity, however, has prevailed in the chriſ- 'tian, as in other religions of poſitive inſtitution: and in this, 'as in them, the ſpirit of the clergy has become the ſpirit of 'the religion. They who ſhould have preached concord, 'have preached diſcord; and they who ſhould have promoted 'peace, have animated to war. They have given continual 'pretence to ferocity and cruelty; they have often irritated 'them above their uſual exceſſes; and the prophane applica- 'tion of a ſcrap of the goſpel (*compel them to come in*) has 'ſerved to deluge whole nations in blood. A private opinion, 'however true, that was not exactly conformable to an eccle- 'ſiaſtical deciſion, was termed hereſy: and againſt ſuch he- 'reſy, as againſt the greateſt of crimes, the paſſions of men 'were inflamed under the name of zeal.'

His lordſhip advances a good deal more, in order to ſhew how falſe and trifling the argument is, which Dr. *Clarke* endeavours to draw from an incapacity in the heathen philoſophers, both for want of knowledge, which was not, and for want of other means, which was, their caſe, to reform mankind, and from the aſſumed ſufficiency of revelation alone to produce this effect. He winds up the whole by deſiring Mr. *Pope* to retrace, in his own mind, the progreſs made in ſociability, civility, and every moral virtue, in the heathen republics of *Greece* and *Rome*, before and ſince the chriſtian revelation. Authors, he tells us, may declaim as much as they pleaſe, to aggravate particular vices, and to take off from the luſtre of particular virtues; they will perſuade no man, who reads and judges for himſelf, that the practice of piety and virtue has increaſed among the *Greeks* from the time of *Conſtantine* downwards, under the influence of chriſtian paſtors, as it did under the influence of heathen philoſophers and legiſlators; from the time when *Thucydides* repreſents them like lawleſs ſavages, who went pirating and raviſhing about, to the days when *Athens* and *Sparta* flouriſhed. As little, he thinks, will the ſame authors perſuade, that the diſtance in virtue between that rout of ſhepherds and outlaws, who formed a ſtate under *Romulus*, and the citizens of *Rome*, in the beſt ages of that commonwealth, was not vaſtly

greater than any improvement of the ſame kind, that was made among them from the time that *Rome* became chriſtian.

Since it appears to him to be true, in fact, that neither reaſon nor revelation, neither heathen nor chriſtian philoſophers, neither human nor divine laws, have been able to reform the manners of men effectually, he thinks himſelf obliged to conclude, that ſuch a reformation is inconſiſtent with the original conſtitution of the human ſyſtem; and that appetites, paſſions, and the immediate objects of pleaſure, will be always of greater force to determine men than reaſon, and the more remote object, as well as complicated notion, of happineſs. Such, we are told, is the imperfect ſtate in which we are placed; a ſtate wherein the vice and virtue of our moral, like the good and evil of our phyſical world, prevail in their turns, and are often at the beſt and in the moſt favourable circumſtances, but equally balanced on the whole. Why there is ſuch a ſtate as this, and how to reconcile it to the ideas of holineſs and goodneſs, he leaves to thoſe men to enquire, who ſay, that God appeals to man, who take him at his word, and preſume to judge him accordingly. As for him, he only pronounces, that ſince there is ſuch a ſtate as this in the univerſal ſyſtem, it was fit and right there ſhould be ſuch a ſtate: on this head, he ſays, we may, and ought to be dogmatical.

He tells us, however, that what he has advanced on this ſubject, is ſo far from making natural or revealed religion, or any means that tend to the reformation of mankind, unneceſſary, that it makes them all more neceſſary. Since our ſtate is ſo imperfect, ſince it is ſo hard to keep the virtues that are intimately connected with the happineſs, and the vices that are intimately connected with the miſery of mankind, even on a balance, he thinks nothing ſhould be neglected that may give the advantage to the former, by enforcing moral obligations and all the doctrines of natural religion.

'As nothing,' ſays he, 'ſhould be neglected, ſo nothing may 'ſeem in ſpeculation ſo proper to this purpoſe, as a true revela-'tion, or a revelation believed to be true: and if experience has 'not confirmed ſpeculation in the caſe of a revelation we 'believe to be true; if chriſtianity, which has enforced 'natural religion in ſome reſpects, has corrupted it in 'others, the maxim may ſtill remain unſhook. The natural, 'the genuine effect of the goſpel has been defeated and per-'verted, and much has been done towards leſſening the au-'thority of it, by the manner in which it has been propa-'gated. If it had been propagated with the ſame ſimplicity 'and plainneſs with which it was taught originally, by the

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'author of it, natural religion would have been enforced, and 'could not have been corrupted by chriſtianity; but a volu- 'minous and intricate ſyſtem of artificial theology was grafted 'on it, both which obſervations have been made already, 'and muſt be often repeated for the honour of the goſpel.'

His lordſhip goes on to ſhew, that artificial theology has laid revealed religion much more open to the attacks of unbelievers, by explanations and defences, than it would have been, if it had been left to ſtand without them on the proper proofs of this fact ſingly, *it is a divine revelation.* After this he endeavours to prove againſt Dr. *Clarke*, whom he frequently combats in this volume, that goodneſs and juſtice are not the ſame in God, which they are in our ideas.

This is a ſubject which he has treated at ſome length, but in ſuch a manner as will, we apprehend, give but little ſatiſfaction to a candid enquirer after truth: paſſing over, therefore, what he has advanced upon it, we proceed to give ſome account of what he ſays in regard to the diſpenſations of Providence, in the diſtribution of good and evil, which, he tells us, ſtand in no need of any hypotheſis to juſtify them; and if they did, that of a future ſtate of rewards and puniſhments would be inſufficient.

'Reaſon,' ſays his lordſhip, 'will neither deny nor affirm, 'that there is to be a future ſtate: and the doctrines of re- 'wards and puniſhments in it has ſo great a tendency to en- 'force civil laws, and to reſtrain the vices of men, that reaſon, 'which cannot decide for it on principles of natural theology, 'will not decide againſt it, on principles of good policy. 'Let this doctrine reſt on the authority of revelation. An 'atheiſt, who does not believe the revelation, can have no 'objection to the doctrine in general. But even a theiſt, who 'does believe the revelation, may refuſe to admit the doctrine 'on principles on which it is eſtabliſhed by divines, and may 'diſapprove the uſe they make of it in ſeveral reſpects.'

He employs a great number of pages to prove what very few, we believe, if any, will deny, that the world was not made for the ſake of man alone. The various evils, permanent and contingent, phyſical and moral, we complain of, he tells us, are conſtant or occaſional effects of the conſtitution of a world that was not made for our ſakes. But the means to ſoften ſome, to prevent others, and to palliate and even to cure thoſe that cannot be prevented, are, it is ſaid, ſo many inſtances of the poſitive goodneſs of God, which ought to be brought to account, and ſet againſt the evils with greater gratitude and more fairly than they are by men who paſs them ſlightly over,

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whilſt they deſcend into every particular of the other ſort, aggravate the leaſt, and declaim pathetically and partially on all. Particular occaſional evils, both phyſical and moral, he obſerves further, are conſequences of the general ſtate wherein God has placed mankind, and ſuch as, it may be ſhewn, could not have been prevented in the beſt of all material ſyſtems. 'The 'courſe of things,' ſays he, 'rolls on through a vaſt variety 'of contingent events, for ſuch they are to our apprehenſions, 'according to the firſt impreſſion of motion given to it, and 'under the direction of an univerſal providence. This per-'petual flux, and the viciſſitudes it creates, in what we call 'the fortune of men, bring along with them both good and 'evil. Human life is chequered varioufly with both; and as 'the good has often ſome allay, ſo the evil is ſoftened by many 'circumſtances, even by habit, and, above all, by hope, that 'cordial drop which ſweetens every bitter portion, even 'the laſt.'

Dr. *Clarke* has ſaid, that the condition of mankind, in this preſent ſtate, is ſuch, that the natural order of things is perverted, and virtue and goodneſs prevented from obtaining their proper and due effects. For this aſſertion Lord *Bolingbroke* falls very heavily upon him: hear what he ſays by way of anſwer. 'Audacious and vain ſophiſt! his whole chain of rea-'ſoning, from the moral attributes of God, downwards, is 'nothing more than one continued application of moral hu-'man ideas to the deſigns and conduct of God: and, in this 'caſe, he aſſumes, moſt preſumptuouſly, that the ſcheme and 'order of things which God has eſtabliſhed in this ſyſtem of 'ours, are ſuch as cannot be reconciled, even to the notions 'of human juſtice. His terms have a very ſolemn air, that 'may impoſe on the unwary, and confirm the habitual pre-'judices of others. But he who analiſes them, and attends 'to the ſenſe of them, will perceive, that more abſurdity can-'not be ſtuffed into ſo few words.

'To begin this analiſe, let us conſider the terms good and bad, 'happy and unhappy, as they ſtand here applied. Men will be 'never agreed about the former; the latter can never be aſcer-'tained: and conſequently, the propoſition that good men are 'unhappy, and bad men happy, ſhould not be advanced in the 'ſenſe in which it is advanced, and as if the natural order of 'things was perverted; for what is the natural order of things? 'It is that which the author of nature has eſtabliſhed, and ac-'cording to which, evil may happen ſometimes to the good, and 'good to the bad: but according to which, likewiſe, virtue can 'never lead to unhappineſs, nor vice to happineſs. It is falſe

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'therefore to ſay, that the natural order is actually perverted, as 'if unhappineſs was really become the conſequence of virtue, and 'happineſs of vice, in the courſe of human affairs. But now, 'who are the good? who are the bad? If by the good are in-'tended ſuch as conform themſelves to the law of nature, and 'by the bad, ſuch as violate this law; the words are very 'equivocal, and muſt appear ſo in their applications. Men 'differ in nothing more than in the characters they impute to 'one another, even in their private thoughts: and when they 'agree the moſt, it is very poſſible they may not judge as God 'judges, tho' they pretend to judge by the ſame rule, which 'they call the eternal reaſon of things. Thoſe whom they 'admire for great atchievements, they call great; thoſe who 'have done them good, they call good, and often confound 'the two. So that the juſtice of divine Providence is con-'demned or acquitted, on the fallible and intereſted judgments 'of men.—

'Let us conſider next the terms happy and unhappy. They 'are more vague, and leſs eaſy to be aſcertained in their ap-'plication, than the others. Agreeable ſenſations, the ſe-'ries whereof conſtitutes happineſs, muſt ariſe from health of 'body, tranquillity of mind, and a competency of wealth. 'An abſolute privation of all theſe we are not to ſuppoſe. The 'caſe cannot happen, or if it could, an immediate end would 'be put to the miſerable Being. But how ſhall we judge for 'other men of the ſeveral degrees, in which they enjoy all or 'any of theſe? How ſhall we make up their ſeveral accounts 'of agreeable and diſagreeable ſenſations, and pronounce their 'ſtate to be, according to the balance, tolerable, or happy, or 'very happy? To pretend to it is, at leaſt, as abſurd as to 'pretend to meaſure the degrees of goodneſs. Since neither 'of them conſiſts ſo much in outward ſhew, as it does in the 'inward ſentiment: and yet, without being able to meaſure 'both, what ſaucy, what pragmatical preſumption is it to pre-'tend, in any ſort, to judge of providential diſpenſations, 'even ſuppoſing them to be thoſe of particular providences?'

His lordſhip goes on to offer ſome reflections on the general tendency of virtue and vice to promote happineſs. With regard to health of body, he thinks, that it is pretty equally diſtributed to good men and bad, whether *Jews*, chriſtians, *Turks*, or infidels; and that in this reſpect, the good are likely to have in themſelves, and in their poſterity, much the advantage. As to tranquillity of mind, we are told, that it is the inſeparable companion of virtue; the health of the mind, which adds reliſh and ſavor to all the comforts, and takes off their

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bitter taſte from all the misfortunes of life: ſo that if virtue has no reward from without, it rewards itſelf by inward, and, of conſequence, independent tranquility.

In regard to the advantages of fortune, his lordſhip tells us, 'that good men may have commonly a leſs ſhare in them, as 'they are leſs likely to uſe the means of acquiring them; but 'then, he ſays, they want them leſs. The good man ſlakes his 'thirſt with a moderate draught of outward proſperity, whereas 'the chalice of the wicked man is never ſufficient, be it ever ſo 'large. The heathen philoſophers, we are told, taught mankind that there was no real good but virtue; chriſtians, if they do not aſſume that health, and the advantages of fortune, conſtitute happineſs ſolely, they aſſume that it is conſtituted principally by theſe, ſince on the want which good men have ſometimes of theſe they accuſe God of injuſtice.

'They pretend,' continues his lordſhip, 'to keep an account 'between God and man, to barter ſo much virtue, or ſo many 'acts of devotion, againſt ſo many degrees of honour, of 'power, of riches; and to have their piety purchaſed by the 'gratification of their paſſions. If God exacts the duty, he 'muſt pay the price. If he does not pay it in this life, he 'muſt pay it in another. Till that time they give him credit: 'and if he does not pay it then, he is an unjuſt and cruel 'Being. I will crayon out a picture on this occaſion, in imi'tation of thoſe *Cleanthes* uſed to draw, when he diſputed 'againſt the partizans of volupty. Let all good chriſtians, to 'denote their goodneſs and the juſtice of God, be fat and 'jolly, like the canons in the *Lutrin*. Let them be ſeated on 'thrones, with diadems on their heads, ſceptres in their hands, 'and purple robes on their ſhoulders. Let the virtues, like ſo 'many *Cupids* in *Albano*'s pictures, run about the landſchape, 'buſy in the ſervice of their maſters. Let juſtice lead the 'wicked like ſlaves, with retorted arms, and downcaſt eyes, 'to their footſtools. Let temperance ſerve pyramids of or'tolans and brimmers of tokay on their tables. Let mode'ration offer, and they receive, ſacks filled with gold and 'ſilver, and baſkets full of diamonds and rubies. In the midſt 'and front of the piece, let the great *Lama* of the eaſt be 'placed, on an higher throne than the reſt, if it be ſent to 'ſome *Tartarian* temple: his younger brother of the weſt, if 'it be ſent to St. *Peter*'s church, at *Rome*: his Grace of *Can'terbury*, or my Lord of *London*, if it be ſent to St. *Paul*'s; 'and *Luther*, or *Calvin*, if it be ſent to any other religious 'aſſembly of chriſtians in theſe parts of the world.'

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Having ſaid thus much, to ſhew the general tendency of virtue to promote the inward and real happineſs of mankind, in oppoſition to thoſe who make it conſiſt ſo much in outward enjoyments, that every diminution of theſe, in the circumſtances of every reputed good man, is an inſtance brought in proof of the unjuſt diſpenſations of Providence, his lordſhip proceeds to take notice of ſome particular inſtances that have been ſo brought. As to particular providences, he neither denies nor affirms them; but this he ſays, that the phyſical and moral ſyſtems have no need, like the bungling works and imperfect inſtitutions of men, to be carried on by frequent interpoſitions and partial directions, that they may continue to anſwer the intent of the maker.

'The ordinary courſe of things,' ſays he, 'preſerved and 'conducted by a general providence, confirms what the law 'of reaſon and of nature teaches us. The law is not only 'given, but executed. The authority of the lawgiver makes 'it our duty, the ſanctions make it our intereſt, to obey the 'law: and theſe ſanctions have their effect ſo often, that they 'leave no doubt concerning them. They have their effect as 'often as it is neceſſary *in terrorem*. In imitation of provi-'dential government, human government goes no further: 'and yet there are a parcel of little tyrants, who find fault 'with the former for going no further. God puniſhes to re-'form, as far as our nature and his ſcheme permit. They 'are angry that he is not as angry as they are, that every cri-'minal is not racked on the wheel, and that he does not pu-'niſh to exterminate.'

In aſſerting the juſtice of providence, his lordſhip chuſes rather to inſiſt on the conſtant, viſible, and undeniable courſe of a general providence, which is, he thinks, ſufficient for the purpoſe, than to aſſume a diſpenſation of particular providences. We have not, he ſays, in philoſophical ſpeculation, in any hiſtory except that of the bible, nor in our own experience, ſufficient grounds to eſtabliſh the doctrine of particular providences, and to reconcile it to that of a general providence, which continues and directs the courſe of things in the material and intellectual ſyſtems, as theſe ſyſtems were originally conſtituted by the author of nature.

'They,' ſays he, 'who have attempted to do this, by ſhew-'ing with great, and, as I think, with too much ſubtilty of 'wit, and licen-e of imagination, in what caſes, how far, 'and in what manner, God may act by particular and occa-'ſional interpoſitions, conſiſtently with the preſervation of 'that general order of cauſes and effects which he has conſti-

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tuted, ſeem to me quite unintelligible. It is impoſſible to conceive, that the courſe of the ſun, or the double revolution of the earth, ſhould be ſuſpended or altered, by a temporary, nay, a momentary interpoſition of ſome particular providence, or that any thing worthy of ſuch an interpoſition ſhould happen in the material world, without violating the mechanical conſtitution of it, and the natural order of cauſes and effects in it. As little is it poſſible to conceive ſuch occaſional interpoſitions in the intellectual ſyſtem as ſhall give new thoughts and new diſpoſitions to the minds of men, and in conſequence new determinations to their wills, without altering, in every ſuch inſtance, the ordinary and natural progreſſion of human underſtanding, nor without reſuming that freedom of will which every man is conſcious that he has, tho' ſome are abſurd enough to deny it, and to oppoſe metaphyſical dreams to intuitive knowledge. I confeſs, that I comprehend as little the metaphyſical as the phyſical impulſe of ſpirits; and that the words ſuggeſtion, ſilent communication, ſudden influence, influx, or injection of ideas, give me no determinate, clear, and diſtinct ideas, nor even, as I ſuſpect, to the perſons who talk of them the moſt, and build ſo much upon them.'

In the remaining part of this volume his lordſhip proceeds to offer ſome further reflections upon the doctrine of a particular providence, and endeavours to ſhew how ill the expedient of another life would ſerve to ſet right the pretended irregularities of this world, and to juſtify the providence of God. But it is time to conclude our account of the whole, having, we apprehend, laid before our readers ſuch extracts as will abundantly juſtify what we ſaid in our *Review* for *March* laſt; and to convince them that infidelity never made a meaner figure than in his lordſhip's hands. He all along treats, with great contempt, thoſe whom he is pleaſed, in his lordly manner, to ſtile orthodox bullies; but ſuch as are acquainted with the writers on the ſide of infidelity, cannot but ſee that there are INFIDEL BULLIES too, who are equally contemptible: whether his lordſhip deſerves this character or not, let his readers determine.

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ART. XI. *Obſervations on the Faerie Queene of* Spenſer. *By* Thomas Warton, M. A. *Fellow of* Trinity-college, Oxford, 8vo. 4s. Dodſley.

THIS learned author, whoſe productions in polite literature muſt inveſt him with a right to criticize, by the ſuffrage of Mr. *Addiſon* and Mr. *Pope*, does not ſet out like an enthuſiaſt for that exquiſitely deſcriptive poet, whoſe greateſt work is the ſubject of his obſervations. His firſt ſection, *viz.* Of the plan and conduct of the *Faerie Queene*, aſcribes no honour to the judgment of *Spenſer*, for propoſing the wildneſs of *Arioſto* as a model to himſelf, rather than the more uniform regularity of *Taſſo*; while he ſuppoſes, the prevalence of bad taſte in *Italy*, where the preference of the *Orlando Furioſo* to the *Gieruſaleme liberata*, was academically decreed; and the greater latitude which the unbounded imagination of *Spenſer* would be indulged in, from the plan and manner of the former, might concur to his injudicious determination in favour of it. Yet after ſome appoſite reflections on the want of connection, the obſcurity and extravagance, that reſult from ſuch a contraſt to the plan and conduct of the claſſical epic poets, Mr. *Warton* concludes this ſection with the following extenuation of *Spenſer*'s fundamental error in this point.

'Tho' the *Faerie Queene* does not exhibit that œconomy 'of plan and exact arrangement of parts, which epic ſeverity 'requires, yet we ſcarcely regret the loſs of theſe, while their 'place is ſo amply ſupplied by ſomething which more power-'fully attracts us, as it engages the affection of the heart, ra-'ther than the applauſe of the head; and if there be any poem 'whoſe graces pleaſe, becauſe they are ſituated beyond the 'reach of art; and where the faculties of creative imagina-'tion delight us, becauſe they are unaſſiſted and unreſtrained 'by thoſe of deliberate judgment, it is this of which we are 'now ſpeaking. To ſum up all in a few words, tho' in the '*Faerie Queene* we are not ſatisfied as critics, yet we are tranſ-'ported as readers.'

His ſecond ſection, of *Spenſer*'s imitations from old romances; which was common to *Arioſto* alſo, gives our author occaſion to introduce many paſſages from ſuch as his poet had, with the greateſt probability, in view, ſome of them entertaining enough, while the whole evince the taſte of Queen *Elizabeth*'s times, in which that chivalry, ſays our author, which was the ſubject of them, was ſtill practiſed. The fiction of the fairies he concludes, with another writer, to have been

been introduced by the *Europeans* who had been at the holy war, from the eaſtern nations, the *Perſians* calling the fairies *Peri*, and the *Arabs* calling them *Ginn*, who ſuppoſed *Ginniſtian*, correſponding to our *Fairyland*, inhabited by them. Our author finiſhes this ſection, which he apologizes for to thoſe who may think his many citations from old romances too prolix, by obſerving, that it may ſerve for an anſwer to any of *Spenſer*'s readers, who being diſguſted with his multitude of knights, dragons, and enchanters, ſhould interrogate him in the words of Cardinal *d'Eſte* to *Arioſto*, after reading his *Orlando*— Where the devil, Maſter *Lewis*, have you picked up all theſe lies?

In the third ſection, concerning *Spenſer*'s uſe of antient hiſtory and mythology, Mr. *Warton* premiſes, that as *Spenſer* ſought to produce ſurprize by extravagant incidents and fantaſtic deſcriptions, he has adopted ſome of the moſt romantic fictions of the antients; in many of which he has departed from the received tradition, as his purpoſe and ſubject required: but theſe inſtances of *Spenſer*'s infidelity, as he terms it, he thinks may be urged in favour of his fancy. 'His native 'force of invention, ſays our author, p. 45, would not permit 'him to purſue the letter of preſcribed fiction with tame regula-'rity and ſcrupulous exactneſs. In many particulars he varies 'from antiquity, merely that he may introduce new beauties; 'and frequently mentions one or two circumſtances of antient 'fable, not ſo much with a deſign of adorning his poem with 'them, as of taking an opportunity from them of raiſing a new 'fiction of his own. He ſometimes, indeed, miſrepreſents theſe 'matters through haſte; his alluſions to antient hiſtory are like-'wiſe very frequent, which, in many inſtances, he has not ſcru-'pled to violate with equal freedom, and for the ſame reaſons.' Yet notwithſtanding our author's extenuating *Spenſer*'s abuſe of the pagan mythology in this place, he expreſly cenſures him ſomewhere afterwards, 'for taking ſuch liberties with the my-'thology of the antients, as it was their religion;' which others may think a ſuperabundant deference to ſuch crude notions of religion, and ſuch irregular impotent deities as were the objects of their idolatrous worſhip. His miſrepreſentation of hiſtorical facts was undoubtedly leſs venial.

Many inſtances of this uſe and miſrepreſentation of the antient mythology, *&c.* are adduced throughout this ſection, with numerous inſtances of his author's imitations from the *Greek* and *Latin* poets, and one from *Taſſo*, many of which inſtances are probably imitations, as well as ſome which he aſcribes to *Milton* from *Apollonius*. This concluſion, however, tho'

very natural from a gentleman of much claſſical reading, and often juſt, we think has been ſometimes too poſitively and too generally affirmed by ſuch. Poſſibly the *cluſtring* hyacinthin locks of *Adam*, in *Paradiſe loſt*, which Mr. *Warton* with more than ordinary vehemence affirms to be literally tranſlated from *Apollonius*, to which indeed it is very correſpondent, might have occured to *Milton*, had *Apollonius* never wrote, or the other never read him. For while we grant *Spenſer* and *Milton* learning, which implies memory, we ſhould not forget that they had invention and imagination too, as well as *Apollonius*, who muſt otherwiſe have borrowed this paſſage himſelf. Now as *Milton* was to deſcribe the firſt man, immediately faſhioned by his creator, both as majeſtic and comely, it was natural to give him rather curled locks, than lank hanging hair: and their full and gloſſy convolutions, nearly contiguous, might readily diſpoſe a poet to compare them to the turgid cluſters of ripe grapes, that hang prominent and cloſe on a fertil vine. The tendrils of this noted plant have certainly a ſtricter reſemblance to curls than any other part of it; but poetry, which delights in bold imagery, and ſuch reſemblances, as would not occur to a cold and vulgar obſerver, very elegantly choſe the more animated, beautiful, and conſpicuous production of the vine, to compare the ringlets of *Adam* to, rather than to an appendage, which had a more ſtrict and formal, tho' a leſs heightening and pictureſque reſemblance of them. We do not intend here, nevertheleſs, to be poſitive, that *Milton* might not think of, or even literally tranſlate and apply this deſcription of *Apollo*'s locks to *Adam*'s; tho' we are at liberty to ſuggeſt the entire poſſibility, that he might not; and to obſerve, that Mr. *Warton* has given much ſtronger evidence of his own extenſive reading throughout this ſection, than of *Milton*'s tranſlating this image from *Apollonius*. In a note, however, p. 176, our critic behaves differently to that great poet; for, on producing a ſimilar paſſage from him and *Silius Italicus*, on the power of muſic, he ſays very candidly, —Shall we ſuſpect *Milton* of plagiariſm, becauſe the *Roman* poet wrote firſt? Might not the ſame query have been put with regard to the *Grecian* poet too? tho' undoubtedly his coincidence with the laſt is cloſer than with the former. We have allowed ourſelves the longer in this digreſſion from *Spenſer*, as we hope no ingenious writer would intend the leaſt approbation of that virulent forger, who became ſuch to convict *Milton* of plagiariſm; a circumſtance that reminds us of the invidious wretch in *Æſop*, who deſired to part with one of

his

his own eyes, that the perſon he hated might be deprived of both.

The fourth ſection, of *Spenſer*'s ſtanza, verſification and language, remarks that he took the firſt from *Taſſo* and *Arioſto*, the faſhionable poets of his age; in which, as his critic juſtly obſerves, 'he did not ſufficiently conſider the genius of the *Engliſh* language, which does not eaſily admit that more frequent repetition of the ſame termination, which the *Italian* does, from its abounding with identical cadences, as the ingenious author of the *Rambler* remarks.' After ſome inſtances that this circumſtance reduced him now and then to trifling and inſipid circumlocutions, redundancies of expreſſion, puerile and impertinent ideas, and numerous ellipſes for the ſake of rhyme, he concurs with Mr. *Dryden*, that rhyme may ſometimes ſuggeſt a thought, and thinks the fullneſs and ſignificancy of *Spenſer*'s deſcriptions often owing to the prolixity of his ſtanza, and the multitude of his rhymes. He refers the reader to the following ſtanza of *Guyon*'s binding *Furor*, as a pregnant inſtance of this point.

With hundred iron chaines he did him bind
And hundred knots, which did him ſore conſtraine;
Yet his great iron teeth he did ſtill grind,
And grimly gnaſh, threatening revenge in vain:
His burning eyen, whom bloudie ſtrakes did ſtaine,
Stared full wide, and threw forth ſparkes of fire;
And more for rank deſpite, than for great paine,
Shakt his long locks colour'd like copper wire,
And bit his tawny beard, to ſhew his raging ire.

Mr. *Warton* further obſerves, that his author ſpells words variouſly for the ſake of rhyme; which is rather imitating the licence of the *Greek* poets (who made very free with letters, and ſometimes with ſyllables, for the ſake of metre) than the ſeverity of the *Latin* ones. Nor is this ſtrange, when we conſider, that notwithſtanding our abounding much more with *Latin* than *Greek* derivations, the diſpoſition and genius of our language ſeems to coincide more with the latter, as in the uſe of our particles and participles, beſides our remarkable felicity for compounding words, above that of ſome of our neighbouring languages: to which we may add, to the ſurprize of many perhaps, that not a very few of our verbs, and other parts of ſpeech, which ſeem to a mere *Engliſh* reader to be of the old *Saxon*, or ſome other dialect of the *Teutonic* ſtock, are manifeſtly *Greek*. A conſiderable ſpecimen of this may be ſeen in *Cambden*'s *Remains*, and many others will occur to ſuch as are moderately verſed in *Greek*: it is remarkable

too, that our *th*, the *Greek* θ, ſo difficult to moſt foreigners, ſeems ſomewhat peculiar to our elocution, and never perhaps occurs in the *Latin*, but from a *Greek* theme. Many perſons have indulged an imagination, that the language of a people has a conſiderable reſemblance to the genius and character of the ſpeakers, and have inſtanced the ſtatelineſs and gravity of the *Spaniſh*, the alertneſs and volubility of the *French*, &c. in which reſpect the *Engliſh* may be termed, like the people, free and daring. Theſe reflections, however, either did not occur to the author of *The Arte of Poetry*, in Queen *Elizabeth*'s reign, or did not prevent him from cenſuring *Spenſer*, for the liberties he took of altering his accent to ſerve his cadence; and his orthography, to help his rhyme; tho' Mr. *Warton* informs us, he ſeems afterwards to allow, in ſome meaſure, the deviation from true ſpelling. And with reſpect to the alteration of accent for the ſake of cadence, we meet with a few lines in the *Paradiſe loſt*, that will not read metrically without ſuch a licence. Such ſyllables as were thus varied, or rendered arbritrary, as far as the poet's authority could effect it, are marked in ſome editions.

In the courſe of the notes on this ſection, Mr. *Warton* gives us ſome examples of the frequent alliteration in uſe among the *Saxon* [*i. e. Anglo-Saxon*] poets, from the *Viſions of Piers Plowman*, by *Robert Langelande*, publiſhed about the middle of the fourteenth century. Theſe poems are without rhyme, which ornament it is ſuppoſed 'the poet intended to ſupply by abun-'dant alliteration; and this,' our critic juſtly obſerves, 'ren-'ders his writings more obſcured and perplexed, by conſtrain-'ing him often to depart from a natural eaſy expreſſion.' As we may not unaptly conſider alliteration as a minor and inverted ſpecies of rhyme, (which by the way ſhould more ſtrictly be called *conſonance*, or *jingle*, as it has but very little relation to the *rhythmi* * or numbers of the verſe) it is no wonder we ſee it ſo little regarded by the *Greek* and *Latin* poets, that we are not certain they intended alliteration where it has occurred; but that the natural expreſſion had this initial coincidence by accident, as in *Homer*,

Ἐν πεδίῳ πεπόλισο πολὺς μερόπων ἀνθρώπων.

And in *Horace*,

Infans namque pudor prohibebat plura profari.

For the jingling leonine *Latin* verſe is admitted to be modern

* *Rhythmus* ſeems applied to the quantity or time of the feet and ſyllables compoſing the verſe; *metrum*; to their order and extent.

and

and barbarous, as well as that extraordinary ſenſeleſs alliteration of,—*O Tite tute Tati tibi tanta tyranne tuliſti.*

Yet as *Dryden*, *Pitt*, and other harmonious *Engliſh* poets often appear to indulge alliteration in verſifying, it may be amuſing at leaſt to conſider, whether ſomething in our language and our general ear, may not peculiarly diſpoſe us to this literal and initial ſymphony (which it may be called) as we obſerve all the *European* languages, or as many as we know of them, to agree in chuſing a ſyllabic or diſſyllabic one at the cloſe of two lines conſtituting a couplet, or for their alternate correſpondence through a ſtanza. It ſeems probable indeed, that alliteration delights us, from the ſame principle with final ſyllabic rhyme, by the repercuſſion or eccho of a ſimilar, yet ſomewhat various articulation; and this may perhaps be termed the harmony of ſpeech, while the concent and reſpondence of different notes of the gamut compoſe the melody of muſical, or inarticulate ſounds: as tho' (if the ſuppoſition may not be over ſubtle) both theſe modes of ſound, like groſſer particles of matter, were influenced by attraction, and delighted in coherence. Be theſe conjectures as they may, the ear is manifeſtly often gratified from this occurence, notwithſtanding which, a judicious poet will never ſacrifice propriety, caſe, or elegance to a purſuit of it: ſince an incongruity between the ideas or ſentiments, and the expreſſions that ſhould exactly convey them, muſt be diſſonant to the very intellect. On the other hand, if ſucceſſive words of this initial agreement ſhould be the moſt adequate to ſignify the image or ſenſe, ſuch a poet would not reject them, from a dread of being ſuppoſed to affect alliteration. Poſſibly, indeed, a ſtill further conſideration of this matter may ſuggeſt it is not always confined to a like beginning of ſucceſſive words, but to a reduplication of the ſame or a like-ſounding letter in different ſyllables. It were eaſy to illuſtrate this double poſition, by examples from the language of the *Greeks*, who were very delicate about the euphony of it in proſe and verſe: but to inſiſt rather on our own, we ſhall find that alliteration has not been limited by our moſt numeroſe poets to the beginning of ſucceeding words, but to a repetition of the ſame letters, or ſimilarly ſounding letters, or ſyllables, throughout the general tenor of a line or diſtich.

> But when loud billows laſh the ſounding ſhore,
> The hoarſe rough verſe ſhould like the torrent roar.

Where the diphthongs and long vowels, that fill the mouth in both lines, and the reiterated aſperity of the canine letter in

the laſt, have a fine effect, not inconſonant to the noiſe and tumult the words are deſigned to repreſent.

After all, perhaps, a rigid proſaic reaſoner may tell us, this is meer chimera, like *Whittington*'s bells; as words, the arbitrary ſigns of objects and ideas, have no eſſential * reſemblance to the things or ideas they ſtand for; nor does any thing in nature forbid that the term which ſignifies *fire* in one language, may not excite the idea of *ſnow* in another. This is certain, nor is it much leſs ſo, that we are apt, from long habitude, to ſuppoſe ſome relation between ideas and their vocal ſigns; and if happineſs has often depended on opinion, well may amuſement, the very end and purpoſe of our digreſſion on this poetical circumſtance, which has ſo often been uſed, and been ſo little, to the beſt of our recollection, diſcuſſed, or even enquired into. —But to return.

With regard to *Spenſer*'s ſtyle, his commentator, having admitted his frequent affectation of obſolete words [which yet were leſs obſolete in his time] affirms it is in general perſpicuous, flowing, and exuberant. His paſtorals, he obſerves, are a profeſſed imitation of *Chaucer*'s ſtile, (whom he terms *the well of* Engliſh *undefilde*) which the commentator thinks he intended as a kind of *Engliſh* doric, in oppoſition to the great number of terms taken from thoſe languages principally derived from the *Latin* ſtock. For notwithſtanding he uſes theſe often, Mr. *Warton* remarks, they occur oftener, and for the ſake of rhyme, at the termination of his lines. He thinks *B. Johnſon*'s cenſure unreaſonable, 'that *Spenſer*, in affecting the 'antients, writ no language;' but at the end of this ſection ſubſcribes to the following ſentiments of *Johnſon*, concerning poetical language, which he terms admirable. 'Words bor-'rowed of antiquity do lend a kind of majeſty to ſtile, and 'are not without their delight ſometimes: for they have the 'authority of yeares, and out of their intermiſſion do lend a 'kind of grace-like newneſſe. *But the eldeſt of the preſent, 'and newneſs of the paſt, language, is the beſt.*'

In the fifth ſection, of *Spenſer*'s imitations from *Chaucer*, we have numerous proofs of them in ſentiments, language, incidents and manner; which is extremely natural, as *Spenſer* muſt have peruſed, with entire taſte, while yet his language was more intelligible and elegant, the writer he terms *the pure well-*

* Perhaps a few words formed, as near as we can, from the voice or noiſe of different animals, to ſignify and diſtinguiſh any ſuch particular ſounds, may conſtitute a kind of exception to this: tho' to give it any conſiderable force, words of ſuch ſignifications ſhould be very conſonant in all languages.

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head of poetry. Mr. *Warton* cloſes this ſection with his wiſh, that *Chaucer* were more generally and attentively ſtudied. He laments, that ſuch an excellent writer ſeems rather conſidered as an old, than a good, poet; and his pieces rather as calculated to gratify the antiquarian than the critic: while he avers, from his own experience, that he has found ſuch true humour, *pathos*, and ſublimity in him, as more refined ages could hardly equal.

The ſixth ſection, of *Spenſer*'s imitations from *Arioſto*, tho' much ſhorter than the former, contains many inſtances of them; and particularly of his frequent uſe of the ſame, or very ſimilar expedients: but our commentator aſſigns the manifeſt preference to *Spenſer*, as an epic poet, towards the concluſion of it. 'For notwithſtanding he ſeems ambitious of rivalling 'the *Orlando Furioſo*, it may be affirmed,' ſays Mr. *Warton*, 'they were of a genius entirely different. *Spenſer*, amidſt all 'his abſurdities, abounds with beautiful and ſublime repreſentations, while *Arioſto*'s ſtrokes of true poetry bear a very ſignal diſproportion in their number to his ſallies of romantic 'imagination. He gives us the groteſque for the graceful, 'and extravagance for majeſty. His vein is ſo far different 'from *Spenſer*'s, that it is abſolutely comic; and better ſuited 'to ſcenes of humour, than to ſerious and ſolemn deſcription. 'He ſo greatly excels in painting the familiar manners, that 'what are called his tales are by far the moſt ſhining paſſages 'in his poem, as many of his ſimilies are the ſtrongeſt indication of his turn for burleſque.' A note at the end of this ſection enforces this charge of our critic's againſt *Arioſto*, by mentioning ſome of theſe ſimilies; ſuch as that of a magician dazzling a knight with his enchanted ſhield, to a cat playing with and killing a mouſe; the cries of ſoldiers on the death of their leader, to the noiſe of a herd of ſwine, when the wolf has ſeized a young pig; and others nearly as ludicrous.

Tho' the ſeventh ſection, of *Spenſer*'s inaccuracies, be more contracted than the preceding, it gives little occaſion for charging the commentator with any unreaſonable partiality for his author. He denudes him ſo as to expoſe ſome blemiſhes, ſome defects and excreſcences, tho' his mould and ſtructure, altogether, be graceful. 'Few poets,' he ſays, 'appear to 'have written with greater rapidity: he often fails to attend 'to the niceties of conſtruction, and neglects ſuch a reviſal 'as might prevent contradiction, inconſiſtency, or repetition: 'from whence reſults even inconnection both of words and 'circumſtances, and a violation, not only of grammar, but of 'truth, probability, and propriety. He was more ſolicitous,'

continues our critic, 'of giving bold than exact touches to 'his figures; and ſo earneſtly intent on forming what was 'great, that he forgot to produce what was correct; 'whence few poets have ſhewn more imagination with leſs 'judgment.' Too many inſtances of very bold ellipſes, confuſed conſtruction, tautology in words and circumſtances, contradiction and ambiguity from inaccuracy, confirm theſe objections.

Mr. *Warton* obſerves, in his 8th ſection, concerning *Spenſer*'s imitations of himſelf, 'that ſuch a diſquiſition will diſcover 'the favourite images of an author; will teach us how va-'riouſly he expreſſes the ſame thought, and often explain 'difficult paſſages and words.' Several exemplifications enſue on theſe different heads; one of which gives him an opportunity of introducing his author's celebrated picture of deſpair, and other ſtrong pieces of imagery. Afterwards he deſcends to particular words, of which *Spenſer* ſeemed fond, marking the peculiar ſenſe and conſtruction, in which he applied ſome of them.

The 9th ſection, which is very ſhort, examines, after a polite apology, Mr. *Upton*'s opinion concerning ſeveral paſſages in *Spenſer*. As a deciſion between two learned and ingenious critics is not our province, we ſhall juſt obſerve, that on peruſing only Mr. *Warton*'s expoſitions of theſe paſſages, with his account of Mr. *Upton*'s, many of the former's appeared clear to us, and all probable. But our not having leiſure to conſult Mr. *Upton* at large, muſt render us ſtill leſs competent judges in the diſpute, if we had aſſumed to interfere in it. Our commentator curſorily approves many of the ingenious Mr. *Jortin*'s remarks on this poet.

The 10th ſection, concerning *Spenſer*'s allegorical character, refers it partly to the taſte of the age for maſques and allegorical pageantries and ſpectacles, ſome of which are ſpecified in the notes; and partly to his reading *Arioſto*, tho' our critic accounts the former a more ingenious allegoriſt. He cenſures him, nevertheleſs, 'for blending ſome ſcriptural paſſages and deſcriptions, and particularly ſome from the apocalypſe, with his fiction and allegory, which he thinks ſuch an impropriety, as he fears may amount to impiety.' And certainly, tho' it is probable the poet had not the leaſt irreligious purpoſe in this, it is much leſs allowable than any liberties he might take with the *Pagan* mythology. Many of the notes to this ſection reſult from Mr. *Warton*'s intimacy with our moſt antique poets.

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The laſt ſection, containing miſcellaneous remarks, conſiſts of ſuch as our author thought not conveniently referable to the general heads of the former. Herein many paſſages are adduced from *Spenſer*, and compared with others, either in the *Greek* or *Latin* claſſics, or in former *Engliſh* writers, of which here he affirms, and there ſuggeſts, them to have been imitations. He aſcribes ſome of his author's particular expreſſions to the manners of his time, or evinces their agreement and propriety to the notions and incidents of romance. He endeavours to fix the ſignification of a few uncommon words (which he conceives to have been miſtaken hitherto) by the authority of *Chaucer* and others; ſhewing by what ſubſequent writers ſuch uncommon words have ſince been uſed, and how their orthography has been varied: and of theſe remarks ſome are leſs ingenious and neceſſary than others. He gives us an inſtance or two of ſuch obvious tranſpoſitions, as muſt have ſweetened ſome of *Spenſer*'s rough lines, which introduce a critical digreſſion on the harmonious pauſe and cadence of an alexandrine. Two or three examples of a bold and metathetical application of epithets are cited, and a few other licences of *Spenſer* in conſtruction and ſyntax; but ſome of which, as *him* for *himſelf*, he obſerves are the preſent language of poetry.

Our author's poſtſcript is intended to extenuate ſome objections, he modeſtly ſays, 'he is ſenſible muſt occur; and 'particularly that of his being more diligent in pointing out 'the faults than the beauties of *Spenſer*.' To this he rationally ſays, 'that his having been deficient in encomiums 'on particular paſſages did not proceed from a want of per-'ceiving or acknowledging beauties, but from a perſuaſion 'that nothing is more abſurd or uſeleſs than the panegyrical 'comments of thoſe who criticize from the imagination, 'rather than from the judgment; who exert their admira-'tion inſtead of their reaſon, and diſcover more of enthu-'ſiaſm than diſcernment. And this muſt, he adds, be moſt 'commonly the caſe of thoſe, who undertake to point out 'beauties, which, as they will naturally approve themſelves 'to the reader by their own force, ſo no reaſon can often be 'given why they pleaſe.' This is both juſt and delicate, ſuch beauties conſiſting probably of thoſe nameleſs graces, which, Mr. *Pope* obſerves—*no precepts can declare*. We may further add, that this method of inſiſting particularly on the blemiſhes of a great writer may prevent future imitators from copying them chiefly; which ſome, who could never riſe to their excellences, have made a ſhift to attain to. And if the much

much greater number of paſſages, which ſuch a critic paſſes over without any ſtricture, be ſuppoſed excellent, or irreprehenſible, there will be abundant room for the generous applauſe of thoſe readers, whoſe approbation beſt honours a fine writer. Beſides which, Mr. *Warton*'s criticiſms on the beauties of *Spenſer* would be the more ſuperfluous, as he informs us, a formal edition of the *Faerie Queene* with notes is at preſent expected from two learned and ingenious critics, who, we hope, will exert the genuine functions of criticiſm, and, as Mr. *Pope* ſays, 'teach the world *with reaſon* to 'admire.'

Upon the whole, Mr. *Warton* ſeems to have ſtudied his author with much attention, and has obliged us with no bad prelude for the edition, of which he adviſes us. His acquaintance with our earlieſt writers muſt have qualified him with ſuch a reliſh of the *Anglo-Saxon* dialect, as few poets, ſince *Prior*, ſeem to have imbibed: and his claſſical learning continually ſupplies him with paſſages from the antients, ſimilar to his own author, and other *Engliſh* ones of a later date. For though his title-page profeſſes to obſerve on the *Faerie Queene* only, his great propenſity to ſtarting of parallels often diverts him from his main purſuit, eſpecially in the notes, which renders his criticiſm more miſcellaneous and excurſive, tho' not always the leſs entertaining. But we are concerned that the progreſs of this work obliges us to add, to what we have already mentioned in regard to *Milton*, that he ſeems particularly pointed at by our critic, as an imitator, tranſlator and copyer, tho' an improving one; and this is conducted in ſuch a manner, that the compliments now and then thrown in to mitigate and qualify ſuch imputations, do not effectually conceal that partiality and ill-will, which a true critic ſhould diveſt himſelf of; and which a genius of eſſential dignity is leſs generouſly ſubjected to, when the man is dead. For tho' the envy of his cotemporaries might detract, his fame, which the candour of foreigners has reflected on his country, ſhould not in prudence be curtailed by his countrymen. That he had great natural faculties, and that he read, imbibed and diffuſed much, are equally manifeſt: but a laboured inveſtigation of his attainments, in detriment to his talents, has a malign aſpect; and we apprehend the following inſtances will evince this point to have been over-ſtrained by our author.

There is a paſſage in *Comus*, quoted p. 250, which it is ſaid *Milton* probably copied from *Euripides*. Mr. *Warton* has fairly cited the *Greek* parallel. The circumſtance they do agree

agree in, and that is, to deſcribe two abſent youths, which are the lady's brothers in *Comus*, and ſuppoſed to be gods by the ſhepherds in the *Iphigenia* in *Tauris* of *Euripides*; but it needs only impartiality and common taſte to diſcern, that the imagination and poetry of the *Engliſhman* greatly exceed the *Grecian*'s on this occaſion; and that it is more probable he did not think of *Euripides* here, than that he did. The ſame may be affirmed of the paralleliſm between *Michael*'s foretelling the fate of paradiſe at the univerſal deluge, and the ſpeech of *Delos* to *Latona* in *Homer*'s hymn to *Apollo*; tho' the reſemblance here is a little cloſer. Some circumſtances of the flood *Milton* is ſuppoſed to draw from the *Noe Vaticinium* of *Caſimir*. The great proof of this is that both have ſaid, in conſequence of the flood, ſea-monſters ſhall lodge and litter in *quondam* palaces. What more natural coincidence than this on the very ſame ſubject? What image more likely to occur to both theſe fine writers? Mr. *Addiſon* has the very ſame, we think, in his *Latin* ode to Dr. *Burnet* of the *Charter-houſe*. *Milton* is honeſtly admitted, p. 255, to be the firſt who gave, with becoming majeſty, the idea of an armed angel; but from what ſpirit proceeds the immediately ſubſequent detraction from it? 'He probably received ſome 'hints, in this reſpect, from paintings which he had ſeen in 'Italy, particularly from one by *Raphael*, where *Michael*, clad 'in celeſtial panoply, triumphs over *Satan* chained.' Now that *Milton* was in *Italy* before his blindneſs, is admitted; but it is neither a fair nor likely inference, that he could not have imagined this poetical figure without having ſeen *Raphael*'s picture, as well as *Raphael* himſelf muſt, before he painted it. It is only ſuppoſing the poet's imagination as ſtrong as the painter's. *Milton* is thought, p. 297, to borrow the following line on his deceaſed wife,

Methought I ſaw my late deceaſed ſaint,

from this in *Sydney*'s viſion on the *Faerie Queene*,

Methought I ſaw the grave where *Laura* lay.

Niccols, an antient bard, called the cock *daies harbinger*---*Milton* terms the morning-ſtar ſo. *Ergo!* The former ſays of *May*, that ſhe throws from her lap the choiceſt flowers; the latter, that ſhe throws from her green lap the yellow cowſlip. Now how could any competent poets, after making the month a perſonage, omit, with any propriety, annexing ſuch a function to her! *Milton* is ſuppoſed to draw his very expreſſion of *blind fury* in his *Lycidas*, from *Spenſer*'s *fell Erinnys*.

Erinnys. Even theſe trite words, *this*, *this is ſhe*, in his *Arcades*, muſt needs be copied from *this is ſhe*, repeated in a maſk of *Johnſon*'s. He is ſuppoſed, p. 306, to have committed another petty larceny, in ſtealing *honour due* from *Spenſer*'s *honour dew*. What is this but interdicting a man common ſpeech, and ſilencing him, on pain of plagiariſm? Surely it is too mean and nugatory for candid maſculine criticiſm; and perhaps we have been acting too trivially ourſelves, in reciting ſo much of it. But to conclude, had our learned and ingenious author been more attentive to the *eſſay on poetical imitation* *, which he has ſo juſtly commended, and which exhibits ſuch a clear and ſatisfactory *analyſis* of that delicate ſubject, it muſt have ſaved him ſome of theſe exceptionable ſtrictures, and us the diſagreeable occaſion of mentioning them; as it is with regret we obſerve ingenious writers afford any conſiderable pretext for inferring their leſs ingenuous ones.

K T.

ART. XII. *The doctrine of the trinity, as uſually explained, inconſiſtent with ſcripture and reaſon; and the pernicious conſequences, that attend ſuch miſrepreſentations of chriſtianity, ſet forth. In a letter* to the author of the late vindication of the doctrine of the trinity, in two parts. 8*vo*. 1*s*. 6*d*. Shuckburgh.

THE *vindication*, &c. to which the tract now before us is deſigned as an anſwer, is generally allowed to be the moſt conſiderable production which hath appeared againſt the *eſſay on ſpirit*. Our impartial ſentiments upon the propriety and conſiſtency of the ſcheme of doctrine it exhibits, and the concluſiveneſs of the arguments alledged to ſupport that ſcheme, were ſubmitted to the judgment of the public, in the Review for *Dec*. 1753.

The author of the piece we are conſidering, acquaints his readers that he engages in this debate, not from any apprehenſion that the author of the *eſſay* was unable to ſupport his argument without the aſſiſtance of others; but from a real conviction, that the cauſe he undertakes to defend is a common one, in which every *private* chriſtian is concerned. Upon this account, he judges it expedient to repreſent, in the moſt unreſerved manner, the reaſons why he cannot acquieſce in the vindicator's account of this doctrine; and propoſes to offer his objections in ſuch a manner, as to give no juſt cauſe of offence to any candid and ſincere inquirer after truth. He

* See *Review* for *July* 1753. p. 19, ſeq.

readily

readily allows, that in the preſent diſpute, the weight of human authority lies on that ſide of the queſtion which he oppoſes; and that on this account the doctrine ought to be treated with decency, and oppoſed with modeſty; this reſpect he thinks is due to received and eſtabliſhed opinions. But he can by no means admit that becauſe a doctrine hath the advantage of age and poſſeſſion, it hath any infallible mark of truth; or that time alone can render it ſo ſacred, as that it ſhould not be oppoſed or controverted at all. Such ſentiments, he judges, can never be conſiſtently aſſerted by thoſe who are perſuaded of the lawfulneſs of our reformation.

He obſerves likewiſe, that the principles which the vindicator hath advanced, and which always have been advanced, and always muſt, by thoſe who enter into a full vindication of the *Athanaſian trinity*, are in his apprehenſion, not only *injurious* to the *Chriſtian* revelation, but *deſtructive* of it; and would equally deſtroy the pretenſions of any revelation whatſoever. But he is far from ſuppoſing that the vindicator ſees the conſequences of his ſyſtem in the ſame light that himſelf ſees them. He doth not contend that mankind are chargeable with the conſequences of all the opinions they hold; as this principle would introduce a wretched ſcene of oppoſition and animoſity.

Having remarked from Mr. *Jortin* *, that the opinions of the *Nicene* fathers themſelves upon this ſubject did not come up to the ſtandard of modern orthodoxy, he goes on, 'wherefore ſetting aſide councils and fathers, by whoſe authority we ſhall never be able to ſettle the point between 'us, let us proceed to ſcripture and reaſon; that is, to ſcripture underſtood and explained agreeably to the principles of 'genuine reaſon.—By the ſcriptures I mean thoſe of the new 'teſtament only, the *old* being in my apprehenſion of no 'ſort of uſe in the preſent argument. Without doubt you 'will expect ſome very good reaſon for this excluſion, ſince 'poſſibly this may be the firſt time you have met with it; 'and ſuch I hope to give you. I do not find that any of 'theſe writers, who have attempted to prove the abſolute 'equality of the ſon with the father from the old teſtament, 'have really made it clear, that the *Jews* themſelves, I ſpeak 'of thoſe who lived before our Saviour's time, ever col-'lected this doctrine from their ſcriptures, or were poſſeſſed 'of any notion at all about it. Now this one circumſtance 'affords, I own, to me a ſtrong preſumption againſt the

* Remarks on *Eccleſ. Hiſt.* Vol. III. p. 95.

'thing.

'thing. Here is a revelation of God's will made to a particular people; this revelation is written and promulgated 'to them in their own native language; they continue in 'poſſeſſion of it, and are directed by it in the management 'of all their civil and religious concerns, from gene-'ration to generation, for the ſpace of two thouſand 'years; and at the ſame time there is a very important 'doctrine ſuppoſed to be contained and delivered in it, which 'none of theſe people, from the beginning to the end, ever 'diſcovered.—The doctrine of three equal perſons in the 'godhead, as revealed in the old teſtament, was of no uſe 'to the *Jews:* Is it of any uſe to *Chriſtians?* I make 'no ſcruple of declaring for the negative: the doctrines of 'chriſtianity are in my opinion all to be found in the chriſtian 'revelation; and whatever is not plainly and clearly deli-'vered there, I muſt take upon me to affirm, pardon my 'preſumption, that it is not ſtrictly incumbent upon any 'chriſtian to believe at all. So then here is a ſuppoſed re-'velation of a doctrine of no uſe to any body: not to the 'Jews, becauſe, ſo far as this doctrine is concerned, they 'never underſtood it: not to chriſtians, becauſe, with re-'ſpect to every point that it is neceſſary for a chriſtian to 'believe, peculiarly as ſuch, it is ſuperſeded by one more 'plain, and clear, and comprehenſive.'

Our author obſerves to his correſpondent, that the only queſtion in debate between them is, whether the ſon exiſts in the ſame *numerical* eſſence with the father? And therefore takes leave to call him back to the ſubject of inquiry, from which he ſeemed diſpoſed to wander. The vindicator having obſerved, that Chriſt had ſcarce ever declared himſelf to be the *Chriſt* in expreſs and poſitive terms, becauſe of the malicious diſpoſitions of his enemies, and the prejudices of his own diſciples, proceeds to aſſert, that "in like manner, and "for the ſame reaſons, we ſhall find his divinity rather ſtrongly "intimated, than plainly taught. One means he uſed of "conveying this doctrine, was, by calling *God* in a peculiar "manner his father on all occaſions." To this our author juſtly and judiciouſly replies—'This paragraph furniſhes 'matter for various remarks,—"*He found himſelf oblig-"ed to ſpeak and act with great caution and reſerve.*"—— 'Surely, Sir, you did not well conſider the conſequences of 'what you here ſay; *with great caution and reſerve?* What, 'in a point of ſuch vaſt importance? *Rem tantam tam negli-'genter?* Do not you inculcate this doctrine upon us as a 'doctrine neceſſary for every man to believe? So neceſſary

'that

'that no one can call himſelf a chriſtian, or hope for ſalva-
'tion without believing it? And can we conceive it poſſible,
'that *he* who came into the world on purpoſe to ſave man-
'kind, ſhould leave them, in a point whereon their ſalvation
'depended, ſo confeſſedly in the dark? It is more natural to
'ſuppoſe he would have begun his preaching with a clear de-
'finition of the Trinity; becauſe, according to *Athanaſius*,
'Dr. *Waterland*, and all their followers, if we do not believe
'this in their ſenſe of it, it ſignifies nothing what we believe
'beſides.

—'But you go on, "In like manner, and for the ſame
"reaſons, we ſhall find his divinity rather ſtrongly intimated,
"than plainly taught."—'I obſerve you have here thrown in,
'whether inadvertently or deſignedly, I know not, the word
'*divinity*, about which there is no diſpute. I am as fully per-
'ſuaded of our Saviour's proper *divinity*, as you or any other
'chriſtian can be; and therefore cannot help accuſing the de-
'fenders of the *Athanaſian* hypotheſis of a little unfair pro-
'ceeding, in repreſenting all thoſe who do not come quite up
'to the ſame pitch of orthodoxy with themſelves, as deniers
'of it; for neither in juſtice or charity ought this to be.
'Pleaſe then to ſee how your argument will ſtand, if inſtead
'of *divinity*, you ſubſtitute the word *co-equality*: "We ſhall
"find his *co-equality* rather ſtrongly intimated than plainly
"taught." But is an *intimation* ſufficient to prove a doctrine
'of ſo very difficult and abſtruſe, and withal of ſo important
'a nature?—

—'You ſay, "the Son is by all the antient writers held to
"be, in ſome ſenſe, inferior to the father, and that with re-
"gard even to his *divine nature* *."' 'Herein is included
'your own opinion; and a very juſt one I think it would be
'(notwithſtanding the *Athanaſian* creed intimates no ſuch in-
'feriority) if it went no farther; but within ſix lines this is
'all undone again; "for the Son is yet *co-eternal* and *co-equal*
"with the father." 'If this be not an expreſs contradiction,
'I know not how ſuch a thing can be exhibited in words.
'To be *co-equal*, if I have any idea of its meaning, is to be
'*equal* in all ſenſes: but when one being is aſſerted to be
'*inferior* to another in *ſome* ſenſe, and yet *equal* in *all* ſenſes,
'in what light are the two propoſitions to be conſidered? For
'God's ſake, Sir, and the truth's ſake, let us not entirely ba-
'niſh reaſon out of this diſpute: if ſuch muſt be the caſe,
'let us cordially join hands, and go back at once together like

* *Vindication*, part II. page 12.

'friends

'friends into the bosom of that church, from which we have 'so unwarrantably separated. But, as this cannot upon the 'whole be your design, let us go on and consider wherein this 'confessed *inferiority* consists, and let reason lead us by the 'hand, step by step, in our progress: according to all the *fa-* 'thers, according to Bishop *Pearson*, Bishop *Bull*, Dr. *Water-* 'land, to whom, without any danger of affronting, I will add 'yourself, it consists in this, the Son is *originated*, the Father '*unoriginated*. Is not this distinction enough to destroy, even 'to annihilation, the notion of *co-equality?* Can a co-equality 'subsist between two beings, one self-originated, the other not? 'The Son, you grant, is not *self-originated*; if not, originated 'from some other; and this origination, whatever name you 'call it by, whether creation, or generation, implies a *begin-* 'ning, tho' in an eternity past, the mind may not be able to 'reach backward to that beginning.'

Our author proceeds to demonstrate the falshood of the scheme he opposeth, by adjusting the meaning of certain terms which are commonly used in this debate; and urges the concessions of Dr. *Waterland* and Dr. *Stebbing*, as absolutely subversive of the cause which they have endeavoured to support.

'The assertion,' says he, 'that three distinct minds exist 'together in the same numerical essence, goes upon this sup- 'position, that mind and essence are things distinct from each 'other;—Now what can be affirmed of the divine *ousia*, that 'may not also be affirmed of the divine *nous?* What attri- 'butes will you give to one, that you can deny to the other? '—Strictly and properly speaking, *mind* is neither more nor 'less than the *essence* itself, together with its powers of know- 'ledge and will; it is, in truth, a *word* only, not a thing, 'and signifies no other than the action and operation of spirit. 'If then *mind* and *essence* are really only one and the same 'thing, under different considerations, can we be mistaken in 'saying, that to affirm distinct *minds*, is to affirm distinct '*essences?* Again, if essence or substance be the same thing 'with spirit, must it not be equally true, that to affirm distinct 'essences, is to affirm distinct spirits? And can we then 'withhold the conclusion, that to affirm distinct spirits, is to 'affirm distinct Gods?'

Dr. *Stebbing* contends, that *three* (persons) as distinct in point of agency, as *Peter*, *James*, and *John* are distinct, are the one eternal God.—'Well then, we will say, that each di- 'vine person is an intelligent agent, and as distinct in point 'of agency from either of the other, as *Peter*, *James*, and '*John* are distinct men: what may naturally be deduced from

'theſe premiſes? Muſt not every diſtinct agent have a diſtinct 'principle of agency? That is, is not a diſtinct principle of 'agency neceſſary to conſtitute a diſtinct agent? The next 'point will be to aſcertain what the principle of agency is: 'and may we not affirm it to be *ſpirit?* Do not all philoſo-'phers agree, that nothing acts but *ſpirit?* If nothing acts 'but *ſpirit*, ſpirit is the principle of agency. To go on: if 'ſpirit be the principle of agency, and every diſtinct agent 'muſt have a diſtinct principle of agency, to be the ground 'of that diſtinction, then every diſtinct agent muſt have a 'diſtinct ſpirit: and if every diſtinct agent muſt have a diſtinct 'ſpirit, then I do not ſee how you can poſſibly avoid the con-'ſequence, that every diſtinct agent in the Trinity muſt be a 'diſtinct God. Thus, if you do not *confound* the *perſons*, 'you muſt *divide* the ſubſtance; and, back again, if you do 'not *divide* the ſubſtance, you muſt *confound* the perſons: 'there is no avoiding this grand dilemma, either of denying 'three diſtinct *agents* in the godhead, or of maintaining three 'diſtinct Gods. So that, whether we argue from the word '*mind*, or from the word *agent*, right reaſon will lead us to 'the ſame concluſion. Hence I muſt be permitted to make 'this general obſervation, that the moſt celebrated defenders 'of the orthodox ſyſtem have no other way of preſerving 'their cauſe from diſcredit, than under the ſhelter of equivo-'cal and ambiguous terms; the moment they ſpeak plainly, 'in words of a fixed and acknowledged meaning, they ſupply 'materials to overturn their whole ſyſtem.'

Our author having intimated, that the principles upon which the ſyſtem called orthodox is defended by its zealous advocates, are the roots that feed and ſupport the *popiſh* cauſe in this nation, and that till they are fairly cut off, all our attempts againſt it will be vain and unſucceſsful, our diſſuaſives carry little weight, nay, will rather be treated with contempt and turned to our diſadvantage: he then urges the following important advice. 'Give up all *impoſſibilities*, give up the au-'thority of the *fathers*, give up all pretenſions to an indepen-'dent power in the church, give up the right of *declaring* 'what the ſenſe of ſcripture is, of impoſing that ſenſe upon the 'clergy, and thence, by means of the clergy, upon the people, 'which is the very thing we mean by *infallibility*, and is all 'the church of *Rome* does, or needs deſire to do. I own, 'there are to me ſome probable appearances, that if we go 'on to inſiſt upon theſe points, in the manner ſome of our 'divines inſiſt upon them, the courſe of half a century more 'will bring us all fairly round into popery again. Let us

'then at once give them up, and matters, I truſt, will go 'better with us than they have done. We ſhall by this means 'not only ſtrengthen our hands againſt the *papiſts*, but ob- 'viate ſome of the chief objections that have been urged 'againſt chriſtianity by the deiſts; to whom our own tenets 'have ſerved as a lodgment, like the outworks of a fortifica- 'tion, whence the more ſucceſsfully to batter the citadel.'

F

ART. XIII. *Sixteen Diſcourſes upon Doctrines and Duties, more peculiarly chriſtian; and againſt the reigning vanities of the age. By the author of the* Life of David. 8vo. 5s. Rivington.

WE have received no ſmall pleaſure from the peruſal of ſuch of theſe diſcourſes as are upon chriſtian duties, and the prevailing follies of the preſent age; in regard to thoſe upon doctrinal ſubjects, we ſhall only ſay, that reaſoning does not appear to be the author's beſt talent. But our readers will be able to form a judgment of the whole, from the ſhort account we ſhall give of each of them.

In the two firſt ſermons our author recommends humility, principally from our Saviour's example. The words he diſcourſes from are thoſe in *Matt.* xi. 28, 29. *Come unto me all ye that labour, &c.* He takes occaſion to obſerve from them, that humility is a virtue that had not ſo much as a name before chriſtianity, and that ſuppoſing it had been known to the world before, yet no mere mortal was fitted to teach it in perfection; the ſtrange mixture of vanity and conceit in our compoſition making this a leſſon that comes ill recommended from the moſt perfect of our race. It was a doctrine, and a diſcovery therefore, we are told, reſerved for, and peculiarly adapted to, the character and condition of our bleſſed Saviour, who not only humbled himſelf to the meanneſs of our nature, but vouchſafed to aſſume one of the loweſt and moſt abject conditions of life, to teach us perfect humility in all its parts and circumſtances.

In treating of this virtue, he firſt explains it, and then conſiders it as it regards ourſelves, our fellow-creatures, and our creator. 'Humility,' ſays he, 'is a virtue which will be beſt 'underſtood by conſidering it as a principle directly oppoſite 'to pride: it is a virtue wiſely appointed by Almighty God, 'as a counterpoiſe to ſelf-love, and that ſelf-ſufficiency which 'reſults from it: it is a virtue which teacheth us to think

'juſtly,

'juſtly, that is, meanly; or, to ſpeak more properly, it teaches 'us to think neither vainly nor vauntingly of ourſelves and 'our endowments; and to do right to the reſt of mankind on 'the ſame ſcore, praiſing and preferring upon the compariſon, 'as reaſon and truth require. It is a virtue that ſubdueth the 'haughty heart to the divine diſpenſations; concluding from 'clear and candid reflections upon the wiſdom and goodneſs 'of God, and our own ignorance and inſufficiency, that every 'condition of life aſſigned to us, every appointment of pro-'vidence, is the wiſeſt and beſt that could be made; and is, 'at leaſt, good enough for creatures ſo vain and ſo worthleſs 'as we are.'

In the third ſermon he proves, that the precepts of chriſtianity are perfectly agreeable to our nature, admirably fitted to perfect and exalt it, and, of conſequence, to raiſe it to all that height of happineſs it is capable of, in this world. And this he does by ſhewing the natural felicity that attends the practice of each of thoſe virtues, that are particularly recommended and enjoined by the chriſtian religion, ſuch as patience, meekneſs, temperance, chaſtity, faith, hope, and charity.

In the fourth ſermon he enquires into the reaſonableneſs of the practice of ridiculing the principles and perſuaſions of thoſe who believe the ſcriptures to be the word of God; after which he enquires into the nature and completion of the prediction in his text—*Knowing this firſt, that there ſhall come in the laſt days ſcoffers, &c.*

He endeavours, in the fifth ſermon, to prove the immortality of the ſoul, from natural philoſophy and reaſon. The firſt argument he makes uſe of, and on which he employs ſeveral pages, is drawn from the immateriality of the ſoul; an argument which, tho' frequently urged, is certainly inconcluſive, as a moderate ſhare of reflection may convince every attentive reaſoner. The other arguments he makes uſe of are thoſe drawn from the conſent of mankind on this head, and the ſtrong deſire of immortality implanted in our nature by Almighty God; neither of which, we apprehend, will carry much conviction to the mind of a conſiderate enquirer. There are other arguments which render the doctrine of the immortality of the ſoul highly probable upon the principles of reaſon, but theſe our author only mentions, not having time to enlarge upon them.

In the ſixth ſermon he endeavours clearly to explain and prove the poſſibility, eternity, and juſtneſs of hell-torments, and fully to anſwer the objections to them. One argument

which he makes uſe of to prove the juſtice of them, is drawn from the malignity of all habitual ſin, which being infinite, we are told, the puniſhment may, and ought, in juſtice, to be ſo too. His other arguments on this head being of much the ſame force, will be a ſufficient excuſe, we hope, for not mentioning them.

In the ſeventh ſermon he proves the poſſibility, reaſonableneſs, and certainty of the reſurrection, and endeavours fully to confute all the objections to it. The method he purſues is this: he firſt ſhews, that the reſurrection is poſſible; ſecondly, that it is, from the nature and reaſon of things, highly credible and rational; and thirdly, that both our own nature and the moral attributes of God, neceſſarily require it. There being nothing advanced under any of theſe heads, but what has been often repeated, we proceed to the eighth ſermon, wherein the example of Almighty God is recommended to us in the point of forgiveneſs. The words from which he diſcourſes are—*Be ye therefore merciful, as your father alſo is merciful*, and he enquires firſt into the nature and number of thoſe offences wherewith we daily provoke the wrath of God againſt us: after which he proceeds, in the ninth diſcourſe, to recommend the example of God to us in the caſe of charity, to wit, that we ſhould relieve and ſupply the neceſſities of our fellow-creatures, as our great creator relieveth and ſupplieth ours.

We ſhall here give a ſhort ſpecimen of the forcible manner in which our author frequently expreſſes himſelf. After obſerving that in imitation of the mercy of God, which is boundleſs and univerſal, we ſhould not confine our charity to any one relation, or ſect, or ſociety of men, he goes on as follows: 'But here there is one caution to be laid down, which is 'of the laſt conſequence to be carefully attended to; and 'that is, that the vagrant beggar is an eternal exception to 'all the precepts and dictates of chriſtian charity. The race 'of vagrant beggars are the vileſt race that ever curſed the 'earth. Every penny given to the vagrant beggar, is ſo 'much taken away from honeſt induſtry, and chriſtian cha'rity: taken away from chriſtian charity, and given away to 'idleneſs and lewdneſs; to vice and villainy; to abomina'tions and corruptions of every kind! In one word, it is ſo 'much of our ſubſtance with-held from God, and dedicated 'to the devil. Vagrant beggars are the reproach and ruin of 'every country under heaven, where they are endured! And 'altho' they are leſs the reproach of this country, than per'haps of any other region under heaven; yet is not this

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'country clear of, at leaſt, equal reproach, on another, not 'leſs criminal, account. I mean that encouragement given 'to idleneſs, of ſome kind or other; or rather to idleneſs 'and vice of every kind; too ſadly ſeen in their dreadful 'effects. I mean thoſe ſhameful, ſhocking, and frequent 'examples of lewdneſs, drunkenneſs, and prophaneneſs, blaſ-'phemous and helliſh prophaneneſs! that defile and curſe 'your ſtreets: together with thoſe frequent and ſhocking 'robberies, which infeſt this country, in almoſt every quar-'ter of it; and more particularly in the ſurrounds of this 'city. Robberies deteſtible and dreadful, beyond the ex-'amples of former ages. The ruffians of theſe times begin 'where their predeceſſors in violence rarely ended; and 'never but from neceſſity. They begin with murders. 'Their predeceſſors ſhewed ſomething, even in their vil-'lainies, which ſeemed to have a caſt of old *Engliſh* gene-'roſity. They robbed the wealthy, and ſometimes they re-'lieved the neceſſitous with the ſpoils of the rich. But theſe 'wretches have degenerated even beneath, far beneath, the 'vices of their predeceſſors. They rob the pooreſt of the 'poor: and have not only renounced all appearance of '*Engliſh* generoſity, but they have even adopted *French* and 'foreign cruelty.'

In the tenth and eleventh diſcourſes, which are really excellent, he points out the great folly, iniquity, abſurdity, and crying guilt of duelling. As the corruptions of mankind have at length found out a way of perpetrating murder, in this part of the world, not only always with impunity, but often with applauſe; have even made it honourable under the faſhionable appellation of duelling; he makes it his buſineſs to examine it in this view, and to ſhew that no diſguiſe of name, or power of cuſtom, can make this practice leſs deteſtable in the eye of reaſon, or leſs criminal in the eye of God. And in order to this he enquires, firſt, into the origin of this practice of duelling; and, ſecondly, into the cauſes and occaſions of it; ſhewing under the ſecond head, how wicked, how abſurd, how pernicious it is, in all its pretences, and how dreadful in its final iſſue.

As to the original of duelling, he obſerves, that the practice was in the beginning undoubtedly derived from a principle of humanity, and a tenderneſs for the lives of mankind, when hoſtile armies, to ſpare the effuſion of human blood, agreed to leave the deciſion of their diſputes to the combat of one or more choſen champions, on either ſide. He obſerves farther, that it was afterwards allowed in chriſtian countries,

on trials of right and innocence, which could not otherwiſe be ſo eaſily decided. As to the original of that kind of duelling now in faſhion among us, we are told that it had its beginning, from the lie given by *Francis* the firſt of *France* to the emperor *Charles* the fifth. The emperor charged the *French* king with breach of faith; upon which *Francis* retorted the lie upon him, and provoked him to ſingle combat, which, however, the emperor thought fit to decline. From this accident, as our author obſerves, the high ſpirit of the *French* nation, in compliment to their prince, and the better to demonſtrate that injurious and high provocation he had given the emperor, eſtabliſhed the giving the lie, as the higheſt indignity that could be offered to human nature, and ſuch as every man of honour ought to reſent to death; imagining, it would reflect no ſmall glory upon their nation, that the meaneſt gentleman in *France* would not put up an indignity, which the great *Charles* the fifth endured with patience.

Here he takes occaſion to enquire into the true notion of honour, and ſhews that, with regard to the world, it is nothing but the ſame of virtue, and with regard to ourſelves, a refined ſenſe of virtue, and a ſteadineſs in the practice of it, even where no law can puniſh the violation of it, or witneſs reproach it. By this teſt he proceeds to examine the preſent practice of duelling, and obſerves that the mortal offence among duelliſts is giving the lie. Now he thinks it worth while to enquire, whether their reſentment of this offence be owing to a right ſenſe of honour, that is, a high regard to the virtue of veracity, and a juſt indignation for being thought deſtitute of it; or whether it be only a reſentment of cuſtom, and conceit, without any regard to virtue.

'For if they act in this caſe,' ſays he, 'from a principle 'of honour; that is, from a regard to the virtue of vera-'city, it is plain they will have the ſame regard to it, in 'every other circumſtance of life. Whereas the very con-'trary to all this, is remarkable in many of them. And no-'thing is more notorious in their practice, than cuſtomary 'lying and ſwearing, and breach of promiſes and engage-'ments of every kind. And ſurely, he that promiſeth to pay 'a juſt debt, on a certain day, and faileth to do ſo, other-'wiſe than through unavoidable neceſſity, both lieth, and is 'unjuſt at the ſame time. And in this ſenſe, how many of 'theſe heroes are liars upon record, for breach of word, and 'bond? And yet I do not find it cuſtomary with them, to 'challenge the agent who manageth the proſecution; nor

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'the judge who determineth the cauſe againſt them, for 'wounding their honour.

'This then is the caſe. Simple lying is, in the opinion of 'theſe brave ſpirits, a mortal offence. But when perjury or 'injuſtice is added to it, then it becomes innocent, and leaves 'no blemiſh or ſtain upon their honour.

'From hence it appeareth, that pride is the fountain of 'this vice. Theſe duelliſts, not having virtue enough to be 'aſhamed of doing evil, have yet vanity enough not to bear 'its being imputed to them: and therefore they would re-'concile contradictions. They would be honourable in their 'fame, although they are infamous in their practice. And 'the way to be ſo, is, to preſent death upon the point of 'their ſword, to any one that ſhall dare to taint their ho-'nour; that honour, which they have long ſince forfeited, 'and have now no more title to, than to the money or the 'eſtates they have ſpent. Beſides, what but intolerable va-'nity and impudence, can ſet men ſo far above all laws, 'above all government and juriſdiction, as to aſſume to 'themſelves a right both of judging and executing in their 'own cauſe, in direct contempt of all authority, both of 'God and man? And is the wretch that dares do this, a fit 'member of civil or religious ſociety? Or rather ſhould he 'not be regarded as a monſter and outcaſt of the earth, and 'baniſhed the ſociety of every thing, but chains and dun-'geons, and the laſhes of his own conſcience? And there-'fore, if religion and government were no way concerned 'in this practice, and the influence of it reached no farther 'than thoſe infamous wretches who are the common authors 'of it; nothing were more deſirable in ſociety, than that 'this profligate race ſhould go on, like the *Cadmean* brethren, 'to butcher one another with all convenient diſpatch; and 'rid mankind of ſuch a peſt, without the trouble or expence 'of public executions. But till that be done, let them be 'abandoned like lepers: and let no man that would be clear 'either in his reputation or in his conſcience, converſe with 'them, upon pain of infamy.'

He goes on to obſerve, that cowardice is another parent of this practice, and ſhews that it is deſtructive of all thoſe ends for which it was firſt introduced and allowed in the world; that it is the child of vice and ignorance, begotten by pride and folly; the vaunt indeed of valour, but, for the moſt part, the real effect of cowardice; the fear of the opinion of fools; a pretence of heroiſm unknown to the great heroes of antiquity.

'And now, my brethren,' continues he, 'what is the 'iſſue of all this extravagance? Dreadful either way. If the 'man hath ſlain his antagoniſt, he hath, perhaps, in his per- 'ſon ſlain his beſt friend; at leaſt he ceaſeth to be his enemy 'at that inſtant: and the ſword hath no ſooner pierced his 'breaſt, but horror and remorſe have pierced his murderer, 'have ſtabbed him to the ſoul! his vanity ſinks into de- 'jection, and his anger into anguiſh: and all his exceſs of 'wrath and revenge ruſh into yet greater exceſſes of ſorrow, 'ſelf-deteſtation, and all the diſtraction of diſtreſs. The 'dreadful deed is no ſooner done, but he would give the 'whole world, nay, he would almoſt die to undo it! and, 'doubtleſs, the exchange were in many caſes wiſe, were it 'poſſible to be effected. If this murderer's death could buy 'off all the horrors of his conſcience, and anguiſh of his 'remaining life, given up to remorſe and miſery! ſince the 'ſame hand that fixed a dagger into his brother's breaſt, did, 'in that very act, fix a fury in his own; to ſting his con- 'ſcience, and to poiſon his quiet, to the laſt moment of 'his life.

'But, my brethren, the greateſt terror is yet behind. If 'this deteſtable practice ended only in folly, and pride, and 'tumult; nay, if it terminated only in murder and remorſe; 'if blood could expiate the guilt, or the grave hide it; or 'miſery and diſtraction atone for it, poſſibly ſomething 'might be ſaid to palliate the horror of it! But when, in all 'appearance, the iſſue is yet more dreadful! when the poor 'wretch is ſent down quick to perdition, with all his offences 'upon his head; and in the very act, perhaps, of the greateſt 'guilt he is capable of committing: good God! who can 'bear the horror?'

In order to ſhew how criminal and utterly inconſiſtent with duty the practice of duelling is in the gentlemen of the army, he gives the following extract from the articles of war.— 'No officer or ſoldier ſhall preſume to ſend a challenge to any 'other officer or ſoldier, to fight a duel, upon pain, if a com- 'miſſion'd officer, of being caſhiered; if a non-commiſſion'd 'officer, or ſoldier, of ſuffering corporal puniſhment, at the 'diſcretion of a court-martial.

'Whatſoever officer or ſoldier ſhall upbraid another for re- 'fuſing a challenge, ſhall himſelf be puniſhed as a challenger; 'and we hereby acquit and diſcharge all officers and ſoldiers of 'any diſgrace or opinion of diſadvantage, which might ariſe 'from their having refuſed to accept of challenges, as they 'will have only acted in obedience to our orders, and done

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'their duty as good ſoldiers, who ſubject themſelves to diſci-
'pline.' *Articles of war, ſect.* VII. *art.* 2, 5.

In the twelfth ſermon, our author points out briefly the great evil, folly, and guilt of gaming; and in the thirteenth, makes ſeveral reflections on luxury in dreſs. He obſerves, that there is ſomething in the glare of a gaudy dreſs, that tends not only to diſſipate the ſpirits, but even to tincture the mind with congenial vanities, with light, fantaſtic ideas, and ſpecious appearances; and of conſequence to take off the attention from more ſerious, ſolid, and important attachments and purſuits, and thus becomes an inlet to the worſt vanities that can infeſt the mind. This, we are told, naturally warps men from the ways of truth and virtue; and as it induces an indiſpoſition to graver and more uſeful purſuits, it alſo creates a neceſſity of greater expence, at the ſame time that it rebates that ſpirit of induſtry, and honeſt arts, which ſhould ſupport it. Theſe obſervations he illuſtrates from the hiſtory of *Gehazi*, in the fifth chapter of the ſecond book of *Kings*.

In the fourteenth ſermon he expoſes the guilt, folly, and deformity of luxury and intemperance in eating and drinking. In order to which, he firſt ſhews what this luxury is; and ſecondly, endeavours to trace out the evils that attend it. The true nature, and great importance, of the chriſtian virtue of contentment, is the ſubject of the two laſt ſermons; in the firſt of which, our author endeavours to perſuade us to contentment by arguments drawn from the power, providence, wiſdom, and goodneſs of God, which muſt diſpoſe every thing for the beſt; from the preſent ſtate of the world, which makes an inequality of conditions abſolutely neceſſary to the government and well-being of it; from the great bleſſings and advantages peculiar to every ſtate of life; and laſtly, from this conſideration, that the evils we complain of, are, for the moſt part, rather comparative than real. In the laſt ſermon, he conſiders the ſeveral arguments for contentment under thoſe evils that are real, ſuch as ſickneſs, croſſes, diſappointments, loſs of reputation, defamation, and death of friends. In order to ſupport us under theſe and the like miſfortunes, we are deſired to remember, that this world was never deſigned for a place of perfect happineſs, but is the howling wilderneſs, through which we are obliged to paſs in our way to the land of promiſe, that God Almighty proves us with afflictions here, that he may reward us with immortality hereafter; and that he always chaſtiſes his creatures out of the greateſt love and good-will to them; to check us in

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our wicked courſes, or to hinder us from entering upon them; to awaken us into repentance and amendment; to force us from our dependance upon earthly things, and to fix all our hopes upon himſelf, who alone can ſupply all our wants, remove all our diſtreſſes, and crown all our deſires.

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ART. XIV. *Regulations for the* Pruſſian *Infantry. Tranſlated from the* German *original*, 8vo. 6s. Vaillant.

AS any attempt to encourage good diſcipline amongſt a body of men, where it is ſo much required, is very laudible, and does the promoter thereof real credit, ſo the tranſlator of the work now before us, could not have choſen a more proper method of promoting ſuch a ſpirit in the *Britiſh* ſoldiery, than by giving them, in their own language, the *Pruſſian Regulations*, ſo well ſpoken of by the beſt judges of military matters every where, and ſo univerſally followed by the troops on the continent. In this work every circumſtance which relates to the raiſing, forming, and exerciſing of a regiment of infantry, to the duty in camp and garriſon of the firſt general officer, down to the meaneſt centinel, is plainly and particularly laid down.

It does not lie within the bounds of our paper, to make ſufficient extracts of a ſubject, which ſhould be greatly enlarged upon, to give people who are not converſant in military diſcipline, a competent idea of the completeneſs of this treatiſe, with regard to that matter. To thoſe who are concerned, we would recommend the peruſal of this work, as we are perſuaded that many hints are contained in it, which it would do them credit to know, and to practiſe. A ſubject of this kind does not admit of flowers of language, becauſe the writer is confined to the terms of art; yet, where the tranſlation will allow of it, the ſtile appears eaſy and natural.

We cannot help taking notice of a few articles ſtrongly recommended by the king of *Pruſſia*, which do honour to good order, and muſt undoubtedly be productive of the beſt effects in any army.

'His majeſty is highly diſpleaſed to underſtand, that a 'right harmony and agreement does not ſubſiſt in ſome regi-'ments, from whence factions and animoſities have been pro-'duced, which are quite repugnant to ſubordination, and pre-'judicial to the ſervice in general, as well as the particular 'good of thoſe regiments.

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'His majeſty is likewiſe informed, that the orders given by 'ſuperior officers to their inferiors, are not executed with that 'reſpect, alacrity, and application which is required: nay, 'that ſome officers have even preſumed to diſpute the orders 'of their commanders, and to argue, firſt of all, whether 'they were right or wrong, according to their own opinions: 'he has therefore found it very neceſſary, to forbid the like 'unmilitary behaviour, on pain of incurring his higheſt diſ-'pleaſure, and to give his commands in the moſt urgent 'manner, that ſubordination be kept up amongſt the officers 'of every regiment, from the general down to the youngeſt 'enſign, with the utmoſt ſtrictneſs.—

'As his majeſty is informed that non-commiſſioned officers 'as well as private ſoldiers have preſumption enough to ar-'gue, and take freedoms with their officers; ſo he gives ſtrict 'orders, that ſuch inſolence ſhall, without any connivance, 'be puniſhed with the utmoſt ſeverity; neither ſhall ſoldiers 'be ſuffered to aſſociate in a ſeditious manner, and make 'complaints by parties; to put a ſtop to which, whenever it 'ſhall happen, a ſevere and exemplary puniſhment muſt be 'inflicted on the ringleader.

'When ſoldiers are drunk, the officers and non-com-'miſſioned officers are to enter into no altercation with them, 'much leſs ſtrike them, becauſe many inſtances may be pro-'duced, wherein men, from the like provocations, have for-'feited their lives while in liquor; but the day following, 'when they are become ſober again, they muſt be puniſhed 'with double ſeverity for the irregularities they were guilty of.

'The field-officers muſt pay extraordinary attention to the 'diſciplining of new officers and non-commiſſioned officers, 'and keep them, with the utmoſt ſtrictneſs, to the moſt exact 'performance of their duty: that, from young officers, they 'may, at length, arrive at the poſſeſſion of equal experience 'and abilities with our preſent field-officers and captains.—

'Since, after ſubordination, nothing is more eſſentially ne-'ceſſary than ſtrict diſcipline amongſt the ſoldiers, ſo it is his 'majeſty's command, that the generals of regiments, and 'the commanding officers of battalions, ſhall keep their re-'ſpective regiments and battalions, and likewiſe the captains 'their companies, under ſevere diſcipline, and connive at no 'irregularities. The ſoldiers ſhall be conſtrained to a regular 'obſervation of all the rites and ceremonies of the religion 'which they profeſs. No common whores muſt be ſuffered to 'remain in a garriſon; but the commanding officer, on the

'contrary, ſhall order all ſuch to be ſtripped naked and turned 'out. No gaming ſhall be permitted amongſt the non-com-'miſſioned officers, and private ſoldiers; and every ſoldier 'who ſhall be detected at play, ſhall be put priſoner, and the 'day following run the gantlope, without trial, eight times, 'through two hundred men.—

'The commandants of regiments in garriſons, muſt take 'great care, that their officers are guilty of no irregularities; 'that they do not abuſe the burghers, or their landlords, nor 'contract debts, but ſubſiſt themſelves upon their pay: and 'officers in general are to be informed, that it is his majeſty's 'firm opinion, that no officer can keep a company in proper 'order, without ſetting a good example himſelf; and that 'it is an univerſal and juſt obſervation, that the company of 'a captain, who is an œconomiſt, is always in better order 'than another whoſe captain is addicted to extravagancies; 'a lieutenant therefore, or enſign, who is given to bad habits, 'and does not conquer or correct them, ſhall never be pre-'ferred to a company.

'It is highly pleaſing to his majeſty, when generals, com-'mandants of regiments, and field-officers, are courteous 'enough to give invitations to the ſubalterns, to behave kind-'ly to them, and to converſe familiarly and frequently with 'them, in order, as much as poſſible, to prevent their falling 'into bad company, and contracting vicious courſes of life.

'As it appears by daily experience, that moſt quarrels hap-'pen over liquor, exceſſive drinking therefore muſt be alto-'gether prohibited amongſt officers in general; and the co-'lonels and commandants of regiments are, in the ſtricteſt 'manner, to forbid it, and likewiſe to keep a watchful eye 'over the behaviour of their officers in this reſpect.

'When officers, notwithſtanding all orders to the contrary, 'get drunk together, begin quarrels, rencounters, and duels 'either in liquor or at play, or are guilty of any other ſuch 'like offenſive practices, they muſt be put under arreſt, and 'tried by a court-martial, which ſhall adjudge a double de-'gree of puniſhment for every crime committed in conſe-'quence of drunkenneſs; as for example, when an officer, 'being ſober, is guilty of a crime, for which, according to the 'articles of war, he is condemned to loſe three months pay, 'to be confined a year in a fortreſs, to be caſhiered, to be 'ſhot, or beheaded; for the ſame crime committed when 'drunk, he ſhall loſe ſix months pay, inſtead of three; ſhall 'be confined two years, inſtead of one; be caſhiered with the 'addition of infamy, inſtead of a ſimple diſmiſſion; be be-

'headed, inſtead of being ſhot; and inſtead of being beheaded, be hanged.

'His majeſty therefore ſtrictly charges the field-marſhals, generals, governors and commandants of garriſons, colonels and commandants of regiments, field-officers, captains, and ſubalterns in general, to make theſe regulations the ſtandard of their conduct, and at all times to obſerve them inviolably; on which account they muſt render themſelves familiar, and well acquainted with every part of them; and that more ſo, than it appears they have hitherto done. All officers ſhall likewiſe be ſupplied with copies of theſe regulations, to the end that no one, who is guilty of the ſmalleſt breach of any article contained in them, or is, on any occaſion, a ſtranger to his duty, may be able to plead ignorance, as any excuſe of his crime; but that, when his majeſty caſhiers him, or orders him any other puniſhment more ſuitable to his offence, he may impute the diſgrace to his own indiſcretion.

'It is moreover his majeſty's particular command, that the firings ſhall be performed exactly according to the directions herein given; becauſe it is evident from experience, that quick loading, and regular firing, has always done the moſt execution. And his majeſty has ſo favourable an opinion of his commanding officers in general, as to believe that they are ambitious to excel one another in the merit of their reſpective regiments, in order to make the beſt and moſt ſatisfactory appearance before him at their reviews.

'All regiments are therefore to be governed by theſe regulations, with due ſubmiſſion and obedience; and his majeſty is graciouſly pleaſed to aſſure himſelf, that none of his officers will neglect, and much leſs diſobey any orders therein given; but, on the contrary, that they will attend to their duty with alacrity and diligence, by doing which, every officer will recommend himſelf highly to him, and may depend upon his peculiar favour and protection.'

G.

ART. XV. *Remarks on the Advantages and Diſadvantages of* France *and* Great Britain, *with reſpect to Commerce, and to the other means of increaſing the wealth and power of a ſtate.—Being a (pretended) tranſlation from the* Engliſh, *written by Sir* John Nickols, *and printed at* Leyden 1754.—*Tranſlated from the* French *original.* 12mo. 3s. Oſborne.

THE ingenious author of this ſenſible performance has not only aſſumed the character of an *Engliſhman*, but he has alſo expreſſed his ſentiments on this important ſubject with a ſpirit and

and freedom well becoming a true ſon of liberty; nevertheleſs, we are told, in an advertiſement prefixed to this tranſlation, that the original is 'certainly known to be the production of 'a young gentleman, who has an employ at the court of 'Verſailles, who travelled about two years ago into the dif-'ferent provinces of *England*, and even into *Scotland*, in the 'courſe of which, he made it his buſineſs to pry narrowly 'into the ſtate of our commerce, eſpecially into our public 'funds, and other objects of policy and government;' and that 'on his return to *France*, he publiſhed the reſult of his ob-'ſervations, under the fictitious name of Sir *John Nickols*.'

Such is the hiſtory given of this publication; in the preface to which its author candidly acknowledges, that he drew the firſt hint of making theſe remarks from a pamphlet wrote by the reverend Mr. *Joſiah Tucker*, of *Briſtol**; to whom, as well as to the public, we own ourſelves indebted for having ſuffered a performance of real utility to have eſcaped ſo long unnoticed; but for which we ſhall now endeavour to make the beſt amends in our power, by laying before our readers ſuch parts of Mr. *Tucker*'s eſſay as concur or diſagree with the work, that is the more profeſſed object of our preſent conſideration.

In ſpeaking of the commercial advantages peculiar to *France*, our pretended Sir *John Nickols* admits he has borrowed not only the ſentiments, but even the expreſſion of Mr. *Tucker*, particularly in his firſt ſeven paragraphs; which treat of, 1ſt. The *natural* productions of *France*. 2dly. The *ſubordination*, *docility*, and *ſobriety* of the *common people*. 3dly. The *goodneſs* of the *roads*, the number of *rivers* and navigable *canals* with which *France* is interſected. 4thly. The wiſe inſtitution of a *council* of *trade*, and the regulations the *French* are obliged to obſerve in manufacturing their goods, and expoſing them to ſale. 5thly. The ſuperiority of their colonies appropriated to the cultivation of *ſugars*. 6thly. Their *addreſs* in drawing the natural productions of other countries to work up in their own. 7thly. The *vicinity* of *France* to *Germany*, *Switzerland*, and *Savoy*, whereby ſhe has a conſtant ſupply of able perſons to ſerve in her armies, or improve and extend her manufactures. In all theſe, both theſe gentlemen agree, as well as in—

8thly. The benefits derived to the *French* from foreigners of all countries travelling among them, or, as the author of

* Entitled, *A brief eſſay on the advantages and diſadvantages which reſpectively attend* France *and* Great Britain, *with regard to trade. With ſome propoſals for removing the principal diſadvantages of* Great Britain. *In a new method.* 8vo. 1s. Trye. The firſt edition was printed four years ago.

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the *Remarks* expreſſes it, from that ſpecies of madneſs with which other nations have adopted their taſtes and faſhions. 'By what enchantment,' ſays he, 'is it that ſo light-brained, 'frivolous a people, have been able to extend over the uni- 'verſe, the ruinous and tyrannical empire of its modes? This 'nation, covetous of glory and reputation, has ſet up its pre- 'tenſions to hold the firſt place in power, in talents, in ſci- 'ences, in agreeableneſs; in ſhort, in acquiſitions of all kinds, 'and is arrived at giving herſelf, at leaſt, the appearance of 'this univerſal ſuperiority.

'The court of *France* is the moſt ſplendid of any in *Eu- 'rope*; her armies are the moſt numerous. The higheſt luxury 'and the moſt opulent exterior reign in her towns; the uſe- 'ful as well as agreeable arts, the ſciences, and even wit, 'have all their particular ſchools and academies: the exceſ- 'ſive taſte of the *French* for dreſs, and their paſſion eſpecially 'for enjoying life with oſtentation, improves, and ſets off 'theſe advantages, and preſents to the curious foreigners a ſight 'which ſeduces whilſt it dazzles them. All nations then owe 'to *France* at leaſt the tribute of curioſity, which is not only 'reſtrained to that ſentiment. To ſay nothing of the money 'they ſpend there, and which amounts to very great ſums, 'the greateſt miſchief is, that each traveller returning to his 'country, carries away with him ſome *French* affection, taſte, 'or faſhion. Ourſelves, even we, whom our national pride 'and rivalſhip have the moſt preſerved from the *French* infec- 'tion, dreſs out in *French* cloaths, and *French* ſtuffs, even 'on public or birth-days. We prefer the *wines* of *France*, and 'even *French cooks*.

'In order to propagate this ſeducement, the court of *Ver- 'ſailles* affects the magnificence of making preſents to foreign 'nations, of the fineſt maſter-pieces of work from the prin- 'cipal manufactures of the kingdom: dangerous preſents, 'which ought to inſpire a diſtruſt of their end, *timeo Danaos, 'et dona ferentes*. For by this means it is, that the manu- 'factures of *France* have introduced themſelves with ſuch 'ſucceſs into other countries, forcing the barriers, which high 'cuſtoms or prohibitions oppoſe in vain to them. Thus it is 'to that the exceſs of luxury, ruinous elſewhere, is become 'as to *France* a ſort of neceſſity, towards preſerving to it that 'ſuperiority of which it is in poſſeſſion, in point of faſhions, 'and which alſo ſupports its manufactures.

'The ſame empire which *France* has uſurped over the 'taſtes of other nations, the court of *France* exerciſes with 'yet a greater power over the ſubjects of the capital, and

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'that capital over the other towns. This influence is capable 'of the greateſt effects. Let but the king appear to countenance any new manufacture, it is ſecure of the conſumption of its produce and of its ſucceſs. On the other hand, 'towards the effectual prohibition of any foreign ſtuff, the 'king need but proſcribe the uſe of it in his court or palaces, 'this means will be more effectual than the moſt poſitive prohibition: but ſhould he himſelf preſerve the uſe of it, or tolerate it in thoſe about him, his forbidding it would be of no 'effect; his example will be more attended to than his orders.'

The ſame concurrence of ſentiments is, for the moſt part, viſible, between our *remarker* and *eſſayiſt*, in treating of the diſadvantages the *French* labour under with reſpect to trade; tho' each of theſe writers has given a different turn of expreſſion, and a different arrangement to their thoughts upon this ſubject: the firſt diſadvantage taken notice of by the former, is 'with reſpect to the propagation of the human ſpecies, 'and to the employment of individuals.' Under this head are ſeparately conſidered, the labourers, mechanics, and traders, the revenue, the clergy, the magiſtrates, and lawyers, the military, and the nobility in general: our author's obſervations upon theſe ſeveral ranks of people are pertinent and ſtriking, from which he concludes, upon the whole, that 'in *France* the 'greateſt number of thoſe profeſſions which employ the individuals, contain principles oppoſed to the propagation of 'them, or neceſſary cauſes of their deſtruction.

'2dly. The claſſes uſeful to the ſtate, that is to ſay, thoſe 'which produce in the ſtate a value which did not before 'exiſt in it *, are the moſt loaded and depreſſed; and the 'ſtrongeſt tendency or determination of the ſubjects, is towards thoſe profeſſions † which produce leaſt to the ſtate, 'and are the leaſt ſuſceptible of population. In ſhort they 'have multiplied the means of rendering men the leaſt profitable to the public weal.'

Mr. *Tucker* has conſidered the *French* law, obliging all unmarried men to ſerve as common ſoldiers, either in the militia or the army, unleſs particularly exempted by their rank or profeſſion, as a means of their raiſing up large families to labour, and thereby rendering the price of it cheaper; but our *Remarker* obſerves, that the natural poverty of the peaſants, and the many impoſitions upon induſtry is an unſurmountable obſtacle to their population.

* Labourers, mechanics, and traders.

† The church, the army, the law, and the revenue.

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The laſt mentioned writer has particularly taken notice, that the ſum of labour is greatly reduced by the number of holidays preſcribed by the *Roman* religion, whereby we have at leaſt forty working days in a year more than they have. To this the former of theſe gentlemen oppoſes the time and money idly ſpent here in *horſe-races*, *cricket-matches*, and other diverſions of that ſort, but more eſpecially in *mobbing* and *electioneering*; and is of opinion, that upon comparing both articles together, the amount of the diſadvantage will be found to be greater on our ſide than on theirs.

The next *diſadvantage* of *France*, mentioned by our author, is 'the manner in which it employs the *genius* and *intellects* 'of its inhabitants:' upon which he takes notice, that the number of academies for the improvement of the *belles lettres*, antiquities, painting, ſculpture, and muſic, erected in all the provinces of *France*, raiſes an infinite number of writers, whom it takes off from agriculture, from the uſeful arts, and from trade: theſe he terms 'a ſpecies of nobility, or of men 'who live nobly by the reputation of their works, and the 'protection of the rich;' nevertheleſs, that many of them 'had done much better at the plough's tail, or in manufacturing paper inſtead of ſtaining it; and had certainly been 'more uſeful to the ſtate:' ſeeing however agreeable or amuſing their productions may be, or however gracefully and methodically they may have wrote, 'they have been content-'ed with theſe advantages, and have neglected the manner of 'thinking, and the choice of matters.'

Our Remarker further obſerves, that among 'the prizes, 'which theſe academies diſtribute, and which have ſerved to 'multiply wits, poets, ſcholars, painters, ſculptors, &c. none 'have ever been thought on to employ towards multiplying 'artiſts, manufacturers, huſbandmen; no public or private 'fund is allotted to encourage diſcoveries uſeful to ſociety;— 'that it was almoſt a phænomenon amongſt the ſubjects of the 'prizes of academies, that which the academy of *Amiens* 'propoſed for the year 1753, in the following queſtions: "What are the different qualities of wool neceſſary to the "manufactures of *France*? Can theſe manufactures be car-"ried on without the *Spaniſh*, *Iriſh*, or other foreign wool? "What would be the beſt methods of giving the *French* wool "the quality it wants, or of augmenting its quantity?"'

In ſpeaking of education, he remarks, that 'it is ever in-'ſtituted in conformity to the genius of the nation, and by a 'neceſſary circle, contributes to form and preſerve that na-'tional genius. Voyages,' he admits, 'are the beſt ſchool

'to form men;' but that with many of us *Engliſhmen* it may be thought, that the prevailing taſte for travelling is 'nothing 'but a reſtleſſneſs in our natures, a deſire or a want of exiſt-'ing any where but at home.' That the *French* are not great travellers, our author does not aſcribe ſo much to their contempt of other nations wherewith they are unacquainted, as to the luxury of parents, diſabling them from affording the neceſſary expence of letting their children travel. 'Yet one 'meets with *Frenchmen* who have made the tour of *Italy*, and 'it ſeems even that to have been in *England* begins to be a 'ſort of a faſhion among them. The ſenſible part of them, 'who are returned from thence, give a more decent, and fa-'vourable character of our politeneſs and manners, than for-'merly, and perhaps we now deſerve it better. Some of 'them, at their return, talk much of our horſes, which they 'do not know how to ride; of more robberies than they have 'ever met with; of our liberty, of which they have no idea.' To theſe he adds, that he does not know 'whether it is thro' 'imitation, (which we might conſtrue for a mark of eſteem) 'or whether it is a caprice of faſhion, but he has obſerved in 'young *Frenchmen* in the morning a great deal of the *Engliſh* 'airs, juſt as we reproach our youth with having adopted the '*French* ones, in their dreſs and manners; the youth of *France* 'paſſes a horſeback, or ſauntering about on foot, the morning in 'doing of nothing, after the *Engliſh* way; and the evening in 'doing nothing, after the *French* one. But ſtill they imitate 'us aukwardly, their frocks are not long-waiſted enough, and 'they will never ſet horſes on their haunches as well as we do. '*O imitatores ſ—— !*'

A third diſadvantage to *France* is drawn from *the diſtributive œconomy* of *property*; upon which head it is not unjuſtly averred, 'that the diſtribution of property is ill regulated, 'when one ſees the land-owners occupying, in town, ſump-'tuous palaces, whilſt their family-ſeats, their farms, their 'villages are going to ruin: when the produce of the pro-'vinces has no demand, or conſumption, becauſe they live no 'longer upon their eſtates than ſerves them to rack where-'withal to live in town; when a fertile kingdom is reduced 'to want grain, becauſe the labourer is forced by his poverty 'to come to town, to ſerve the wants and fancies of the rich: 'in ſhort, when the rich have no other way of luxury left 'than conſuming, without meaſure, in furniture of all ſorts, 'that gold and ſilver, of which the cultivation of lands ſtands 'in need. Luxury well ordered breeds a beneficial conſump-

'tion: exceſſive luxury is a deſtructive abuſe, it is the luxury 'of *Cleopatra*.'

The high rate of intereſt in that kingdom, in proportion to what money bears in *England* and *Holland*, is conſidered as another very great diſadvantage to *France*; at the ſame time a remedy is pointed out, with this reflection, that 'we ought not to ſee, without inquietude, that 'there is yet left to *France* ſo powerful a reſource, which we 'indeed have gone great lengths towards wearing out, and 'which *Holland* has doubtleſs exhauſted, as one may judge, 'by obſerving the intereſt of money there at two and a half '*per cent.* and at the ſame time its commerce daily reduced by 'all other nations, who do but retake what her induſtry had 'uſurped, whilſt the exceſſive load of her taxes keep at the 'ſame time her land without value.'

Our Remarker next conſiders the commercial advantages and diſadvantages of *Great Britain*; upon which he firſt obſerves, that it, 'ſolitary and inſular exiſtence has happily freed 'it from various dependances, incident to the neighbourhood 'of other countries;' and at the ſame time its many maritime provinces furniſh a natural diſpoſition for a great number of ſeamen, fiſhermen, &c.—2dly. The natural produce of *England* is taken notice of as favourable to its trade; particularly our grain, wool, and cattle, together with our ſubterraneous riches, which ſupply us with copper, lead, tin, marl, fuller's-earth, potter's-earth, and coals; nor are our fiſheries forgot; our *Frenchman*'s reſearches into all which, ſeem to have been accurately and induſtriouſly conducted, nor are his obſervations upon theſe ſubjects leſs curious or intereſting. But for theſe we muſt refer our readers to the author himſelf, as the beſt abſtract of them would be very imperfect.—3dly. He takes into conſideration the benefits reſulting from the *conſtitution* of our *government*; to the nature of which he appears to have very diligently adverted, and with the conveniences of which he ſeems to have been intimately acquainted; but after having enumerated its ſuperior advantages over an unlimited monarchy, he exclaims, 'that ſo beautiful an har-'mony may be ſpoiled by corruption,

'*Venalis populus, venalis curia patrum.*

'It is in vain to guard againſt the more eaſy and leſs expen-'ſive corruption, in caſe of a perpetual parliament, the dura-'tion of each has been fixed at moſt for ſeven years: the 'king may always buy votes in elections and ſuffrages in 'parliament. He may attach to himſelf lords, whoſe eſtates

'have a right to ſend ſeveral members to parliament. Commoners who ſhall have vigorouſly defended the rights of the 'nation, when called by the king to the houſe of lords, will 'tie up their tongues as a price of their new dignity, or will 'make a ſhameleſs proſtitution of their eloquence in favour 'of the court. But, as it is only with the nation's money, 'that the king can purchaſe, againſt itſelf, the votes of its members, ought not that reflection alone to open its eyes on the 'danger of granting ſupplies of wealth to the king, of which 'the abuſe may be ſo pernicious in his hands? Can it ever 'be poſſible, that a whole nation aſſembled ſhould be ſo blinded, 'as itſelf to ſell the liberty and property of every ſubject in it? 'Or, in ſhort, was the corruption of the members who repreſent it to arrive at ſuch exceſſes, would it not then happen that by a forced revolution, the nation would ſhake off 'a yoke it could no longer endure; and that from a neceſſary 'diſorder, the firſt order of things ſhould take birth again? 'Much, as in the beſt conſtituted body, if peccant humours 'grow to a head with time, the meaſure of them being come 'to fullneſs, the diſtemper declares itſelf, breaks out, and the 'patient can only be ſaved by a violent criſis.'

Our author extends his enquiries upon this head to 'the 'effect of this conſtitution of our government on the genius 'and public ſpirit of the nation:' upon which he remarks, that in a conſtitution like ours, wherein every ſubject may be ſaid to enjoy a ſhare in the government, in proportion to the property he is poſſeſſed of, every man will be encouraged to be induſtrious, from a conviction that as he enlarges his fortune, he alſo increaſes his pretenſions; and the avenues to honour being alike open to all, inſpires all orders of people with a noble emulation. 'A merchant ſhall ſit in the houſe 'of commons with the ſons of peers, who, like him, may be 'members of that houſe. This equality it is, fair daughter of 'liberty! which can alone preſerve to commerce its honour, 'and inſpire in thoſe who profeſs it, an eſteem for their condition, and a nobility of ſentiments which will for ever form 'the diſtinctive character of the *Britiſh* merchant.'

Our Remarker further adds, that 'in a government where 'every ſubject may, in the general council of the nation, either by himſelf, or ſupported by ſome of the members of it, 'be the author of a general good, a great number of ſubjects 'will be full of that ſpirit: ſeveral private perſons will do 'things worthy of the nation itſelf, and their actions will be 'directed by the principles of the public good. Great advantages theſe which our conſtitution, in which the nation

'watches

'watches for itſelf, has over abſolute monarchy, in which the 'monarch takes upon himſelf to do every thing, in which 'the honour of every thing redounds to the monarch, in 'which all benefits, all encouragement can come from no one 'but the monarch.'

To this he aſcribes that exertion of public ſpirit in *Ireland*, ſo conſpicuous in the ſocieties there formed, and the premiums by them given for the advancement of trade, manufactures, and agriculture: to the ſame cauſe he attributes not only the inſtitution of a ſociety of the like ſort in *Edinburgh*; but alſo their ſeveral beneficent eſtabliſhments, particularly their orphan-houſe, and infirmary: from hence alſo he derives that profuſion of hoſpitals, and other public charities, with which *England*, and more eſpecially *London*, abounds:— to public ſpirit he imputes the reception given to the *French* refugees in 1687; and to the ſame motive, the, hitherto unſucceſsful, propoſal for a general naturalization of all foreign proteſtants.

As perſons who have ſignalized this public ſpirit, he particularizes the Duke of *Buckingham* for having introduced the manufactory of glaſs, and Sir *Thomas Lombe* the mill for organzining ſilk, into *England*; alſo Lady *Salton* for having enriched *Scotland* with its knowledge of the fabric and bleach of linnens; nor has he forgot to mention with reſpect Dr. *Madden* of *Ireland*, and the two brothers *R.* and *A. Foulis*, printers at *Glaſgow*.

In addition to the improvements already made, this gentleman has projected and given a uſeful, and, as we apprehend, a very practicable plan of a ſociety which ſhould be ſolely employed in the ſtudy of *culture* and *trade*, and of the means of perfecting and encouraging theſe two objects.

(*The remainder of this article in our next.*)

N. B. If this book ſhould come to a ſecond edition, the tranſlator would do well to reviſe his language, the many imperfections of which cannot have eſcaped the notice of our readers: how far the original may, indeed, be faulty, in this reſpect, we cannot ſay, having never ſeen it. T. L.

ART. XVI. *Pomery-Hill, a Poem. Humbly addreſſed to his Royal Highneſs the Prince of* Wales. *With other Poems*, Engliſh *and* Latin. 8*vo*. 1*s*. Millar.

THE preface to theſe poems, about one half of their length, has no other relation to them, than to defend a few liberties the author aſſumes, and particularly that of omit-

ting thoſe commas in printing them, which mark the eliſion of a vowel terminating one word, in verſe, when the following begins with another. He juſtly obſerves, that a good ear will read them in meaſure without this deformity; and thinks, when they do not cauſe too great an *hiatus* in the pronunciation, the frequent ſounding of the ſupernumerary vowel may ſoften that aſperity of our language, which reſults from its abounding with conſonants. After remarking the impoſſibility of reading *Virgil*'s *Phyllida amo ante alias* with any grace or propriety, by omitting to pronounce the final and incipient vowels, he prints the following line from Mr. *Pope*, without the eliſion;

Come gentle air, the *Eolian* ſhepherd ſaid:

which ſounds better to his ear, than by reading *th' Eolian*: but perhaps he has not adverted, that the chaſm here is ſenſibly leſs, from the circumſtance of the final and incipient vowel being the very ſame; which makes it ſomewhat difficult to pronounce them both very diſtinctly, without an improper pauſe between. It is acknowledged at the ſame time, that there are ſome inſtances in our language, where three liquid ſyllables will read only in the quantity of two common ones: particularly the word and particle *many a*, which cannot be harmoniouſly ſounded in verſe, but as a diſſyllable; and would make a ſtrange ſound, and ſight too, if eliſed.

But though our poetical readers may readily accede to the omiſſion of ſuch commas in ſuch caſes [as well as in ſingle words, ſuch as *heaven*, *powers*, *flowers*, and many others, which will be read as monoſyllables, in verſe, and *powerful*, *generous*, &c. which will be read as diſſyllables, however they are printed] and even conſent to pronounce the final vowel before a following one; at leaſt in ſeveral inſtances, we conceive the liberty he is for introducing, of altering the accent of words or ſyllables for the ſake of metre, from the authority of *Virgil*, will be much leſs digeſtible. This gentleman might have reflected how very ſparing that great, correct and harmonious poet is of theſe licences, in proportion to the extent of his works: and he might have diſcovered too, that ſome he quotes as licentious ſyllables, are not uſed ſo, but the quantity is varied on a plain rule in proſody, *viz.*

Et longum formoſe vale, vale, inquit Iola.

Where the *e* in the ſecond *vale* is ſhortened from its antecedence to the vowel *inquit* begins with. He might have found more frequent licences in the *Greek* poets, whoſe example may have oc-

occaſion'd moſt of the few occurring in *Virgil*. Beſides that our preſerving the juſt proſaic accent of words in verſe may ſometimes have no diſadvantageous effect, under the conduct of an exquiſite writer, in varying his numbers, and very happily ſuiting his imagery; of which *Milton* affords ſome ſtriking inſtances.

Our author's verſes are conſiderably unequal: he always manifeſts a ſtrong poetical propenſity, which now and then makes ſuch an approach to power, that if he is as young as we apprehend, better productions may be expected from him. Doubtleſs poetry is in its nature ſomewhat excurſive; but we can hardly admit the greater half of *Pomery-hill*, a poem addreſſed to the Prince of *Wales*, to be employ'd in the love-plaint of the author, under the name of *Gallus*.

——— ——— *amphora cœpit*
Inſtitui, currente rota cur urceus exit? HOR.

His ſong on *Milton's il Penſeroſo & Allegro* might as well have been on any thing elſe, but that *ſolitary* and *penſive* do occur in the firſt ſtanza. His *London wiſh in June* has much more relation to the *Penſeroſo*. His verſes abound with interjections, which are rendered too inſignificant from their frequency, and are ſometimes merely expletive and ill-plac'd, flat and ungraceful. This is often the caſe of his *at* and *et* in the *Latin* poetry. SUDANTUR *cortice pingui electra* is not *Latin*: The *Latins* have no ſuch verb as *ſudor*, but *ſudo*, which is active and neuter. And though our language has *vulgarly* annexed a paſſive conſtruction to this verb, it would be but indifferent *Engliſh* to write, *amber is ſweated from barks* or trees; to ſay little of the uncertainty, whether amber be a gum or not. *Muſa dedit armare* will not paſs, as we conceive the liberties of *Virgil* are ſcarcely to be allowed our young *Latin* poet in ſuch ſhort ſketches. He is nevertheleſs generally ſmooth and muſical in his hexameter verſe, to which his lyric numbers are inferior: and the conſiderable difference of his *Latin* diction too in various places, makes him appear at preſent in the light of an inaccurate and unequal writer, which can give little ſanction to any regulations he propoſes in matters of literature; though their own expedience and propriety may entitle them to our conſideration. K.

ART. XVII. *The ſcripture-account of a future ſtate conſidered.* 8vo. 1s. Griffiths.

WE have read this little piece with no ſmall pleaſure, as the author treats his ſubject with a becoming freedom, and appears to be a ſincere friend to the intereſts of truth and virtue. He gives way indeed pretty often to fancy and conjecture, but his conjectures are, ſome of them, ingenious, and his notions generally juſt.

He divides his performance into eight chapters, in the firſt of which he treats briefly of a future ſtate in general, and ſhews that our beſt notions of God, as the moral governor of the world, lead us to expect a future ſtate of retribution, where virtue will be rewarded with abundant honour, and the wicked receive that bitter portion which is due to their crimes. In the ſecond he offers ſome conjectures in regard to our entrance into the next ſtate, which he imagines may be analagous to our entrance upon the preſent. As we are introduced into the preſent by the miniſtration of others, ſo he thinks we may be introduced into the next by miniſtring ſpirits, and that the ſoul may require ſome time before its organs are ripe for action on that new theatre; during which time the rational powers may continue ſuſpended, as they are here in ſleep, and we may remain under the nurture of guardian angels or kindred ſpirits, during this ſtate of inaction, ſimilar to the ſtage of our infancy.

In the third chapter he treats of *Hades*, or the intermediate ſtate between death and the reſurrection; and as the difficulties that attend the ſcripture-doctrine of this ſtate are various, he does not affirm any thing poſitively in regard to it, only thinks the two following conjectures of the learned, the moſt probable, *viz.* that the region of departed ſpirits is either in ſome or other of the neighbouring ſtars, or elſe in the interior parts of this earth. He thinks it highly reaſonable to imagine, that ſoon after death there is ſome proper method appointed for ſevering the good from the bad, by obſerving their prevailing diſpoſitions; and that attending angels, the witneſſes of our conduct, may be likewiſe the meſſengers of the lord or governor of the country, to conduct us to the regions of paradiſe, or tartarus (the abode of unhappy ſpirits) according as our tempers and diſpoſitions then are.

After ſaying a little on the ſubject of a general reſurrection and general judgment, in the fourth chapter, our author proceeds, in the fifth, to examine into the meaning of the words

words *for ever*, *for ever and ever*, *everlaſting*, &c. as they are uſed in ſcripture; and ſhews, that in their natural import, they do not ſignify an abſolute eternity, in the metaphyſical ſenſe of that word, unleſs when applied to God.

In the ſixth chapter he endeavours to ſhew, that the notion of the endleſs duration of ſinners, in a ſtate of torment, is not only unſcriptural, but likewiſe highly abſurd, being contrary to all our beſt notions of the Deity, as a Being of infinite juſtice and benignity. He obſerves too, and we think juſtly, that the repeated attempts of many pious and well-meaning perſons to repreſent this abſurdity as a ſcripture-doctrine, has contributed not a little to the growth of infidelity among the rational part of mankind.

In the ſeventh chapter he treats of the final ſtate of the bleſſed; and concludes, in the eighth, with ſome ſhort practical reflections.

R.

MONTHLY CATALOGUE *for* Auguſt, 1754.

MISCELLANEOUS.

I. *AN Addreſs to the city of* London, from Sir *Criſp Gaſcoign*, knt. late lord mayor, relating to his conduct in the caſes of *Elizabeth Canning* and *Mary Squires*. Folio, 2s. *Hodges*.

From the letters, certificates, informations, and other authorities exhibited in this addreſs, it appears that through the whole courſe of this affair, Sir *Criſp* has behaved in a manner becoming the character of a vigilant and active magiſtrate.

II. *A Liveryman's Reply to Sir* Criſp Gaſcoigne's *Addreſs*. Shewing that gentleman's *real* motives, and his *whole* conduct concerning *Canning* and *Squires*. 8vo. 1s. *Reeve*.

Of this pamphlet a competent idea may be formed from the words of the author, p. 23. 'I have no particular knowledge of circumſtances: I hear what is reported, and I ſuppoſe it true. I ſhall be ready to be convinced, if I err; for I am impartial.'

III. *A Counter-addreſs to the Public*, relative to the caſes of *Elizabeth Canning* and *Mary Squires*: being a proper introduction to the *Refutation of Sir* Criſp Gaſcoigne's *account of his own conduct*. Folio, 2d. *Blunt*.

A catch-penny job.

IV. *The Chronicle of the* Canningites *and* Egyptians, *or* Gipſeyites, from their firſt founders, *Elizabeth Canning* and *Mary Squires*,

Squires, to the preſent time: giving a ſuccinct account of their direful wars and confuſions in courts, taverns, coffee-houſes and ale-houſes, as well as in private families; particularly the woeful conflict of the ladies at the tea-table. Interſperſed with curious obſervations and anecdotes, ſuitable to the ſubject of ſo famous an hiſtory. 8vo. 6d. *Corbet.*

There is nothing remarkable in this pamphlet, except ſome aukward pretenſions to humour, in which the author is ridiculouſly unſucceſsful.

V. *A Refutation of Sir* Criſp Gaſcoigne's *account of his conduct, &c.* 8vo. 1s. No publiſher's name.

This is an ironical defence of *Canning*, probably done by ſome friend of Sir *Criſp*'s, with an intention to prejudice the cauſe it pretends to vindicate.—*The Liveryman's Reply*, (ſee art. II.) appears to have been written with the ſame view, tho' not by the ſame hand.

VI. *An Addreſs to the Gentlemen of the Grand Jury, for the county of* Oxford, on their late preſentment of a libel againſt his majeſty's perſon and government. 8vo. 1s. *Cooper.*

It conſiſts chiefly of general obſervations on the wickedneſs and folly of diſſaffection and diſloyalty to the preſent happy government.

VII. *A Charge delivered to the Grand Jury, at a general quarter ſeſſions of the peace, held for the town and liberty of* Berwick, *the 15th of* July, 1754. 8vo. 4d. *G. Freer.*

We are not told by whom this charge was delivered. The horrid nature and conſequences of perjury, among other crimes, is particularly the ſubject of the author's animadverſion.

VIII. *Curious Remarks and Obſervations*, extracted from the hiſtory and memoirs of the royal academy of ſciences at *Paris*. Vol. II. which concludes the general phyſics. By Dr. *Peter Templeman*. 8vo. 5s. *Davis.*

An account of the firſt volume of this work, with ſeveral extracts from it, may be ſeen in the *Review* for laſt *November*: but tho' we ſincerely concur with our induſtrious compiler, that 'obſervations of nature will neceſſarily lead a contemplative mind to the acknowledgement and adoration of 'the author of nature;' yet as the ſubjects treated of in this volume, which contains 43 articles, entirely relate to the ſame branch of ſcience as the former, our readers will excuſe our not being more particular upon them.—Dr. *Templeman* informs us, that he 'ſhall next proceed on the *anatomical* part of his 'work, and as there are many curious diſſections of the brute 'animals, particularly of the wild kind, from the *French* king's '*Ménagerie*, he intends to divide his ſubject into *human* and

'com-

'*comparative* anatomy.'—As ſoon as we are favoured with this, the public may be aſſured that due reſpect ſhall be paid to it.

L.

MEDICAL.

IX. *A Phyſical Eſſay on the Animal Oeconomy.* Wherein the circulation of the blood, and its cauſes, are particularly conſidered; alſo what aſſiſtance the heart and lungs give thereto: and this both from anatomy and experiments. To which are added, ſome occaſional reflections on inflammatory diſorders, and ſome others, which attend a diſordered circulation. By *Francis Penroſe*, ſurgeon, at *Biceſter*. 8vo. 1s. *Owen.*

This truly ſpeculative gentleman has already given the public ſpecimens of his capacity for ſyſtem-building, in his treatiſes of *electricity* and *magnetiſm*; of which a pretty full account may be ſeen in the ſixth volume of the *Review*, p. 438, and in the eighth, p. 439.—Our author's reaſonings, in the performance before us, ſeem to be founded on the hypotheſis advanced in the latter of the abovementioned tracts, *viz.* that the *fluids* are the *moving agents*, and that the *ſolids* are *abſolutely paſſive*; from whence he concludes, that the animal machine, is neither more nor leſs than a mere ſteam-engine; we therefore preſume the majority of our readers will excuſe our not enlarging upon a ſubject that appears to us incapable of furniſhing much inſtruction, and ſtill leſs entertainment.—It may be deemed a happineſs almoſt peculiar to Mr. *Penroſe*, (as it is not very common with hypothetical writers) that his reverence for a particular theory, has had no bad influence on his practice, which is far from appearing injudicious, and which, according to his own account, has been remarkably ſucceſsful.—Tho' we can find nothing very extraordinary to commend either in his diction or his argument, we cannot but take notice of the evidence he has given of his learning.—The advantages and utility of a handſome motto are particularly conſidered by the *Spectator*, (vol. III.) who obſerves, that the ladies were generally beſt pleaſed with a ſcrap of *Greek*: whether the conſideration of this prevailed with our author to affix half a ſcore *Hebrew* letters to his title-page; or that, as old *Don Lewis*, in the *Fop's Fortune*, was fond of *Greek* only for the ſound of it, he might expect to attract readers by the *ſight* of a few uncouth characters, we ſhall not take upon ourſelves to determine; but for the ſake of thoſe who may have purchaſed this eſſay, without being able to interpret the learned ſuperſcription *, we ſhall inform them, that, according to our tranſlation of the bible, it ſignifies no more than that *the life of the fleſh is in the blood.*

* נפש הבשר בדם

L.

X.

X. *A Deſcription of the Venereal Gonorrhœa*, accounting for the ſymptoms, and cure of that diſorder in a new, eaſy, and rational manner. With remarks on the preſent practice. Shewing the ill conſequence of purging, mercurial preparations, injections, aſtringents, *&c.* By *James Nevill*, late ſurgeon to the right hon. Lord *Robert Manners*'s regiment, and ſurgeon's mate to his majeſty's hoſpitals all the laſt war. 8vo. 2s. *Griffiths.*

It may be juſtly admitted, that the art of healing is obliged to military ſurgeons for ſome uſeful and ingenious communications; nevertheleſs, without intending to derogate from their general erudition and extenſive experience, ſo amply celebrated by Mr. *Nevill*, we cannot apprehend this publication of ſo much importance, as it may have appeared to its author, who ſeems to have founded his pretenſions to public credit and applauſe, principally upon his having been 'a ſurgeon in the army above 'ſixteen years,' and having drawn his knowledge of the diſeaſe he treats of, 'from *Germany*, *France*, *Spain*, and the *Low* 'Countries.'—In his theory this gentleman agrees in general with Mr. *Gataker* *, as to the cauſe of the venereal diſcharge; the cure, he inſiſts, ought to be attempted only by diuretics; and declares himſelf poſſeſſed of a remedy compoſed from this claſs of medicines, not only certainly effectual in this diſtemper, but alſo uſeful in almoſt every other.—But as our author has not thought fit to communicate his infallible *panacea*, and we cannot perceive any thing remarkable in his performance, except a dogmatical affectation of novelty, and an overfondneſs for his own opinions, we ſhall here take leave of him; in hopes, that in the diſcourſe he promiſes to publiſh, (wherein he propoſes to give us a new hiſtory of this diſeaſe) we ſhall meet with greater ſatisfaction than we have had from the preſent work. L.

XI. *A Method of Cure for the Stone, chiefly by Injections.* With deſcriptions and delineations of the inſtruments contrived for thoſe purpoſes. By *William Butter*, M. C. 12mo. 1s. *Edinburgh*; *Hamilton*, *&c.*

In a former *Review*, we took notice of Dr. *Whyt*'s having recommended the injection of lime-water into the bladder, for the cure of the ſtone; this performance informs us, that the hint of this method was firſt communicated to that learned gentleman by our ingenious author, whoſe principal deſign in the publication before us, is to facilitate this operation by an inſtrument of his own contriving, of which he has given a very ample deſcription. As the fulleſt account we could extract of this inſtrument, would convey but a very imperfect

* See *Appendix* to our laſt volume, p 506.

idea

idea of it to our readers, without the plate that delineates it, we ſhall decline the attempt; and only obſerve, that it appears to us well calculated to anſwer its intended purpoſe.

XII. *A Letter to the rev. Dr.* Young, *of* Wellwyn, *in* Hertfordſhire, concerning the cure of encyſted and other kinds of tumours, without the knife. With ſeveral remarkable caſes, to ſhew in what circumſtances this practice is found uſeful. By *W. Ogle.* 8vo. 6d. *Cooper.*

This is only to be conſidered as an advertiſement of Mr. *Ogle*'s abilities.

XIII. *Caſes in Surgery, with Remarks.* To which is added, an account of the preparation and effects of the *agaric* of the *oak* in ſtopping of bleedings, after ſome of the moſt capital operations. By *Joſeph Warner*, F. R. S. and ſurgeon to *Guy*'s hoſpital. 8vo. 2s. *Tonſon.*

Theſe caſes are related with great modeſty, and, to appearance, with equal candour; the remarks upon them are judicious and pertinent; and Mr. *Warner*'s obſervations upon the uſe of this newly diſcovered ſtyptic, ſeems to deſerve a real and a ſerious attention.

XIV. *A Diſſertation on the antient and noted doctrine of Revulſion and Derivation:* wherein the abſurdity of the principles, on which the notion of revulſion was originally founded, is evidently demonſtrated, and the immediate conſequences of blood-letting plainly proved, both from the laws of the circulation, and the obvious effects of this and ſeveral other ſpontaneous and artificial evacuations, in the cure of diſeaſes, to be the emptying, exhauſting thoſe veſſels in particular, that more immediately communicate with the orifice; and conſequently, that all drains, whether by bleeding, iſſues, ſetons, &c. ſhould be made near, as they conveniently can, to the part affected. By *Giles Watts*, M. D. 8vo. 1s. 6d. *Keith.*

We apprehend the majority of our readers will readily excuſe our frequently declining to expatiate on ſubjects calculated to inſtruct or entertain only a ſmall part of them; an apology for which may ſeem leſs neceſſary in reſpect to the performance now before us, ſeeing its title-page may be ſaid to comprize a table of its contents. However, in juſtice to Dr. *Watts*, we cannot omit taking notice, that this publication (the confeſſed deſign of which is to vindicate his own practice from ſome objections that had been made to it) proves the learned author not only well acquainted with books, but alſo that he is no ſtranger to the laws of the human œconomy; nor are his reaſonings in general unworthy the obſervance of the gentlemen of the profeſſion.

XV.

XV. *An explanation of that part of Dr.* Boerhaave's *aphoriſms, which treats of the* Phthiſis Pulmonalis, *or the conſumption*; deſcribing the riſe, progreſs, and method of cure, peculiar to this diſorder. By *Chriſtopher Packe*, M. B. 8vo. 1s. *Cooper.*

An advertiſement prefixed to this pamphlet informs us, that theſe 'pages were originally deſign'd as a ſpecimen of an intended ſupplement to the *Engliſh* tranſlation of the two firſt volumes of *Van Swieten*'s commentaries on *Boerhaave*'s aphoriſms concerning the knowledge and cure of diſtempers; and the author had never heard of the publication of a third volume of that excellent work, till he had agreed with the printer for the publiſhing this little commentary. The ſize therefore is now diminiſhed by one half, as there remains at preſent only a fourth part of the aphoriſms.'

This ſupplement, which has at leaſt the merit of being modeſtly offered to the public, begins with ſection 1196, *Boerhaave*'s firſt aphoriſm on the *Phthiſis Pulmonalis*; we ſhall lay before our readers a ſhort extract or two from this ſpecimen, whence they may in ſome meaſure judge of Mr. *Packe*'s manner of writing, and ability for this undertaking.

§. 1197. "The origin of the ulcer (in the lungs) is derived from any cauſe, which confines the blood within the lungs in ſuch a manner, as to convert it into purulent matter."

'In confirmation of this (admirable and comprehenſive) definition we find, that inflammatory obſtructions of the lungs are often terminated in a conſumption; any ſchirrous tubercles may impede the paſſage of the blood, producing the ſame effects; alſo coughs (or what we commonly call colds) long continued, are often productive of this evil; as by the violent and frequent agitation of the parts in coughing, a ſolution of continuity in the fibres may be effected, and the blood's paſſage through the lungs ſo impaired, as to produce pus from its ſtagnation in them.'

§. 1205. "From whence it is evident what are the diagnoſtic ſigns of an ulcer of the lungs, though concealed."---

'Wandering horrors, difficulty in breathing, tickling and dry cough, are ſigns of a beginning conſumption. The ulcer is known to be confirmed, and the pus to have acquired a degree of acrimony, beyond that of laudable pus, by the thirſt, hectic fever, and increaſed malignity of all the other ſymptoms.'---

The whole of this work we are told is to be comprized in two volumes 8vo, the price of which is to be ten ſhillings.

L. Con-

CONTROVERSIAL.

XVI. *The Primævity and Pre-eminence of the ſacred* Hebrew *above all other languages*, vindicated from the repeated attempts of the rev. Dr. *Hunt* to level it with the *Arabic*, and other oriental dialects; in a letter to a friend. With a word in the preface to Dr. *Shuckford*. By *Benjamin Holloway*, L. L. B. 8vo. 1s. 6d. *Withers*.

Mr. *Holloway*, in this piece, endeavours to prove, that the *Hebrew* language, which we have ſtill preſerved to us in the bible, was the very antediluvian or *Noachic* language; that it was brought down, in one and the ſame uninterrupted ſeries and tenor of uſe and application, to the tranſaction at *Babel*, and ſome ages after; that it was ſpoken by *Abraham* and *Sarah*, both in the land of *Canaan*, and in *Ur*, of the *Chaldees*, before they came thither; and that its duration, as a living language, was from the creation of the world, about 3600 years.

The proofs which he adduces of this are, in his own words, as follows. 1ſt. The appellative names of the creatures, ſeverally deſcriptive of their natures, or chiefly diſtinguiſhing their qualities, preſerved as they were originally given them by *Adam* in this language, the *biblical Hebrew* tongue. 2dly. The proper names of perſons and places, from the beginning to the affair at *Babel*, and ſome ages after, ſtill preſerved in the ſame language. 3dly. The ſimplicity of the language itſelf, compared with the *Aramitiſh*, *Arabic*, and other pretended rival-dialects. And, 4thly. Even the plain derivations from, and as plain corruptions of the ſame, ſtill diſcernible in the names of heathen perſons, and places, in their temples, and idols, with their idolatrous attributes and *inſignia*; which are not to be accounted for, or explained out of any of the dialects of the heathen nations to which they reſpectively did belong.

Mr. *Holloway* produces ſeveral examples to ſhew, how all the names of the heathen idols were either derivatives from, or corruptions of, *Hebrew Roots*, and are only to be accounted for by the *Hebrew*. But ſuch of our readers as are fond of ſuch ſubjects, muſt have recourſe to the piece itſelf.

XVII. *Some Remarks on the excellent Diſcourſes lately publiſhed by a very worthy, learned, and judicious prelate.* By a Searcher after religious truth. 8vo. 6d. *Robinſon*.

The remarks contained in this little piece are extremely trifling. What the author principally aims at, is to ſhew that the future puniſhment of the wicked will have an end.

XVIII. *A clear and comprehenſive View of the Being, Nature, and Attributes of God*, formed not only upon the authority of the holy ſcriptures, but the ſolid reaſonings and teſtimonies of the beſt authors, both heathen and chriſtian, which have writ upon the ſubject. With practical inferences, remarks, and exhortations, for the more effectual revival of true piety and religion, which in this degenerate age of infidelity and licentiouſneſs, is but too much wanted. Delivered in ſome divinity-lectures to a public audience, and now printed for that purpoſe. By an Orthodox Divine. 8vo. 1s. 6d. *Cooper*.

Tho' the author of this performance treats his ſubject with little accuracy or preciſion; yet he is greatly to be commended for the zeal he ſhews in it, to promote the intereſts of virtue and true religion, and to check the growth and progreſs of infidelity.

R.

SINGLE SERMONS *ſince our Liſt in the* Appendix *to vol.* X.

1. THE *Importance of Religious Knowledge*. Preached at *Haberdaſher's-hall, Nov.* 15. 1753, to the ſociety for promoting chriſtian knowledge among the poor. By *Joſeph Stennet*, D. D. 8vo. 6d. *Ward*.

2. *God's relation to the Faithful after their Deceaſe, a proof of their preſent Life and future Reſurrection*. Preached on the death of Mr. *Thomas Wildman*, who departed this life *June* 25, 1754. in the 64th year of his age. By *Benjamin Wallin*. 8vo. 6d. *Keith*.

3. Preached in the church of *Greenwich*, in *Kent*, on *Wedneſday* the 29th of *May*, 1754. before the laudable aſſociation of *Antigallicans*, eſtabliſhed at *Greenwich*. By *John Buttey*, late ſtudent of *Chriſt-church*. 4to. 6d. *Brackſtone*.

4. *The Neceſſity and Advantages of Human Learning*. Preached in St. *Antholin's* church, before the company of ſkinners, *June* 13, 1754. By *Johnſon Towers*, M. A. uſher of the grammar-ſchool at *Tunbridge*. 4to. 6d. *Hitch*, &c.

5. *The Shortneſs and Frailty of Human Life*, repreſented and accounted for in a ſermon preached on the death of *John Halliday*, eſq; who died *June* 9, 1754. By *Thomas Amory*, of *Taunton*. 8vo. 6d. *Waugh*.

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THE MONTHLY REVIEW,

For *SEPTEMBER*, 1754.

ART. XVIII. *Remarks on the Advantages and Diſadvantages of* France *and* Great Britain, *with reſpect to Commerce, &c.* *continued from page* 141, *and concluded.*

A Subject of ſo much importance as the commercial intereſts of *Great Britain*, will, we hope, be admitted a reaſonable excuſe for extending our account of this ſmall volume beyond the limits generally allowed to works of ſuch a bulk.——

In treating of the obſtructions to the enlargement of our commerce, our author conſiders as monopolies in the home-trade 'thoſe privileged and excluſive companies of traders, mechanics, manufacturers, &c. who in ſome of our towns, exclude from all buſineſs or employ, all ſuch as are not born among them; and even among their own townſmen, or countrymen, admit to the liberty of working among them, none but ſuch as are born in their corporations, or who have bought their freedom either with money, or with a long chargeable apprenticeſhip.—Theſe companies ſeem to him bodies ſeparate from the commonwealth, who of their charters and privileges have made to themſelves ramparts againſt the induſtry of their fellow-ſubjects in general, and who oppoſe to even that of their own fellow citizens, as many obſtacles as are in their power.

'What good,' ſays he, 'can there reſult to the particular trade of a town, or to commerce in general, from the mechanics and dealers being ſubdivided into a number of different bodies

'corporate?---What advantages can there accrue to commerce, from that theſe corporations ſhould levy upon themſelves funds in common, to build magnificent halls to aſſemble and make feaſts in, that they ſhould lend ſums of money to the government, themſelves after borrow, and end in a bankruptcy, as happened ſome time ago to the mercer's company in *London?* Are not theſe expences, this luxury of communities, juſt ſo much levied upon their merchandize, to the detriment of commerce, and of the conſumption of goods.

'Our commerce,' he continues, 'would have made but ſlow advances, if, in all our towns, induſtry had been checked by ſuch reſtraints: but the freedom left to ſome towns in *England*, has been able to eſtabliſh manufactures in them, in rivalſhip to the others, and which were not long before they ſurpaſſed them. *Mancheſter*, *Leeds*, *Birmingham*, where the name of corporation or community is happily unknown, hold inconteſtibly the firſt rank among our manufactories. The town and pariſh of *Halliſax* has, within theſe forty years, ſeen the number of its inhabitants quadrupled; whilſt many other towns, ſubjected to corporations, have experienced a ſenſible diminution of theirs.---*London* itſelf furniſhes us with a ſenſible proof, how much the reſtraints of theſe companies are unfavourable to population. Houſes ſituate within the precinct of the city hardly find tenants, and numbers of them remain empty; whilſt *Weſtminſter*, *Southwark*, and the other ſuburbs, are continually increaſing. The reaſon is manifeſt. Theſe ſuburbs are free, and afford a fair, open field to the induſtry of every ſubject, whilſt *London* ſupports within itſelf fourſcore and twelve excluſive companies of all kinds, of which one may ſee the members annually adorn, with ſilly pageantry, the tumultuous triumphal proceſſion of the lord mayor.'

Our Remarker's ſentiments upon the excluſive privileges granted to private perſons, however they may affect particulars, will hardly be thought in general injudicious; he deems them either unjuſt or unreaſonable. 'Thoſe who ſolicit a patent,' he obſerves, 'do not ſo much as bring a plauſible pretext for obtaining it. If what they propoſe is a ſecret, what need have they of a patent to preſerve a ſecret they alone poſſeſs? Will they alledge their works will be counterfeited? but if theirs are, in reality, the beſt, they are ſure of the preference: if not, the public is ſure of gaining by it. They do not then fear being counterfeited; but that they ſhall be excelled or underſold. A patent then can anſwer

'ſwer no end, but favouring lazineſs, or avarice, in preju-
'dice to the perfection, conſumption, and the circulation of
'work, which is the great principle of the circulation of
'money.'

The miſchievous conſequences of excluſive companies to our foreign trade are next enumerated: '1ſt. That they be-
'ſtow advantages on part of the ſubjects, at the expence of
'the whole nation.---2dly. That they cannot carry on trade
'upon terms ſo advantageous as private perſons: burthened as
'thoſe companies generally are, with the exorbitant charges
'of direction, eſtabliſhments, *&c.*---3dly. That their inten-
'tion is moſt oppoſite to the general intereſt of trade, in that
'their aim is, to keep up at the higheſt price they can, both
'without and within the kingdom, thoſe goods and mer-
'chandize which are the objects of their traffic.---4thly. That
'far from extending trade, they contract it. Firſt, becauſe
'a company, from the nature of it, and through limitation
'of funds, has often no proportion with the extent of trade
'it embraces. Secondly, having a ſure profit, and an exclu-
'ſive right, it has not the ſame ſpirit of diſcovery, and at-
'tempts, as private perſons have.---5thly. That ſome of theſe
'trading companies, are in fact no more than a vain empty
'name, and ruinous reſources for the government in its oc-
'caſions for money.'

Theſe objections our author particularly applies to the *Hudſon's-bay*, *Africa*, *Eaſt-India*, *South-Sea*, and *Turkey* companies; and from the hiſtory, and an examination of the rights and ſucceſſes of thoſe companies, he deduces the following concluſions. '1ſt. With reſpect to the abroad trade, that if ex-
'cluſive companies have been neceſſary in time paſt, they
'may ceaſe to be ſo in other circumſtances: and that the
'diſſolution of them being once become poſſible, is a certain
'gain to trade in general.---2dly. That in the preſent point
'of time excluſive companies are leſs neceſſary than ever (if
'ever they were ſo) to eſtabliſh new channels of trade, and
'that they are hurtful and ruinous in thoſe already eſtabliſhed.
'---3dly. That even, in the caſe of companies termed free,
'and not excluſive ones, which might be thought uſeful, the
'excluſive ſpirit which reigns among the governors and di-
'rectors, is ſure to introduce, in the end, monopoly, with all its
'pernicious conſequences.---4thly. That if forts and troops
'are neceſſary to protect any eſtabliſhment of trade, thoſe
'forts and troops, like all the reſt, ought to be maintained at
'the charges, and ſubordinate to the orders, of the nation:
'agreeable to this principle, that as trade ſpecially belongs to

'the nation, ſo ought alſo the charges incident thereto.—'5thly. All eſtabliſhments or regulations concerning trade, 'ought to be aſſayed upon the following principles, as upon ſo 'many touchſtones: to wit, That in trade, induſtry is the 'offspring of liberty: that the home and abroad conſumption depends on the cheapneſs of the commodity, which 'cheapneſs is the conſequence of competition: that conſumption promotes the employ of individuals, and the increaſe of 'people, ſole active and creative powers in a ſtate.'

An intelligent reader will ſcarce fail of being agreeably entertained with many of our Remarker's reflections upon population, (as he expreſſes it) the employment of individuals, the poor, marriages, and naturalization: the means of obtaining an uſeful knowledge of population, he reduces to a *ſurvey* of the *land*, and a *recenſion* of the inhabitants.—For the former of theſe purpoſes he propoſes, that an exact map ſhould be taken, which beſides the diſtances, rivers, canals, ſhould contain, '1ſt. The ſurface 'of the land applotted to towns, villages, boroughs; the number of their houſes, and ſtages of erection.—2dly. The 'number of farms and houſes ſcattered about the country, belonging to the cultivation of lands.—3dly. The number of 'acres of land belonging to each town, village, or borough. '—4thly. The number of acres of land, in cultivation, diſtinguiſhed by their ſeveral ſpecies of products.—5thly. The 'nature and extent of the waſte or uncultivated lands.—6thly. 'A numerical account of the cattle of all ſorts.'

The conveniences deducible from ſuch a ſurvey, compared with the number of the inhabitants, according to our author, are, 1ſt. That by knowing what ſpecies of the products of the earth employs moſt ground, and moſt men, in its cultivation, a judgment may be formed, of the proportion of land neceſſary to be allotted to different ſpecies of produce, whereby one ſpecies would not be ſuffered to increaſe at the expence of others: and in caſe of a ſudden conſumption, which ſhould chance to exhauſt a ſpecies of ſlow growth, as has happened to the woods of *England*, a calculation of years would give warning of the commencement and progreſs of the evil, time enough to provide a remedy againſt it.—2dly. A compariſon of the acres of ground in actual cultivation, with the number of farms belonging to it, would direct the converſion of commons and paſturages into encloſed and arable lands.—3dly. 'Whereas in a country of manufactures and commerce, the 'products of the earth can never be multiplied but to the 'greater benefit of conſumption and exportation, there ought 'no land to remain uncultivated or waſte: every year then

'thoſe

'thoſe works which the land requires to make it habitable 'would be promoted; ſuch as clearing the ground, naviga-'tion of rivers, canals, and roads. Should even foreign-'ers, if neceſſary, be called in to aid thoſe purpoſes, the 'ſtate would gain by it the new value of the improved lands, 'and a new fund of ſubjects.'—4thly. The propagation of uſeful animals might be encouraged in thoſe places where it would be moſt advantageous.

The *recenſion* of the *inhabitants* is conſidered, firſt, 'with 'reſpect to the general population, and to the local diſtribu-'tion of them into counties, towns, boroughs, villages, and 'pariſhes.' Among the conveniences expected from ſuch an annual recenſion, it is obſerved, that 'one might ſee what 'counties, towns, or pariſhes, diſpeopled faſteſt, or made a 'contrary progreſs. Theſe effects being the work of nature, 'or even of human diſpoſitions, remedies might be applied to 'any diſorders of the general political machine, and induſtry 'might improve natural advantages.'

This *recenſion* is next conſidered with reſpect to the employ-ment of individuals, wherein our author divides the body of the people into three claſſes.—'The firſt containing thoſe 'which properly form the maſs of the ſtate, and furniſh it 'with the means of ſubſiſtence: ſuch as the *landed men*, *la-'bourers*, *traders*, and *manufacturers*. The ſecond, thoſe 'men who receive their ſubſiſtence from the ſtate, for the ſer-'vices they have devoted to it: that is to ſay, the *clergy*, the '*land* and *ſea-forces*, the *lawyers*. The third, thoſe men who 'draw gratuitouſly from the ſtate, ſuch as *ſtockholders*, *people 'in no employ*, and *beggars*.'

Of our author's obſervations upon theſe ſubjects, we ſhall lay before our readers only thoſe upon *ſtockholders*, and the *people without profeſſions*.—'It would ſoon appear,' ſays he, 'that the number of *ſtockholders* can only encreaſe a ſpirit of 'idleneſs, and at the expence of trade: that a ſtockholder is 'an uſeleſs ſubject, whoſe lazineſs lays a tax upon the in-'duſtry of others. It would be obvious to ſenſe, that the 'public debts ought, for a double reaſon, to be called bur-'thens on the ſtate, ſince they multiply the means of ſubſiſting 'in a ſtate without induſtry or labour.

'Under the name of people without profeſſions might be 'comprehended, firſt, *ſtock-jobbers*, *brokers*, *ſollicitors at law*, 'and others who live upon their induſtry; that is to ſay, who 'exerciſe that induſtry of theirs, not in producing new riches 'in the ſtate, but in making the riches of others change 'hands, by paſſing into their own.—2dly. That multitude of

'men, which the luxury rather than the wants of the rich, 'maintain in idleneſs, in the ſervice rather of their vanity, 'than of their perſons.—3dly. So many maſters of, and re- 'tainers to the leaſt uſeful arts, which are much better paid 'than the neceſſary ones, and of which the number is en- 'creaſed to an incredible point of extravagance.—4thly. So 'many frivolous writers, whom the impoſſibility of getting 'into apprenticeſhips, or the contempt of a mechanic profeſ- 'ſion has devoted to the *trade* of *making books*. All thoſe di- 'vines, thoſe controvertiſts, ſermon-writers, interpreters, com- 'mentators, to whom the ſpirit of diſpute, and curioſity rather 'than religion, dictates volumes without number, in all ſects, 'and even in the church of *England*, to the great damage of the 'true faith, to the ſcandal of the weak, to the detriment of 'humanity, of peace, of the chriſtian and moral virtues, and 'to the ſhame of the human underſtanding.'

Our author's remarks on the poor, marriages, and naturalization, are equally pertinent, tho' they contain leſs novelty; his obſervations upon the riches in circulation, the national debt and taxes are, for the moſt part, judicious and poignant. As a ſpecimen of theſe we ſhall ſubjoin his animadverſions on the ſinking fund and the national debt.

'That the aim has conſtantly been rather to increaſe the 'ſinking fund, than to ſink the debt effectually: that when 'the reductions of intereſt were operated by reimburſements, 'the amount of the debt was not leſſened, owing to the bor- 'rowings at the ſame time being at leaſt equal to the reim- 'burſement: nay, that it has even been increaſed by the bor- 'rowing of freſh ſums upon the gain by the reduced intereſt.

'That the three great companies devoted to the govern- 'ment, or rather to the advantage they found in lending mo- 'ney to it, has been the too fatal cauſe of that facility the 'nation has met with in plunging itſelf into debt.

'That theſe companies had found it conſiſtent with their 'intereſt, to place out again with the government, even at a 'reduced intereſt, thoſe great profits they made out of it.

'That a hundred and ten governors and directors of theſe 'companies, in place, out of place, and ready to return into 'place, deſirous of the good graces of the court, and engaged 'by what is remitted to them on the ſums they advance, have 'even forced thoſe companies to reductions of intereſt againſt 'their will and intention, by taking upon themſelves to open 'ſubſcriptions, of which they were ſure of ſoon ſeeing a profit, 'by the ſhares being negotiated above *par* on the *Royal Ex- 'change*.—

'That

'That the ſum of theſe debts conſtantly increaſing, and in 'the ſame proportion the ſum of their intereſt, from an exact 'payment of it, in, and amongſt the hands of the proprietors 'of the national debt, have been always a reaſon to them for 'accepting a leſs and leſs intereſt; and that it is almoſt ſure, 'that a reduction may be attained of the intereſt on the na-'tional debt to two and a half *per cent.* after the year 1757.

'That the dread of being reimburſed by the government 'clearly points out the abaſement into which land is fallen, 'and at the ſame time the violent ſtate and contractedneſs of 'a trade, which does not obtain a preference over the placing 'out money at three and a half *per cent.*

'That in parliament, by a fatality hard to ſurmount, all the 'members of the country, as well as the court party, concur 'with equal ardor to ſtave off the reimburſement of the na-'tional debt: if they are landed men, by their oppoſitions to 'any new burthens on their lands, which might accelerate the 'clearance: if they are proprietors in the national debt, from 'the advantage they find in not being reimburſed.

'That the more the ſinking fund ſhall increaſe, either by 'the reductions of intereſt, or by the affluence of the funds 'incorporable with it, as faſt as they get clear, the more will 'the means extend of increaſing the national debts, by the 'borrowing new ſums upon thoſe funds: that, in ſhort, the 'more the national debt ſhall increaſe, the nearer will ap-'proach that inevitable moment of the deplorable cataſtrophe 'of national credit.'

Whether this performance was, or was not, intended (as is inſinuated in the advertiſement prefixed to this tranſlation) by the author only for the inſtruction of his own countrymen, let us not be aſhamed of profiting by it: if the advice given in this performance is wholeſome, let it not be rejected even tho' it ſhould come from an enemy; *fas eſt et ab hoſte doceri:* not that we are in want of as able phyſicians in *England*, who have as well inveſtigated the maladies trade labours under, and who have preſcribed as good remedies for its recovery as our profeſſed *Frenchman*; who has confeſſedly borrowed his principal ideas from Mr. *Tucker*, with whoſe propoſals for removing many of theſe inconveniences, and increaſing the trade and credit of *Great Britain*, we ſhall conclude this article.

Mr. *Tucker*'s 1ſt. propoſal is, to alter the qualification of voting, and to introduce a juſt ſubordination among the people. —2. To erect certain courts in all manufacturing places in the kingdom, where the chief dealers themſelves ſhall petition for them, with the title of *Guardians of the morals of the ma-*

nufacturing poor.—3. To incorporate both the *Britiſh* iſles together, and to make *one kingdom* in all reſpects, as to parliament, trade, and taxes.—4. After ſuch an union of the two kingdoms, *to lay by degrees the Engliſh taxes upon Ireland, and to eaſe the Engliſh of the moſt burthenſome of theirs in the ſame gradual manner.*—5. To ſet up woollen and ſilk manufactures in the weſt of *England*, and ſouth-weſt of *Ireland*, in order to rival the *French*.—6. To lay open and extend our narrow and reſtrained companies.—7. To encourage foreign merchants to ſettle among us by a general naturalization of all foreign proteſtants.—8. To encourage a trade with our own plantations, *in all ſuch articles as ſhall make for the mutual benefit of the mother country and her colonies.*—9. To eſtabliſh a police for the prevention of ſmuggling.—10. To invite foreigners of diſtinction to travel among us.—11. To cut ſome canals between our great towns, for the convenience and cheapneſs of carriage.—12. To raiſe a fiſhery on the northern coaſt of *Scotland*, by giving a *double premium* for ſome years, till the trade is ſufficiently eſtabliſhed, for all herrings caught and cured by perſons *reſiding* within certain diſtricts, and exported to foreign markets.—13. To eſtabliſh civil governments at *Gibraltar* and *Port-mahon*, and make them free ports.—14. To have *public inſpectors* into all our manufactures, and to oblige *all exporters* to deliver in *ſamples* of the commodities they intend to export, in order that they may be compared together before the goods are put on ſhip-board.—15. To alter the method of collecting our duties on particular ſorts of goods *imported.*—16. To lay certain taxes on *luxury*, *vice*, and *extravagance*.

T.L.

ART. XIX. *The Pſalms of* David *tranſlated into heroic verſe, in as literal a manner as rhyme and metre will allow. With arguments to each pſalm, and explanatory notes.* 12mo. 3s. Buckland.

BY the inſcription of this work to the prince of *Wales*, and the princeſs dowager, ſigned *Stephen Wheatland*, and *Tipping Silveſter*, we are acquainted with the names of the gentlemen who have given this tranſlation to the public; the advantages of which, above any former *Engliſh* poetical verſions, are thus pointed out by our authors in their preface.

After obſerving, that their work is intended for the pocket or cloſet, and not for public worſhip, or church muſic, they add,

add, that 'as the *heroic-verſe* is the favourite of ſome ears, it 'may, with ſuch perſons, have an advantage over a proſe 'tranſlation, or one in other meaſures, for private uſe, and 'in their devotional retirements: for which end the book of 'pſalms is ſweetly ſuited, as well as for public worſhip. And 'the *arguments* to each pſalm in this verſion, may be of ſer-'vice for this purpoſe, to point out thoſe proper for the va-'rious occaſions of confeſſion of ſin, petition for grace and 'pardon, faith and reliance upon God, and for future bleſ-'ſings for ourſelves and all mankind; of thankſgiving for 'thoſe already received, for our creation, preſervation by God 'the father, and our redemption through the Meſſiah therein 'promiſed; and of praiſe for the excellence of the divine na-'ture, and all the wonders of his providence. Beſides which, 'the notes, together with the arguments, which are not com-'mon to other poetical editions, may aſſiſt the apprehenſion 'of the reader, who is not converſant with commentators and 'expoſitors, and tend to the better underſtanding of the 'pſalms; which is a very conſiderable end, and may itſelf 'alone be an apology for the publication of this work; as 'this good intention, and the known difficulty of the per-'formance, may apologize for the many defects in the exe-'cution of it.'—Of which defects, thus modeſtly anticipated, we ſhall enter into no detail; only obſerving, in general, that the verſion of theſe gentlemen is, perhaps, from their fear of departing from the great original, too proſaic for the ear of a true lover and judge of poetry; who, on ſeeing the ſacred muſe in ſuch a dreſs, will, we fear, be apt to draw compariſons with ſome inferior bards, to the diſadvantage of the divine *Hebrew*.

G.

ART. XX. *Eſſays and Obſervations, phyſical and literary. Read before a ſociety in* Edinburgh, *and publiſhed by them. Vol.* I. 6*s. in boards.* Hamilton *and company, in* Edinburgh, *and* Hitch, &c. *in* London.

THE rapid progreſs made in literature during the laſt and preſent centuries, is, in a great meaſure, owing to the eſtabliſhment of literary ſocieties in different parts of *Europe*. Theſe ſocieties have produced an infinite number of accurate obſervers, who, inſtead of tediouſly repeating, or diſguiſing with a new outſide, the learning of their predeceſſors, conſtantly proceed from one experiment to another, and every day

day afford us new facts and truths, little known in former ages.

The work before us is the firſt production of a ſociety of this kind at *Edinburgh*; of the eſtabliſhment of which, and its views, we have the following account in the preface to this performance.

'After the medical ſociety of *Edinburgh* had publiſhed thoſe 'volumes of eſſays, which have met with ſo favourable a re-'ception from the public, a propoſal was made them to en-'large their plan, and to carry their diſquiſitions into other 'parts of nature, beſides ſuch as more immediately relate to 'the branches of medicine. All the ſciences are remarked to 'have a cloſe connection together; but none more than thoſe 'of medicine and natural philoſophy: And the ſociety ſoon 'obſerved, that, ſhould it turn its enquiries into more gene-'ral knowledge, it could reap the advantage of preſerving all 'its old members, and needed but open its door to gentle-'men of other profeſſions, who might enrich it with their ob-'ſervations and diſcoveries.

'Soon after the ſociety had received a new form, ſeveral 'misfortunes happened, which retarded its progreſs, and have 'hitherto prevented it from communicating any thing to the 'public. The rebellion broke out in this country; and both 'ſcattered the members for ſome time, and engaged their at-'tention to ſubjects, leſs agreeable and more intereſting, than 'general diſquiſitions into nature. No ſooner were public 'affairs compoſed, than we met with an irreparable loſs in the 'death of Mr. *Maclaurin*, one of our ſecretaries. The great 'talents of that gentleman are generally known, and highly 'eſteemed in the literary world; but the ſociety have alſo 'particular reaſon to regret in him the loſs of thoſe qualities 'which form an excellent academician. Indefatigable him-'ſelf, he was a perpetual ſpur to the induſtry of others; and 'was highly pleaſed with the promotion of knowledge, from 'whatever hands it came. At the time of his death, a num-'ber of diſcoveries, ſufficient to have formed a volume, had 'been communicated to him; but, being mingled with his 'other papers, have been diſſipated by various accidents; and 'the ſociety could recover but few of them.

'The object of this ſociety is the ſame with that of the 'other academies eſtabliſhed in different parts of *Europe*, the 'promoting of natural philoſophy, and of literature, by com-'municating to the public ſuch diſſertations as ſhall be tranſ-'mitted to them, either by their own members or by others. 'It is allowed that theſe two branches of learning, eſpecially

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'the former, are more promoted by the obſervation of facts, 'than by the moſt ingenious reaſonings and diſputations. To a 'diligent, and even ſometimes to a careleſs enquirer, many 'valuable experiments, no doubt, occur; and theſe would en- 'rich our collections, tho' without this method of convey- 'ance, they would be entirely loſt to the public. The united 'judgments too of men, correct and confirm each other by 'communication; their frequent intercourſe excites emula- 'tion, and from the compariſon of different *phænomena*, re- 'marked by different perſons, there often reſult general truths, 'of which, from one of theſe *phænomena*, no man of the 'greateſt ſagacity could entertain any ſuſpicion. Tho' the 'collection of experiments ſeems continually, by means of 'the learned ſocieties, and the labours of individuals, to be 'augmenting, we need not entertain any apprehenſions, that 'the world will ever be overwhelmed by the number of con- 'fuſed and independent obſervations. The heap does not al- 'ways go on increaſing in bulk and diſorder, through every 'age. There ariſe from time to time bold and happy genuiſes, 'who introduce method and ſimplicity into particular branches 'of ſcience; and reducing the ſcattered experiments to more 'general theorems, abridge the ſcience of nature. Hints of 'this kind, we hope, may paſs through our hands; and at 'worſt our collections will be a ſpecies of magazine, in which 'facts and obſervations, the ſole means of true induction, will 'be depoſited for the purpoſes of philoſophy.'

Having given this ſhort account of the eſtabliſhment and views of this ſociety, we ſhall now proceed to the work itſelf, which conſiſts of twenty-two articles; the firſt of which is,

Of the laws of motion; by the hon. Henry H me, *eſq; one of the ſenators of the college of juſtice.*

The author of this diſſertation has endeavoured to prove, that matter is endowed with an *active quality*, and on that principle accounts for all the *phænomena* obſervable in moving bodies. He obſerves, that when a being moves itſelf, or moves, we conceive the being as acting, and in this view motion is a ſpecies of action. But when a body is moved by being acted upon, we conceive the motion of the body as an effect produced by a proper cauſe. In this caſe, the body does not act, but is acted upon. This, tho' an evident diſtinction, does not exclude ſelf-motion from being alſo conſidered as an effect in a certain light, *viz.* An effect produced by a being upon itſelf. He alſo obſerves, that every thing which moves, and is not barely

barely moved or acted upon, muſt be endued with a power of motion.

Mr. *Home* then proceeds to examine this famous queſtion, 'Whether matter in any caſe be endued with a power of motion?' and determines it in the affirmative. We ſhall give the ſubſtance of his reaſoning on this head, and, as near as poſſible, in his own words.

Matter, he obſerves, is generally repreſented as altogether unactive and inert; and, indeed, in a ſuperficial view, the fact appears to be ſo. The bulk of the things about us, ſeem to be at reſt, and we ſuppoſe they will continue in that ſtate, unleſs acted upon by ſome external force. If we lock up any moveable object, we truſt to find it in the ſame place; and, if miſſing, we aſcribe our loſs to thieves, not to ſelf-motion in the body. Matter, ſo far as we can diſcover, is certainly not endued with thought or voluntary motion; and yet, that it is endued with a power of motion in certain circumſtances, appears to me an extreme clear point. Dropping a ſtone from an high tower, it falls to the ground without any external impulſe, ſo far as we can diſcover. Here is an effect produced, which every one, who has not ſtudied philoſophy, will attribute to a power in the ſtone itſelf. One would not heſitate to draw this concluſion, ſhould the ſtone move upwards; and yet, ſetting aſide habit and cuſtom, it will be evident, that a ſtone can as little move downwards as upwards, without a *vis motrix*. And that this is a juſt as well as natural way of thinking, will appear by analogy. When a man is in motion, we readily aſcribe the effect produced to a power, which he poſſeſſes to move his limbs. Why then do philoſophers deny to the ſtone, in the act of falling, the power of beginning motion, a power which they ſo readily aſcribe to the man? If it be objected, that man is endowed with a power of moving himſelf, and of moving other things, the plain anſwer is, that theſe are facts which we learn no other way than by experience; and we have the ſame experience for a voucher, that a ſtone ſet free in the air will move itſelf. And if it be farther urged, that man is a thinking being, the anſwer will readily occur, that a power of beginning viſible motion is no more connected with a power of thinking, than it is with any other property of matter or ſpirit. Nay, Mr. *Locke* holds, that matter may be endowed with a power of thinking; and, ſuppoſing this power ſuperadded to the other properties of matter, it cannot be maintained, that matter would be rendered thereby more or leſs capable of beginning or continuing viſible motion.

But

But this is not the only inſtance in which we diſcover an agency or active power in matter. A billiard-ball ſtruck againſt the ground, rebounds with a conſiderable force. A bow bent by the hand, reſtores itſelf with violence when the ſtring is let go. In both there is an inſtant of reſt betwixt the oppoſite direction of the motion. The ball rebounds, and the bow reſtores itſelf to its former ſhape, without any external force, by an inherent power, which is known by the name of elaſticity. But we need not dwell upon particular inſtances. Chemiſtry diſcovers various powers in matter of the moſt active kind; and every man who is converſant with the operations of chemiſtry, muſt have a ſtrong impreſſion, that matter is extremely active.

For the ſake of illuſtration, let us ſuppoſe a ſubſtance or thing having the following properties; that it makes no reſiſtance to bodies impinging upon it; that when carried along in a man's hand, even with the moſt violent motion, it does not increaſe the *momentum* of the hand, and that it ſtops ſhort the inſtant the hand ceaſes to move. This would certainly be the moſt inert of all conceiveable things. And if ſo, matter cannot be abſolutely inert or paſſive, when its properties differ ſo widely from thoſe deſcribed. In many circumſtances matter begins motion, and acts often with great violence. It has a conſtant endeavour, when once ſet in motion, to preſerve itſelf in the ſame degree of motion, and, when at reſt, it is not motion without reſiſtance.

But it is maintained by the bulk of our philoſophers, that matter is altogether incapable of active powers; that activity is confined to immaterial ſubſtances, and that inertneſs is implied in the very conception of matter. This moves them to aſcribe to ſome inviſible agency, all that activity we diſcover in matter. In every one of the above inſtances they ſay matter does not act, but is acted upon by the deity, who interpoſes, by general laws, to preſerve the uniformity of nature. Thus, when a ſtone falls, it is not the ſtone which acts, but the deity. It is the continual action of the deity, which keeps the planets in elliptical orbits: and when a plague infeſts the world, it is the deity which ſpreads the infection, and directs the inert matter to ravage and deſtroy. Arſenic is not of itſelf a poiſon; it is the immediate finger of God which makes it ſo.

The author next proceeds to aſcertain the meaning of the terms *material* and *immaterial*, which, he ſays, has not yet been done with ſufficient accuracy. 'All beings and exiſtences muſt be either material or immaterial; or, in other words,

'words, muſt be matter, or not matter: therefore, if we 'know what is matter, we cannot be at a loſs about what 'is not matter. I take it for granted, that we have no con-'ception of matter, but as ſubſtance or body, endued with 'colour, figure, extenſion, impenetrability, or other proper-'ties of ſuch a nature as to be objects of our external ſenſes. 'The direct oppoſite muſt of courſe be an accurate deſcrip-'tion of an immaterial ſubſtance, *viz.* that which has pro-'perties of ſuch a nature, as not to lie open to any of our 'external ſenſes, more than colour to one born without ſight. 'Thus it comes out, that immateriality is merely a negative 'term, comprehending every thing that is not matter. And 'it is of conſequence to be obſerved, that the diſtinction be-'tween material and immaterial, not being founded on the 'nature of the things which are ſo diſtinguiſhed, but on the 'limited nature of our external ſenſes, has not the leaſt ten-'dency to explain the nature or properties of immaterial ſub-'ſtances, farther than barely, that theſe properties are of ſuch 'a kind, as not to be the objects of any external ſenſe.

'From theſe premiſes the following reaſoning will, it is 'hoped, be found entirely concluſive. Size, figure, motion, 'weight, *&c.* are qualities of matter which are perceived by 'our external ſenſes: but there is none ſo fooliſh to main-'tain, that matter can have no qualities but what are objects 'of an external ſenſe. It would be the ſame as to deny the ex-'iſtence of immaterial ſubſtances, becauſe theſe do not exhi-'bit themſelves to our ſenſes. Power is a property or quality 'of which none of our external ſenſes afford us the percep-'tion; and therefore our want of perception of power, does 'not more conclude a negation of power to matter, than to 'ſpirit. In general, we have no means to come at the know-'ledge of a *cauſe*, but by the *effect* produced. We cannot '*a priori*, conclude, that animate beings are endued with any 'ſort of powers, more than inanimate. Experience is here 'our only guide. We find by experience man to be a rea-'ſoning being, endued with many powers and faculties: and 'by the ſame experience, we find matter to be endued with 'certain powers and faculties. Both are diſcovered by the 'effects produced; and we have no other means to make a 'diſcovery. We ſee a ſtone fall without any external im-'pulſe. From that effect we have a juſt foundation to con-'clude, that the ſtone has a power of moving itſelf. And if 'we have not a juſt foundation to make this concluſion, we 'have not a juſt foundation to make this other concluſion,

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'that a man has a power of ſelf-motion, when we ſee him 'walking.'

After endeavouring to ſhew, that by enduing matter with a power of acting according to certain and invariable laws, a more beautiful and complete ſyſtem is exhibited than by leaving it abſolutely inert, to require a continual interpoſition of the deity, he concludes, 'That the doctrine of the abſolute 'inertneſs of matter, is not only repugnant to truth, but tends 'in an indirect manner, to arraign the deity of want of power, 'or of wiſdom, or of both.'

Having thus ſuppoſed matter endued with an active principle, our author proceeds to examine ſuch of the powers of matter as are productive of the moſt remarkable effects: as the *vis inſita*, or *vis inertiæ*, the communication of motion, action and re-action, gravity, and the force of bodies in motion, deducing all theſe powers from the activity of matter.

II. *Some remarks on the laws of motion, and the* inertia *of matter. By* John Stewart, M. D. *fellow of the royal college of phyſicians, and profeſſor of natural philoſophy in the univerſity of* Aberdeen.

The doctrine of the activity of matter advanced by Mr. *Home*, in the foregoing article, is here confuted, and the ſuppoſition of Sir *Iſaac Newton*, on which that illuſtrious author founded his laws of motion, the inactivity of matter, fully eſtabliſhed. In order to this, the doctor ſuppoſes a ſubſtance, quite inactive of itſelf, which is extended, impenetrable, finite, and conſequently moveable; and ſhews, that the ſame reſiſtance to motion muſt be expected from ſuch a ſubſtance, as is actually met with from common matter.

'Place,' ſays he, 'any maſs of ſuch a ſubſtance at reſt. It 'cannot begin motion of itſelf by the ſuppoſition. But an 'active animated being, as for example, a man, can move it. 'Some effort muſt certainly be made, ſome power exerted, to 'produce this effect. It will never be pretended, that the 'ſame effort can move the maſs either with a great velocity 'or a ſmall velocity; that being as abſurd as to ſay, that a 'great velocity and a ſmall velocity are one and the ſame 'thing. In like manner, it muſt require one effort to move 'a ſmall quantity of this ſubſtance with a certain velocity, 'and a different effort to move a great quantity with the ſame 'velocity. The ſame energy of the agent, will never ſerve to 'move a given quantity of this ſubſtance, or double the quan'tity of this ſubſtance, with the ſame velocity; no more than 'it will move the ſame ſubſtance with different velocities. By

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'this exertion of our own activity, we acquire the ideas of 'forces. The animated being (or the mind) is differently 'affected by different objects, whether of the ſenſes or un-'derſtanding. And why ſhould it be affected in the ſame 'way, when a great ſubſtance and a little ſubſtance are mov-'ed by it, or when a great velocity and a little velocity are 'imparted to the ſame ſubſtance? When we endeavour to 'communicate motion to ſuch a ſubſtance, we muſt be con-'ſcious of ſome kind of *feeling*; and theſe *feelings* muſt be dif-'ferent in different caſes. Thus the idea of *reſiſtance*, as it 'is called, to motion, in the moſt inactive ſubſtance we can 'imagine, would be ſuggeſted to us from theſe perceptions; 'and is preciſely the ſame with what we experience daily in 'handling of matter. Nor does it ſeem poſſible to conceive an 'extended, impenetrable ſubſtance, diveſted of this kind of 'reſiſtance from *inertia*. The larger the ſubſtance is which 'we intend to move with a given velocity, the greater force 'muſt be applied: and, could we ſuppoſe it actually infinite, 'no finite force could move it at all.—

'If a body left at reſt does not begin motion of itſelf, it is 'determined to remain in that ſtate, not from any real repug-'nance to motion, which is as conformable to its nature as 'a ſtate of reſt; but becauſe nothing is done without a cauſe. 'And when acted upon by any external influence, it obeys 'without reluctance; the motion produced being in exact 'proportion to the moving cauſe. It has a conſtant ſuſcepti-'bility of motion, and a perfect facility in receiving it. But 'we may as well aſk, why an inactive ſubſtance does not 'begin ſome degree of motion of itſelf? as, why different 'powers are requiſite to produce different motions? When 'people talk of the *reſiſtance* of matter at reſt, as of an *active* 'power, ſtruggling againſt any agent, and actively oppoſing 'it, they ſurely frame to themſelves ſome notion of force an-'tecedent to all experience; and they would do well to in-'form the world, in what manner this idea was ſuggeſted 'to them.

'The *paſſive nature* of body is abundantly manifeſt, from 'its yielding to the leaſt conceivable action. The leg of a 'fly moves the whole globe of the earth. A man, indeed, 'cannot roll a tun ſo faſt as he can a tennis-ball: and we 'may find a horſe able to draw a loaded cart two miles in an 'hour, who cannot be prevailed upon to draw it four miles 'in the ſame time. But are not ſuch common *phænomena* as 'theſe more naturally accounted for, from the ſluggiſhneſs or 'inactivity of matter, than from its ſuppoſed activity? A

'great body ſet in motion is one effect; a little body moved 'with the ſame velocity, is another. A given body moved 'with a great velocity, is one effect; and when moved with 'a leſs velocity, it is a different effect. The old prin-'ciple ſeems to apply well enough in this caſe, that effects 'are proportional to their cauſes.'

Having ſhewn, that a body at reſt is perfectly *inert*, or inactive, the author proceeds to examine what muſt happen to a body put in motion by ſome agent. Whether it will inſtantly ſtop when the immediate influence of the active power ceaſes, or perſevere in its new ſtate.

We are apt to contract an early prepoſſeſſion, from obſerving, that bodies in motion gradually loſe their force, and return to a ſtate of reſt, that reſt is the proper ſtate of a body; but a diligent review of all the circumſtances ſoon diſcovers, that body is equally indifferent to either ſtate, of reſt or motion.

'Let a motion or force,' ſays the author, 'begin any way 'you pleaſe, we never ſee it ceaſe till it be deſtroyed. Why 'then ſhould we imagine a body ought to ſtop of itſelf; and 'that, to preſerve it in motion, a conſtant exertion is neceſ-'ſary, like that which produced it at firſt? What argument 'can lead us to aſcribe ſuch an activity to body? What ſhould 'determine the body to ſtop, if there be nothing to oppoſe its 'motion? Is there any experiment pointing that way? Yes, '*we may be deſired to reflect on what a perſon feels within him-'ſelf in walking, during which a repeated activity is exerted to 'continue the motion.* But this ſurely can only be intended as 'an illuſtration of what is meant by the ſuppoſed activity of 'matter in motion, and not as a proof of its reality. For, 'every day's experience muſt teach us, on the contrary, that it 'requires a great activity, ſometimes more than we are maſters 'of, to ſtop a begun motion in our bodies. How doth it ap-'pear, that the ſame effort is neceſſary to be continually ex-'erted, which was employed at the beginning of the motion? 'We find a certain effort neceſſary to begin a motion in our 'own bodies; but, we ſhould find no occaſion for repeating it, 'were it not conſumed or waſted upon other bodies. When 'we give ourſelves one puſh forwards upon a ſmooth ſurface, 'ſuch as ice for example, there is no need for a ſecond im-'mediately; and were there no attrition nor reſiſtance from 'the air, the motion would continue for ever. If a body 'ſet in motion were to ſtop, retard, or any way change its 'motion of itſelf, that would betray an inclination or ten-'dency to one ſtate preferably to another; it would no longer

'appear equally indifferent to either, in which alone paſſivity 'conſiſts.

'The moſt general law of matter we diſcover by expe-'rience is, that every effect continues till deſtroyed by ſome-'thing. Why then may not motion continue till it be deſtroy-'ed, as well as the magnitude, figure, colour, or any other pro-'perty of body? or even as well as the very exiſtence of 'matter?'

With regard to the inſtance of a ſtone's falling to the ground, without any external impulſe, from whence it is inferred, that dead matter begins motion of itſelf, and therefore muſt have an active principle; our author obſerves, that ſuch manner of reaſoning, would make ſhort work of natural philoſophy. Becauſe there are a variety of motions, changes, and transformations, produced every day among inanimate bodies, is it immediately to be concluded, that theſe bodies move themſelves? The contrary appears in ſo many inſtances, that we have reaſon to believe it never happens in any caſe. We ſee many motions begun by animated beings; we obſerve many bodies moved by the impulſe of other bodies; and the mechanical cauſes of ſome motions, have, through time, been diſcovered, which were not formerly perceived. Inſtances of this the author gives us in the aſcent of ſmoak and vapour, and the riſe of water in pumps.

It is advanced by thoſe who aſcribe activity to matter, that a power of beginning viſible motion is no more connected with a power of thinking, than it is with any other property of matter or ſpirit. 'This,' ſays Dr. *Stewart*, 'may poſſibly 'be admitted in a certain ſenſe, *viz.* that there may, for 'ought we know, exiſt ſome ſpecies of thinking beings, deſti-'tute of the power of motion altogether. Oiſters have very 'little of it. But however this be, we know, with all the 'certainty attainable in phyſics, that many thinking beings 'have ſuch a power; we ſee them begin motion, a rela-'tive motion on the ground. When that motion is loſt, they 'renew it, and vary it again at every ſtep. They not only 'begin new motion, but deſtroy old motion, at pleaſure: 'whereas no experience can ever tell us, that the beginning 'of the viſible motions of dead matter is original and unde-'rived. And there is this wide difference (which has been 'often remarked by authors on this ſubject) betwixt animated 'and inanimated beings, with reſpect to motion, namely, 'that the thinking being can determine the direction and 'quantity of its motion.—Thus far therefore there is a con-'nection betwees motion and thinking, that a power of be-

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'ginning motion ſeems neceſſarily to infer a power of think-
'ing; tho' we cannot affirm inverſely, that a power of think-
'ing muſt infer a power of beginning motion.

'But if the bare beginning of motion ſeems to require an
'intelligent cauſe, the power of gravity, ſurely, has the higheſt
'title to lay claim to that origin. The motions ariſing from
'gravity are evidently of ſuch a ſort, as cannot, without the
'greateſt violence to reaſon, be aſcribed to any blind tendency
'betwixt the attracting bodies. This will beſt appear upon
'ſtating ſome of its known effects. A ſtone is drawn to-
'wards the earth in *Europe* and in *America*; it changes its
'direction in different places, pointing always nearly to the
'center of the earth, (or exactly in a line perpendicular to the
'level ſurface) in the ſame manner as iron does towards the
'loadſtone, or a feather to the electric tube. The attractive
'force of a ſtone diminiſhes the farther it is removed from the
'earth, according to a fixed rule, or as the ſquare of the
'diſtance increaſes. A body placed by itſelf would move no
'way; but two bodies run together. A given body is more
'attracted to a large quantity of matter than to a leſſer. Is it
'then conceivable, *that* an unthinking being ſhould be en-
'dued with an activity which it regulates and varies in pro-
'portion to the ſituation, diſtance, and magnitude of another
'body, whilſt it is ſuppoſed to be not in the leaſt influenced
'or acted upon by that other body, or any other being what-
'ſoever? If this ſhall be maintained, another queſtion will
'ariſe. By what actions, or what ſtronger language than
'this, can any man convince his neighbour of his own reaſon
'or underſtanding? It is preſumed, that a higher degree of
'evidence will hardly be required in phyſical matters, than
'what we have for the life and exiſtence of one another:
'the voice of nature as loudly declares the origin of gravity,
'that ruling principle which binds the parts of the ſyſtem to-
'gether. From the circumſtances obſervable in the apparent
'mutual tendency of bodies, we are naturally led to conclude,
'that gravitation is the effect of the continued and regular
'operation of ſome other being upon matter; and that bodies
'are either drawn or preſſed together by ſomething external.
'A power ſo conſtant, ſo regular, and withal ſo uniformly
'varied and diverſified according to different circumſtances,
'can proceed from nothing but an intelligent cauſe, either
'mediately or immediately exerted upon bodies.'

And in the ſame manner this learned gentleman has an-
ſwered all the objections brought againſt the inactivity of
matter; but it would extend this article to too great a length

to follow him; nor indeed is it poſſible to do juſtice to his reaſoning, without almoſt tranſcribing the whole. We ſhall therefore only add the laſt paragraph of this ingenious eſſay, in which he has obviated a cenſure commonly, tho' perhaps, too often unjuſtly, paſſed on natural philoſophers and mathematicians; namely, That they are not always well ſkilled in logics. 'A fair compariſon alone,' ſays he, 'can ſhew, whether 'they be more obnoxious to this cenſure than other people, 'and who are the moſt guilty of fallacious reaſoning; and in 'particular of that ſpecies of it commonly called *ignorantia* '*elenchi*, or ἐπεροζήτησις. It muſt indeed be avowed, that 'few of the mathematical philoſophers have teſtified any high 'admiration of thoſe ſpacious openings and enlargements, 'lately ſtruck out by certain bold and enterpriſing under-'takers in the dialectic art. Nor can it reaſonably be expect-'ed, that they ſhould entertain the moſt favourable opinion 'of ſuch performances. Men who puzzle themſelves with 'ſelf-evident axioms, and ſtumble at the plaineſt demonſtra-'tions, raiſe a ſhrewd ſuſpicion, that they may be liable to 'like human infirmities in other matters, and can have no 'pretenſions to be received as infallible guides. The fartheſt 'that complaiſance can go, is to transfer the compliment, and 'to regrete, that theſe *univerſal philoſophers* are not always well 'ſkilled in the elements of mathematics and natural philoſo-'phy. If their end in view be really the inveſtigation of 'truth, as it is to be wiſhed, a little more converſation 'and familiarity with *Euclid*, and other geometricians, 'might be of good ſervice to them, by accuſtoming their 'minds to the ſteady purſuit of real knowledge: but if their 'higheſt aim in life be vain diſputation, and an oſtentatious 'diſplay of their abilities in attempting to involve the cleareſt 'truths in doubt and uncertainty, better were it for them to 'throw away the rule and compaſs altogether, and to exer-'ciſe their faculties on other ſubjects, where there may be 'more room for ſubtle evaſions, and where miſtakes, tho' 'equally remote from truth, and perhaps of more pernicious 'conſequence to mankind, cannot, from the nature of the 'thing, be ſo eaſily detected.'

III. *Pappi Alexandrini collectionum mathematicarum libri quarti propoſitio quarta generalior facta, cui propoſitiones aliquot eodem ſpectantes adjiciuntur*; *auctore* Mattheo Stewart, *in academia Edinenſi Matheſeos profeſſore.*

In this article ſeveral uſeful and curious properties of the circle and of the conic ſections are demonſtrated; but as all the

the propoſitions depend on each other, we cannot ~~not~~ give an abſtract of it.

IV. *Of the cauſe of the variation of the obliquity of the ecliptic*; *by* Colin M'Laurin, *late fellow of the royal ſociety, and profeſſor of mathematics in the univerſity of* Edinburgh.

The variation of the obliquity of the ecliptic has been the ſubject of many diſputes among aſtronomers; it is alſo diſputed among thoſe who hold it liable to change, whether that change be regular or irregular. It is certain, that the obliquity of the ecliptic is at preſent found to be above a third part of a degree leſs than *Ptolemy* has given it us: and if we enter into a detail of all the obſervations of it which were made from *Ptolemy*'s time down to *Tycho*, we ſhall ſee that later obſervers have generally found it leſs than thoſe who preceded them. We ſay generally, for this has not always been the caſe, there being ſome inſtances where, on the contrary, later obſervations have made it a few minutes greater than ſome preceding ones.

They who will have the obliquity of the ecliptic to have been always the ſame as at preſent, remove all theſe difficulties, by imputing to the inaccuracy of the obſervations of the antients, and the imperfection of their inſtruments, all the differences that are found between them and the moderns in this affair. Others think this is treating the antients with too little reſpect; for, tho' it appears by *Ptolemy*, that they did not pretend to obſerve more nicely than to the ſixth part of a degree, and their inſtruments, as far as we have any account of them, fall far ſhort of thoſe made uſe of by the moderns; yet it can hardly be imagined they could be ſo greatly miſtaken in a matter ſo eaſy to be known, and that ſo highly merited their attention.

With regard to thoſe who hold, that the obliquity of the ecliptic is ſubject to a ſort of libration, increaſing in ſome ages, and decreaſing in others, they ſeem to attribute a greater degree of exactneſs to the obſervations upon which this opinion is founded, than they have ſufficient reaſon for.

Thoſe who maintain, that the obliquity of the ecliptic has been always gradually decreaſing, the planes of the ecliptic and equator flowing continually nearer to coincidence, found their opinion not only on a compariſon between the obſervations of the antients and moderns, but alſo on the ſpheroidical figure of the earth.

The obliquity of the ecliptic being equal to the diſtance between either tropic and the equator, or half the diſtance between the two tropics, the beſt way of finding it, becauſe

leaſt liable to error from refraction, is to take the altitude of the ſun when he is in the tropic of *Cancer*; the altitude of the pole, and conſequently its complement, the altitude of the equator being firſt accurately known in the place of obſervation: this gives us the diſtance of the tropic from the equator directly. There is another way of finding this, and the only one made uſe of by the antients; which is, to obſerve the meridian altitude of the ſun in each tropic: but then allowance muſt be made for refraction, which increaſes the meridian altitude of the ſun, when in the winter ſolſtice, more than it does when in the ſummer ſolſtice. For want of knowing this the antients thought the diſtance of the tropics leſs than it really was: they alſo ſuppoſed the ſun's parallax too great, which increaſed the error; but theſe errors of the antients hinder us not from making uſe of their obſervations in this diſquiſition; becauſe we know their conſequences, and can therefore tell how to make proper allowances for them. Now after correcting the errors ariſing from refraction and parallax, the obliquity of the ecliptic, according to the obſervations of the antients, appears to be about a third part of a degree greater than what the modern aſtronomers have found it.

According to the obſervations of the moderns, the obliquity of the ecliptic varies at the rate of 55″ in ſeventy-nine years, which variation Mr. *M'Laurin* has endeavoured to account for in the following manner.

'Sir *Iſaac Newton* has found, that the ſun and planets gra-
'vitate towards each other mutually; that it is neither the ſun
'(according to the *Copernican* ſyſtem) nor the earth (accord-
'ing to *Ptolemy*) that is the center of the ſyſtem, or fixed
'point; but the center of gravity of the whole ſyſtem. That
'the ſun therefore moves about this center: and that when
'*Jupiter* and *Saturn*, the two biggeſt planets, are in the ſame
'right line, on the ſame ſide of the ſun; the center of the
'ſun will be almoſt a diameter of the ſun diſtant from this
'fixed point. Hence, tho' we ſuppoſe the earth to move al-
'ways in the ſame plane, the ſun will appear to have differ-
'ent declinations at the time of the ſolſtice: and, as the ob-
'liquity of the ecliptic is determined always from the decli-
'nation of the ſun at the ſolſtice, it will therefore appear to
'vary, but not in a manner that will accreſce and produce
'any ſenſible change in our ſeaſons; but it will increaſe and
'decreaſe a little within ſmall limits, and its variation will
'principally depend on the poſition of *Jupiter* and *Saturn* to
'the ſun and earth, and will nearly return to the ſame mag-
'nitude,

'nitude, when theſe return to the ſame poſition, with reſpect 'to one another, and to the ſolſtice. *Jupiter* has moſt effect 'in producing this variation; and if it be found to have 'a connection or dependance on his poſition to the ſun and 'earth, it will be an indication that this is the true cauſe of 'the phænomenon.'

The author farther obſerves, that if the orbit of the earth was perpendicular to the orbit of *Jupiter*, this variation would be much more conſiderable than it is, and might amount to above half a degree, or a diameter of the ſun. But becauſe the angle contained between the orbits of *Jupiter* and the earth is ſmall, the variation thence ariſing muſt be alſo ſmall, but may amount to ſomewhat more than a minute.

This theory of Mr. *M'Laurin* certainly deſerves to be farther proſecuted, and accurately determined; for an error of a minute in a matter of ſuch moment as the ſun's declination, is of great conſequence in navigation, geography, and aſtronomy. But it does not appear ſufficient to account for the different obliquities of the ecliptic, as obſerved by the antient and modern aſtronomers; for can we with juſtice ſuppoſe, that the antients could have committed an error of above twenty minutes in their obſervations? An annual diminution therefore of the angle intercepted between the ecliptic and equator muſt be ſuppoſed, if we will allow the antients to have had eyes and inſtruments, and to have uſed any tolerable care in their obſervations.

V. *Concerning the ſudden and ſurpriſing changes obſerved on the ſurface of* Jupiter's *body. By the ſame.*

More ſurpriſing *phænomena* have been obſerved on the body of *Jupiter* than on any other planet in the ſolar ſyſtem. Among theſe the ſeveral belts obſerved by *Caſſini* to riſe in an hour's time, are not the leaſt extraordinary. Spots of very different forms have alſo very frequently been ſeen upon that planet's body. Theſe Mr. *M'Laurin* ſuſpects to be owing to tides analogous to thoſe we call ſpring tides. But with regard to that famous phænomenon mentioned by *Caſſini*, namely, That ſome of his ſpots revolve in leſs time than others; this ingenious author is of opinion, that it is better not to attempt any explication till the ſame be confirmed by more obſervations.

VI. *Obſervations on thunder and electricity. By* Ebenezer M'Fait, M. D.

Mr. *Franklin*, after ſhewing that lightning and electrical fire are the ſame, and that ſharp points attract and diſcharge

the electrical matter moſt copiouſly, ſuppoſes, that a very ſharp pointed rod, fixed to the extremity of the top-maſt of a ſhip, with a wire conducted down from the foot of the rod, round one of the ſhrouds, and over the ſhip's ſide into the ſea, would ſilently lead off the electrical fire, and ſave the ſhip from thunder in hot countries; and that by a ſimilar method buildings might be preſerved. But Dr. *M'Fait* is of opinion, from ſeveral experiments made with iron rods during a thunder ſtorm, that a more ſimple and eaſy way of protecting maſts and ſpires from thunder, is to fix horizontally, on the higheſt parts of them, a flat round piece of wood, of a foot diameter, or more, in order to prevent the electrical matter from fixing on them and accumulating.

Our author is alſo of opinion, that the lightning and the *aurora borealis* are of the ſame materials. For, he obſerves, that in hot countries ſtreamers are rarely ſeen, becauſe they are kindled into thunder and flaſhes of lightning: that thunder diſturbs the motion of the magnetic needle, and it has lately been found in *Sweden*, that ſtreamers do the ſame. Whence he concludes, that thunder, electricity, magnetiſm, and the *aurora borealis* are *wonderfully* related.

VII. *Some phænomena obſervable in foggy weather, by the ſame.*

In Mr. *Bouguer*'s account of his voyage to *Peru*, in order to meaſure a degree at the equator, to determine that famous problem relating to the true figure of the earth, he tells us, that when they were upon the tops of the Cordilleras, they often ſaw their ſhadows projected on the clouds beneath them; and that the head was adorned with a glory, like that painted round the heads of ſaints in pictures; it was compoſed of three or four concentric crowns of a very lively colour, and each with the ſame varieties as a primary rainbow, the red being outward. The intervals between theſe circles were equal, but the laſt circle fainter; 'and,' adds that ingenious writer, 'at a diſtance we ſaw a large white circle which environed 'the whole. It was a kind of apotheoſis to each ſpectator.' The ſame phænomenon, Dr. *M'Fait* tell us, he has often obſerved, when he has aſcended the mountains above the fog, where the ſun, ſhining, projected his ſhadow on the miſt.

VIII. *The meaſures of* Scotland *compared with thoſe of* England. *By* James Gray.

From ſeveral experiments made by Mr. *Gray* it appears, that the *Scotch* pint contains $103\frac{1}{100}$, the wheat firlot $2197\frac{3}{100}$, and the bear firlot $2150\frac{1}{100}$ cubic inches: that the *Scotch* ounce

is

is equal to 476 *Troy* grains, or four grains leſs than the *Engliſh-Troy* ounce: that the *Scotch* foot is equal to $12\frac{1}{15}$, and the *Scotch* ell, according to the ſtandard of *Edinburgh*, equal to $37\frac{2}{10}$ *Engliſh* inches: that the *Scotch* mile contains 5952 *Engliſh* feet, and the *Scotch* acre $55353\frac{6}{10}$ ſquare feet.

IX. *A diſſertation on the ſexes of plants, by* Charles Alſton, M. D. *king's botaniſt in* Scotland, *fellow of the royal college of phyſicians, and profeſſor of medicine and botany in the univerſity of* Edinburgh.

There being a pamphlet, entitled, *A diſſertation on botany*, by the ſame author, from whence this diſſertation is extracted, the reader will hereafter find an account of it in our article relating to that pamphlet.

X. *Remarks on chemical ſolutions and precipitations, by* Andrew Plumier, M. D. *&c.*

The hiſtory of chemical ſolutions and precipitations is very extenſive, and has, perhaps, never been purſued with that attention and accurary the importance of it deſerves. Indeed the many ſingular and ſurpriſing appearances obſervable in the actions of menſtruums and precipitants, ſeem to render an attempt to explain, in a ſatisfactory manner, the cauſes which produce thoſe effects, almoſt impoſſible. But this ſhould not deter us from purſuing theſe enquiries; for they not only often lead to diſcoveries of the utmoſt importance to ſociety, but it is by accumulating as many particular inſtances as poſſible, that we can ever hope to diſcover the ultimate phyſical cauſe of ſuch various effects, and the laws by which it acts in particular circumſtances.

The paper before us, which contains many uſeful obſervations on chemical ſolutions and precipitations, is conducted in the following manner: the author lays down his remarks by way of propoſitions, and after each, mentions the facts or experiments which gave occaſion to the remark, or which confirm or illuſtrate the propoſition. But as an extract from it, without inſerting the experiments (which would extend this article too far) would be of little uſe, we muſt refer the reader to the paper itſelf.

XI. *Experiments on neutral ſalts, compounded of different acid liquors, and alcaline ſalts, fixed and volatile. By the ſame.*

This paper is a ſupplement to the former, the author, when that paper was read, not having finiſhed the neceſſary experiments,

riments, and therefore could not conſider them in their full extent, or have a juſt view of all the conſequences that might be drawn from them.

XII. *Experiments and obſervations upon the* Hartfell *ſpaw, made at* Moffat 1750; *and an account of its medicinal virtues, ſo far as they have hitherto been diſcovered from experience. By* William Horſeburgh, M. D.

From the experiments of this gentleman it appears, that this ſpaw contains a principle of iron which is volatile, and alſo an iron principle, which is fixed; an alcaline principle which is alſo fixed; a very little ſea-ſalt; ſome portion of alum, and a very ſmall quantity of earth.

With regard to its uſe, Dr. *Horſeburgh* ſays, that it has been found by experience to be of great ſervice in curing itchy, hot, tettarous eruptions, old obſtinate ulcers and ſores, internally uſed, and externally applied: it is alſo of great uſe in diſorders of the ſtomach and bowels, in the bloody flux, bloody urine, ſpitting of blood, immoderate flux of the menſes, obſtruction of the menſes, the *fluor albus*, gleet, rheumatic pains, in the firſt ſtage of conſumptions, and even when they have been farther advanced, in preventing miſcarriages, and in reſtoring health when the conſtitution has been impaired by long illneſs.

XIII. *Of the various ſtrength of lime-waters, by* Robert Whytt, *M. D. &c.*

Dr. *Alſton* having obſerved, (in his diſſertation on lime-water, ſee *Review* for *October*, 1753) that quick-lime continued to communicate its virtue to water for a long time, imagined, that as water can only be impregnated to a certain degree with quick-lime, ſo this will happen equally, whether the quick-lime be freſh from the fire, or has had five hundred weight of water poured upon it before, provided the water be allowed time enough to extract the virtues of the lime. And he farther affirms, that the ſtrength of lime-water cannot be increaſed by ſlaking new-made lime in it; becauſe the water can take up no more of the lime than it had before. Theſe concluſions being inconſiſtent with what Dr. *Whytt* had before advanced*, he thought himſelf obliged to make farther experiments on this ſubject; from whence it evidently appears, that quick-lime, freſh from the fire, will at firſt impregnate water more ſtrongly with its virtues than afterwards: and alſo, that the ſtrength of

* See his eſſay on the virtues of lime-water, *Review* for *December*, 1752.

lime-

lime-water is very different, according to the different quantities of water poured on quick-lime.

XIV. *Of the anthelmintic virtues of the root of the* Indian *pink, being part of a letter from Dr.* John Lining, *phyſician at* Charles-town, *in* South-Carolina, *to Dr.* Robert Whytt, *profeſſor of medicine in the univerſity of* Edinburgh.

From the account given us by this gentleman it appears, that the root of the *Indian* pink is a very efficacious remedy for the worms, and might, be of great ſervice here, if properly introduced into practice.

XV. *The hiſtory of a cure performed by large doſes of an alterative mercurial medicine, communicated to Dr.* Plummer, *by* George Denniſtoun, *ſurgeon, in* Falkirk.

In the firſt volume of the *Medical Eſſays*, Dr. *Plummer* has given the method of preparing this alterative mercurial medicine, which proved ſo ſucceſsful in the remarkable cure related in this paper. The patient had been twice ſalivated for the cure of the venereal *lues*, but without effect. After which Mr. *Denniſtoun* ordered him to take three of theſe alterative mercurial pills morning and evening, with a draught of the decoction of the woods after each doſe, and to drink plentifully of the ſame through the day. This courſe he regularly obſerved for a month, but being tired with the tedious courſe he had formerly undergone, and deſirous of having his diſeaſe terminate ſoon, either in death or recovery, he begged to have the doſe increaſed, which Mr. *Denniſtoun* complied with, ordering four morning and evening. This not anſwering the patient's expectations, and having opportunity to get the pills renewed when he pleaſed, without the knowledge of the ſurgeon, he took twenty-four pills every day for the ſpace of ſix weeks; and, by this raſh method, was entirely cured. Being thus free from his diſeaſe, he triumphed, as having alſo conquered the timorous caution of his phyſicians. 'Upon a calculation,' adds Mr. *Denniſtoun*, 'I find he had taken *unc.* xiv. of the alterative pills, which may contain about *unc.* iii. of ſweet mercury, from the 1ſt day of *December*, 1739. to the 1ſt of *May* immediately thereafter; but that he had taken *unc.* ix. (conſequently above *ſcrup.* xv. of ſweet mercury) within the ſpace of ſix weeks, without intermiſſion. And ever ſince he has enjoyed perfect health. From this accidental experiment, I conceived ſuch a good opinion of theſe pills, that I have frequently uſed them ſince, in many different caſes, and with much ſucceſs.'

XVI. *A deſcription of the ſeminal veſſels, by* Alexander Monro, *ſtudent of medicine in the univerſity of* Edinburgh.

XVII. *The diſſection of a woman with child; and remarks on* gravid uteri, *by Dr.* Donald Monro, *phyſician in* London.

XVIII. *Additional obſervations on* gravid uteri, *by* Alexander Monro, *ſtudent of medicine in the univerſity of* Edinburgh.

We ſhall not trouble the reader with any extract from theſe articles, as it would be very imperfect without the figures with which they are illuſtrated.

XIX. *Of the difference between reſpiration and the motion of the heart, in ſleeping and waking perſons, by* Robert Whytt, M. D. *&c.*

Dr. *Whytt*, in this eſſay, has ſhewn that the reaſon why the motion of the heart is ſlower during ſleep, than when we are awake, is either becauſe it is leſs ſtimulated, or has acquired a leſs degree of ſenſibility. He obſerves, that in his *Eſſay on the vital and other involuntary motions of animals**, he has ſhewn, that the dilatation of the ventricles of the heart is owing to the force of the refluent venous blood; that their contraction is produced by the ſame blood acting upon them as a *ſtimulus*; and that the heart can only be affected by *ſtimuli*, ſo far as it is a ſentient organ, *i. e.* endued with feeling. 'Whence,' ſays he, 'it muſt follow, that the ſlowneſs of the pulſe in 'ſleep, and indeed in every other caſe, can only ariſe from 'one or more of the following general cauſes, *viz.* 1. A di-'minution of the ſtimulating quality of the blood. 2. Its ſlow 'return to the heart. Or, 3. A leſs degree of ſenſibility, or 'aptitude for motion, in the heart itſelf.'

After examining particularly each of theſe four general cauſes, he concludes, that in ordinary ſleep the ſenſibility of the heart and lungs ſuffer ſo ſmall a diminution, that their motions will be very little more affected by it, than they would be from the horizontal poſition, and reſt of the body, and compoſure of mind attending it. In the deeper ſleep which ſucceeds great fatigue, the motions of the heart and lungs will be more obſervably altered. And, in the moſt profound ſleep, occaſioned by opium, or a morbid ſtate of the brain, where a general inſenſibility reigns over the whole body, the pulſe will become much more remarkably ſlow and full, and reſpiration ſlower and deeper.

XX. *Remarks on the intercoſtal muſcles, by* Alexander Monro, *F. R. S. profeſſor of anatomy in the univerſity of* Edinburgh.

* See an ample account of this work, *Review*, vol. VI.

In

In this paper Mr. *Monro* has applied Mr. *Bayle*'s demonſtration of the action of the internal intercoſtal muſcles, to account for the defect of the internal intercoſtals between the ſpine and the angle of the ribs; and for the deficiency of the external intercoſtals, from where the ribs begin to turn upwards to the *ſternum*.

XXI. *The cure of a fractured* tendo achillis, *by the ſame.*

This ingenious author having had the misfortune to break the *tendo achillis* of his left leg, has given us, in this article, a full hiſtory of all the particulars relating to the cure; and illuſtrated his account with figures of the bandages he made uſe of.

XXII. *An account of the diſeaſe called* Mill-reek, *by the miners at* Leed-hills, *in a letter from* James Wilſon, *ſurgeon, at* Durriſdeer, *to* Alexander Monro, P. A.

The mill-reek is a terrible diſeaſe cauſed by the poiſonous ſmoak of melted lead; and conſequently incident to all who live near works where that metal is ſmelted, eſpecially the workmen. The author has particularly conſidered all ſymptoms attending every ſtage of this diſorder, and the methods of cure, which both his father and himſelf have long practiſed with ſucceſs. He has alſo laid down ſeveral precautions, which, he aſſures us, if carefully obſerved, would defend perſons from this diſeaſe; or, at leaſt, cauſe them to have it very mildly. As theſe precautions may be of great uſe to all concerned in melting lead, as well as thoſe who ſmelt it from the ore, we ſhall inſert them for the ſatisfaction of the reader, and with them conclude our account of this performance.

'1. No man ought to go to work faſting, and he ought to 'take oily or fat food: the *Engliſh* mill-men on this account 'hold much better out than our countrymen. A glaſs of ſweet 'oil pure, or mixed with a little *aqua vitæ*, would be a good 'morning draught.

'2. Phyſic ſhould be taken ſpring and harveſt, and whenever any effects of the reek are felt.

'3. Ardent ſpirits ought to be drank very ſparingly; and 'ought never to be taken in time of work at the mill, or im'mediately after it. They increaſe and fix the bad effects of 'the leady ſmoak.

'4. No mill-man, when heated by work, ought to go into 'cold air; but to put on his cloaths immediately, and re'turn to his lodging, to change his working cloaths for others, 'and cool gradually, by which he would prevent catching 'cold. In this article they are very careleſs.

'5. Im-

'5. Immediately after coming from work, the aliment 'ſhould be moſtly liquid, as broths.

'6. Low and poor diet makes them more liable to be af-'fected, and leſs able to undergo a cure: theſe workmen ought 'to feed on good meat.

'7. When their buſineſs can allow, they ſhould go out of 'the reach of the reek, to breathe an untainted air, and to 'take victuals free from lead. But I muſt caution the labourers 'at *Leed-hills* not to take long journeys: they are more hurt 'by travelling one day than by working two.

B.

ART. XXI. Guicciardini's *Hiſtory of* Italy *, *Vol.* II.

THE ſecond volume of this hiſtory comprehends the tranſactions of five years, from the latter end of 1495 to 1500 incluſive. The inglorious return of *Charles* VIII. to *France* flattered the *Italians* with juſt expectations of a laſting proſperity; but, as our noble author obſerves, 'their deliverers, 'blinded by ambitious views, which in the end proved hurt-'ful to themſelves, infamouſly ſacrificed the public good to 'private intereſt, and inſtead of confirming and eſtabliſhing, 'by their counſels and arms, the peaceable proſpect they had 'procured, made uſe of their power to bring further calami-'ties on their country. Ambition, which would not ſuffer 'them to remain contented within their proper bounds, ſoon 'threw every thing again into confuſion.'

We took notice in our account of the firſt volume of this hiſtory, that it was particularly ſtipulated in the treaty *Charles* concluded with the *Florentines*, that *without delay all their towns and forts ſhould be delivered up to them*; and in the accommodation made with *Lodovico*, duke of *Milan*, it was agreed, that *no obſtruction ſhould be made to the Florentines taking poſſeſſion of their forts*: however, this article was but ill obſerved by all the contracting parties; the reluctance of the *Piſans* to ſubmit to their old maſters, the republic of *Florence*, gave an opportunity to the *French*, who were left in poſſeſſion of the principal fortreſſes there, to protract the ſurrender of them; and when they were at laſt obliged, by expreſs orders from their king, to give them up, inſtead of obeying his commands to deliver them to the *Florentines*, they ſurrendered them to the *Piſans*, who being unable to defend themſelves, were obliged to apply to other powers for protection. The *Venetians* and the duke of *Milan* were equally inclined to give them the

* See *Review* for *July* laſt, p. 17. for the firſt volume.

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aſſiſtance they wanted, and at the ſame time mutually aſpired to annex the city of *Piſa* to their reſpective dominions. The *Piſans* having preferred the friendſhip and protection of the former, was no little diſappointment to the latter, who had always made the ſovereignty of that city a principal object of his attention: he therefore, after having tried ſeveral fruitleſs artifices to diſſolve this confederacy, at laſt openly joined the *Florentines* in their attempts to recover this part of their territories. The intrigues of *Lodovico*, the efforts of the *Florentines* to regain, and of the *Piſans* to defend their poſſeſſions, employ the greateſt part of this volume.

Among the various incidents that diſtinguiſh this buſy period, the cataſtrophe of *Giralomo Savanarola* is not the leaſt remarkable; this man was a *Dominican* friar, noted many years for his preaching at *Florence*, and in great repute, as well for the ſingularity of his doctrines, as a ſuppoſed ſanctity of manners: he had been conſidered by many as a prophet; ſeeing, at a time when *Italy* enjoyed the moſt profound tranquility, he had often mentioned in his ſermons, that *Italy* would be invaded by foreign troops, whoſe power would be irreſiſtable; at the ſame time aſſerting, that his predictions were not the effect of human foreſight, deep learning, or political obſervations, but purely of divine inſpiration. His influence had alſo greatly contributed to change the form of government in *Florence* from an *Ariſtocracy* to a *Democracy*.

When the *Florentines* were courted by the other *Italian* ſtates, to enter into a confederacy with them, to oppoſe any ſecond attempt the *French* might undertake againſt *Italy*, preparations for which were then publicly making in *France*, *Savanarola*'s perſuaſions prevailed to have all ſuch propoſals rejected: he flattered them with hopes, and foretold in his diſcourſes, 'that the calamities of the republic would be turned 'into proſperity and increaſe of dominion; denouncing at 'the ſame time terrible judgments to the court of *Rome*, and 'to the reſt of the *Italian* ſtates.' The preacher and his predictions were deſpiſed by the more diſcerning, yet the bulk of the people generally paid a great regard to all he ſaid, and amongſt them not a few of the moſt conſiderable citizens; inſomuch, that his adherents were by far more numerous than his oppoſers, whereby many of them were elected into the magiſtracy, and other places of the greateſt truſt.

However, in 1498, a multitude of complaints againſt him having been carried to *Rome*, where he was accuſed of having reproached, in his ſermons, the conduct of that court and the vices of the clergy, he had been often ſummoned to ap-

appear before the Pope, but had hitherto neglected giving his holineſs that proof of his ſubmiſſion; for which diſobedience he was at laſt publicly excommunicated. This ſentence obliged him to refrain preaching for ſome months, till finding his intereſt decline by his ſilence, he, in open contempt of the pontifical authority, reſumed his function, 'aſſerting, that the 'cenſures againſt him were null, as contrary to the divine 'will and the public welfare; and at the ſame time inveighing 'bitterly againſt the Pope and the court of *Rome*.' This occaſioned frequent tumult, for his enemies, who daily gained ground of him, animated the populace, who, above all things, abhorred diſobedience to the Pope; *Alexander* alſo thundering out new briefs, and threatening to interdict the city, the magiſtrates commanded him to deſiſt from preaching: nevertheleſs, the friars of his convent continued to propagate his doctrines, which were oppoſed by the religious of other orders. Theſe diſputes were carried on with great heat, and excited ſuch animoſities, both in church and ſtate, that at laſt (ſuch is the force of an enthuſiaſtic credulity) a *Dominican* and a *Franciſcan* agreed to try, *by fire*, the merits of their cauſe, in the preſence of the whole city; thereby to convince the world whether *Savanarola* was a true *prophet* or an *impoſtor*. Now tho' he had frequently inſiſted, that if it were neceſſary, God would work a miracle in favour of his predictions, and conduct him ſafe through the flames of a burning pile; yet he was by no means pleaſed with the ſo forward zeal of his Friar, and was contriving expedients to put off the experiment; while ſuch of the citizens as were his enemies urged it vehemently, judging it a good opportunity to get rid of the incendiary. On the day appointed, the two Friars, accompanied by the brotherhood of their reſpective ſocieties, appeared in the great ſquare before the palace; where were aſſembled, not only the inhabitants of *Florence*, but alſo multitudes of people out of the country. Every thing was now ready, when the *Franciſcans*, being informed that *Savanarola* had ordered his Friar to enter the fire with the ſacrament in his hand, took exception; alledging, 'that if the hoſt was burnt, it would endan'ger the authority of the chriſtian faith, by affecting the 'minds of weak and ignorant people.' But *Savanarola*, who was himſelf preſent, inſiſting that the experiment ſhould be ſo performed, the trial was entirely ſet aſide. This greatly hurt *Savanarola*'s credit with the people, who the next day, on a caſual tumult, forced into the monaſtry, ſeized *Savanarola*, and two other Friars, and carried them to the public priſon.

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Savanarola was afterwards put to the queſtion, but in a gentle manner; and his examination and confeſſion were, by the magiſtracy, formed into a proceſs, and ordered to be publiſhed: he and the two friars were afterwards degraded with the uſual ceremonies, and delivered over to the ſecular power. They were firſt hanged, and then burnt in the preſence of as great a multitude as had aſſembled to ſee the miraculous experiment of fire.

The year 1496 was diſtinguiſhed by the death of *Ferdinando*, king of *Naples*, ſoon after his prudence and fortitude had effectually expelled the *French* from his dominions. 'His 'courage, magnanimity, and other princely accompliſhments,' ſays our author, 'as well as his victories, left a deep impreſ-'ſion, not only in the hearts of his ſubjects, but of all the '*Italians*.' Dying without iſſue, he was ſucceeded by his uncle Don *Federigo*.

The 7th of *April*, 1498, was remarkable for the death of *Charles* VIII. of *France*, who was ſuddenly taken off, in the midſt of his preparations for carrying into execution his darling ſcheme of ſubjecting *Italy*: his ſucceſſor in that kingdom was the duke of *Orleans*. It was not expected, that the new king, *Lewis* XII. would, at the commencement of his reign, intangle himſelf in a war on this ſide of the mountains; nevertheleſs, as he had not only the ſame claim to the kingdom of *Naples* as his predeceſſor had, but alſo pretended a patrimonial right to the dutchy of *Milan*, it was as little imagined, that he would continue long dormant.

Accordingly, having entered into ſuch alliances as were deemed neceſſary for ſecuring the repoſe of his own kingdom, *Lewis* concluded a treaty with the *Venetians* (who were greatly diſguſted with *Lodovico*, for having joined the *Florentines* in the reduction of *Piſa*) whereby it was agreed, that 'while the 'king, with a powerful army, entered the *Milaneſe*, the *Ve-'netians* ſhould do the ſame from their frontiers: that as ſoon 'as the whole dutchy ſhould fall a conqueſt to their united 'arms, *Cremona* and its neighbourhood ſhould be put into 'the poſſeſſion of the *Venetians*, the reſt of the dutchy remain-'ing to the king.'

'Thus,' obſerves our author, 'heaven had decreed, that 'the flame which *Lodovico* had kindled up in *Piſa*, and was 'continually feeding, ſhould ſeize and deſtroy its author;' for in *Auguſt* 1499 (a year remarkable alſo for an irruption of the *Turks* into the *Venetian* territories) the *Milaneſe* was attacked on both ſides, according to the aforeſaid agreement, with ſuch fury by its enemies, and ſo treacherouſly defended

by its own officers, that a few weeks completed the conqueſt, and *Lodovico* with his brother were obliged to take refuge at *Inſpruck*. *Lewis* ſaw himſelf almoſt unexpectedly poſſeſſed of this rich dutchy, without fatigue or danger; but as he could not inſpire his new ſubjects with a faithful diſpoſition towards him, in the beginning of the year 1500, they thought proper to return to their former allegiance, and recalled their former ſovereign: whereby *Lodovico* re-poſſeſſed himſelf of his dominions, with almoſt as much eaſe as he had been expelled from them.

But *Lodovico*'s good fortune was ſhort-liv'd; as ſoon as the revolt of the *Milaneſe* was known in *France*, neceſſary forces were diſpatched for its reduction. Thoſe forces prevailed, and *Lodovico* was betrayed by the *Swiſs*, in whom he confided: they gave him up to *Lewis*, who committed him to the tower of *Loches*, 'where he ſpent the remainder of his life, which 'was about ten years, in a narrow priſon, which,' to uſe our author's words, 'afforded room enough to hold the man whoſe 'thoughts and ambition all *Italy* was ſcarce ſufficient to cir-'cumſcribe.'

Guicciardini, who is particularly diſtinguiſhed for his peculiar talent in deſcribing the characters of men *, ſpeaks of this prince as excelling, 'in wit and eloquence, and poſſeſſed of 'many other natural endowments; and might well deſerve 'the appellation of gentle and merciful, had not the infamy 'of his nephew's death ſullied that part of his character. But 'on the other hand, it muſt be confeſſed, that he was natu-'rally vain, reſtleſs, ever full of ambitious projects, made 'light of his promiſes, or a breach of faith, and was ſo con-'ceited of his wiſdom, that he could by no means endure to 'hear another commended for extraordinary prudence or ſa-'gacity; perſuading himſelf, that by his own art and induſtry 'he could dive into the thoughts, and penetrate the deſigns of 'the moſt able politicians, and bend them to his own pur-'poſes.'

The confinement of *Lodovico Sforza*, who may not improperly be ſaid to have directed, for ſome years, the politics of all *Italy*, was preſently ſucceeded by that of his brother, Cardinal *Aſcanio*, who was treated with ſomewhat more reſpect, and was committed to the ſame priſon, where the king, who confined him, had himſelf been a priſoner for two years. 'So 'mutable and wretched is the condition of mortals, and ſo 'blind are we to future events, and the approaches of fate!'

* See *Review*, vol. X. page 406. T. L.

ART.

ART. XXII. *A Supplement to the* Engliſh *Univerſal Hiſtory, lately publiſhed in* London: *containing hiſtorical and chronological diſſertations on the reigns of the kings of* Iſrael *and* Judah; *with curious tables, tending to clear up the difficulties of that part of the ſacred writings; and obſervations on the* Ægyptian *hiſtory, being a free and candid enquiry into the antient accounts of that celebrated people. Alſo remarks and annotations on the Univerſal Hiſtory, deſigned as an improvement and illuſtration of that work. The whole carefully tranſlated from the original* German *of the eminent Dr.* Baumgarten, *profeſſor and director of the theological ſeminary at the univerſity of* Hall, *in* Saxony. *Volume the firſt.* 8vo. 6s. Linde.

THIS volume conſiſts of diſſertations, remarks, and annotations on hiſtorical and chronological ſubjects, by different authors. The greateſt part of them is written by Dr. *Baumgarten*, who appears to us to be a very learned and judicious writer. He undertook, we are told, from mere motives of public ſpirit, to ſuperviſe the *German* tranſlation of the Univerſal Hiſtory, and to enrich it with notes of his own; which notes are here offered to the public ſeparately, ſome of them being almoſt as well connected as if they were a continued diſcourſe, and many of them being uſeful and entertaining, even without a reference to the paſſages which they illuſtrate.

The firſt thing we are preſented with, is a ſupplement to the preface of the Univerſal Hiſtory, wherein the doctor enters into a full and elaborate diſcuſſion of a point which the learned authors of that work had omitted, *viz.* The nature and uſefulneſs of hiſtory in general. He ſets out with a definition of hiſtory, which according to the common and ſtrict ſenſe of the word, we are told, is, *a true and well-grounded account of paſt events*; after this he goes on to examine the internal and external credibility of hiſtory, and then proceeds to ſhew the uſefulneſs of it, which he reduces to ſix diviſions. In the firſt place he tells us, that there is an inviting agreeableneſs, a pleaſure, and an entertainment in hiſtory; in the ſecond, that it is the means of our acquaintance with a much greater and more remote part of the human race, than would be poſſible without it; in the third, that it lays a foundation, not only for general prudence, but for that particular kind which the circumſtances and ſituation of each man require; in the fourth, that it is of eminent uſe in promoting virtue; in the fifth, that

it tends greatly to promote the knowledge and ſervice of God, by which men are brought to true virtue and happineſs, in the enjoyment of the ſupreme good; and in the ſixth, that every other ſcience receives ſuch benefit and advantage from hiſtory, that no branch of learning can conveniently diſpenſe with the uſe of it. After pointing out the advantages of hiſtory, he conſiders which is moſt uſeful and neceſſary, the knowledge of antient or modern hiſtory, and in what order the ſtudy ſhould be proſecuted: he concludes with refuting the ſeveral arguments that have been made uſe of to depreciate the ſtudy of hiſtory.

After this ſupplement follows a chronological diſſertation on the reigns of the kings of *Iſrael* and *Judah*, with chronological tables, by *Ferdinand William Beers*, who endeavours to ſhew, that the difficulties attending this part of ſacred chronology may be all removed, by ſuppoſing ſolar years for *Judah* and lunar years for *Iſrael*. This hypotheſis he appears to be very fond of; whether it is a ſatisfactory one or not, we ſhall not take upon us to determine, nor ſhall we detain our readers with an account of what he advances in ſupport of it, but refer ſuch of them as are fond of the ſubject, to the diſſertation itſelf; wherein the author likewiſe attempts a clearer connection of the *Jewiſh* hiſtory, from the revolt of the ten tribes, to *Darius Hyſtaſpes*, with profane hiſtory.

The next piece is intitled, *Remarks on the Ægyptian hiſtory in the firſt part of the Univerſal Hiſtory*: it is written by Mr. *Selmer*, a *German* divine of conſiderable learning, who treats his ſubject in a clear and methodical, as well as candid and modeſt manner. The point he principally labours is, to ſhew, that *Manetho*'s dynaſties are ſucceſſive, and not collateral; of this he adduces four proofs, and endeavours to give a ſatisfactory anſwer to the objections. He likewiſe makes ſome obſervations on the ſeveral accounts of the *Ægyptian* kings ſtill extant, which may be of conſiderable ſervice to thoſe who are deſirous of conſulting the original writers, inſtead of contenting themſelves with accounts taken from them, which are generally ſuperficial, or injudicious.

After this follow Dr. *Baumgarten*'s remarks on the Univerſal Hiſtory, the nature of which does not admit of an abſtract: they end with the *Ægyptian* hiſtory. In an appendix the doctor examines the ſeveral opinions of thoſe who pretend, that *Abraham*'s poſterity reigned in *Ægypt*. What he has principally in view, is to ſhew, that *Ægypt* was never ſubject to the *Iſraelites*, and that none of that nation ever ruled there.

there. The first opinion he examines, is that of our countryman, *Morgan*, who has attempted to prove from *Manetho*, that the *Israelites* were those celebrated shepherds of antiquity who, by various artifices, made themselves masters of the kingdom of *Ægypt*; and, after a long and injurious possession of the country, and an oppressive course of government, were, by force, and with ignominy, driven out, and thence removed to *Palestine*. The doctor appeals to scripture, from whence *Morgan* pretends to have drawn his opinion, for a full confutation of it.

He proceeds to examine the opinion of M. *Boivin*, an ingenious *French* writer, who supposes that the *Israelites* spent four hundred and thirty years in *Ægypt*; that during the first seventy-one years they led the life of shepherds; that after this, they were sovereigns of the country for the space of two hundred and fifty-nine years, and those being expired, they were reduced, for the remaining ninety-nine years, to slavery, oppression, and captivity. This opinion the doctor endeavours to confute, by shewing, that the *Israelites* did not spend half the time in *Ægypt* that is pretended; and by observing, that *Moses* could not have passed over in silence so important a part of their history, amidst all the minute particulars he mentions of their conduct and adventures.

The third opinion which he examines, is that of Mr. *Jacob Koch*, a *German* divine, who supposes *Manetho*'s shepherds to have been *Israelites*; but that their kings were *Ægyptians*, and that they were succeeded by *Nitocris*, a woman of *Jewish* extraction, who became a tyrant over *Ægypt*, and, with the assistance of the *Hebrews*, who were left behind in that country, subdued the *Ægyptians*, and even compelled them to receive circumcision. This opinion the doctor examines with great exactness, and offers several arguments to shew on what a weak foundation it rests. He concludes with considering the mistakes of M. *Fourmont*, and *Theophanes Cantabrigiensis*, an ingenious writer against *Morgan*, upon this subject.

We shall close this article with informing our readers, that if the public should receive any entertainment from this volume, or esteem it any improvement of the universal history, to which it is offered as a supplement, the editor will proceed to communicate more remarks, which are now in his hands; and we hear that the *second* volume is actually in the press.

R.

ART. XXIII. *Travels through different cities of* Germany, Italy, Greece, *and ſeveral parts of* Aſia, *as far as the banks of the* Euphrates. *In a ſeries of letters. Containing an account of what is moſt remarkable in their preſent ſtate, as well as in their monuments of antiquity. By* Alexander Drummond, *eſq; his majeſty's conſul at* Aleppo. Folio, 2l. 2s. Strahan.

IN a tour already made and deſcribed by ſeveral travellers, one would expect that Mr. Conſul *Drummond* could find little new or curious to oblige us with: his accounts, however, amount to 311 pages, and are, upon the whole, neither ſtale nor trivial. If they are not ſo entertaining to readers whoſe attention muſt be kept up by rencounters, ſhipwrecks, and amours (moſt of which never happened to ſome travellers till they turned authors); thoſe whoſe taſte is more maſculine will with pleaſure perceive ſuch apparent veracity, ſuch a ſcrupulous exactneſs in the deſcription of places and things, all of which paſſed under the author's own inſpection, as cannot fail to render his accounts agreeable, becauſe they are true. It was the conſul's unhappineſs, as a writer too nice to make uſe of other people's obſervations, that that part of his route which would have filled his papers with articles of more popular entertainment, the public was already acquainted with from other hands; and that the reſt of his tour, in *Greece* and *Aſia*, which has not been ſo often gone over, ſupplied him with materials, which thoſe only of a particular capacity and taſte can reliſh. His performance on this account may paſs into the fewer hands; thoſe few, however, will not fail to do juſtice to his merit.

His ſtile, in general, is free and eaſy, as that of the epiſtolary kind ought to be; and frequently animated with ſome ſprightly turns, which one would not expect from a man ſo much in years as the author repreſents himſelf to be. His account of *Cyprus* is the ampleſt and the beſt we have; at leaſt, it is the beſt *we* have ſeen: he went over the whole iſland to make it complete. The many *Greek* inſcriptions he found in his purſuits, and which he has inſerted in his work, induced him to oblige us with a *Greek* alphabet, in which the various characters, by which one and the ſame letter is engraved in different inſcriptions, are ſet down: a work of great uſe to antiquarians in this language.

There are two *appendices* to the performance; one, a detail of all the places he paſſed through in his whole tour, beginning at *London*, with their reſpective diſtances from each other. This is followed by a thermometrical table, at *Larnica*, in

Cyprus, from *July* 1, 1745, to *June* 30, 1747. The obſervations are taken morning, noon, and night; but as we are not informed by whoſe ſcale the inſtrument made uſe of was conſtructed, we can aſſign no ſervice that this table may be put to.

Notwithſtanding what we have mentioned above, the reader muſt not go away with an opinion that the work before us is altogether dry, and void of entertainment: the following extracts will induce him to think otherwiſe.

'At *Piſa* Mr. *Drummond* 'was introduced to *Il. Cavagliere* 'Cecchi, a very polite noble *Piſan*. This gentleman' (ſays the conſul) 'I accompanied to three nunneries, where I freely 'converſed with the ladies, one of whom had a great deal of 'wit and vivacity. She was about five and twenty years 'of age, very handſome, and, excepting the late queen of 'Sweden, had the moſt beautiful hand I ever ſaw. When I 'talked of her confinement, which fruſtrated the deſign of her 'creation, and obſerved, that ſhe was certainly deſtined by 'nature to make ſome worthy man happy, I perceived ſhe was 'touched to the ſoul, tho' ſhe made no reply: but ſoon after, 'ſhe made a ſignal with her eye, in obedience to which I 'went to another parlour, and found her at the grate: there 'I reſumed the ſubject, and when I mentioned her being immured for ever, ſhe ſighed bitterly, and freely owned, that, 'could the fatal ſtep ſhe had taken be recalled, ſhe would 'never ſet foot within a convent.'——

We find Mr. *Drummond* next at *Florence*, where 'I had 'not been an hour,' ſays he, 'when I was honoured with a 'viſit by the earl of *Eglinton*, Lord *Coots*, Mr. *Dawkins*, Mr. '*Barnard*,—*&c.* who perſuaded me to dreſs and accompany 'them to a converſazione at the houſe of Mr. *Man*, the *Britiſh* reſident, to whom I was introduced by my Lord *Eglinton*. Mr. *Man* is extremely polite;—he lives in a fine 'palace. All the apartments on the ground-floor, which is 'elegantly furniſhed, were lighted up, and the garden was a 'little epitome of *Vaux-hall*. Theſe converſazione reſemble 'our card-aſſemblies, and this was remarkably brilliant; for 'all the married ladies of faſhion in *Florence* were preſent: 'yet were they as much inferior to the fair part of a *Britiſh* 'aſſembly,—as a crew of female *Laplanders* are to the faireſt 'dames of *Florence*. Excuſe this ſally, which is more warm 'than juſt: for even this aſſembly was not without a few 'lovely creatures. Some played at cards, ſome paſſed the 'time in converſation; others walked from place to place, 'and many retired, with their gallants, into gloomy corners, 'where they entertained each other, but in what manner I

'will not pretend to ſay: tho', if I may depend upon my 'information, which, by the bye, was very good, their taſte 'and mine would not at all agree. In a word, theſe coun-'tries teem with more ſingularities than I chuſe to mention. 'The girls are caged up like ſo many birds: ſo that when-'ever they are enlarged by matrimony, which the fooliſh part 'of the world calls bondage, they are juſt as wild as any part 'of the winged creation.—

'They begin to covenant before-hand, in the marriage arti-'cles, for indulgence; which is now increaſed and grown 'into ſuch an univerſal cuſtom, that, on the day after 'marriage, every lady chuſes her *ciciſbeo*, whom ſhe, according 'to her good pleaſure, favours with all ſorts of freedom from 'morning till night; and then the convenient animal, called huſ-'band, reſumes his prerogative. Nor is he reſtricted to his own 'turtle, by the cuſtom of the country; but generally com-'mences *ciciſbeo* to ſome neighbour's wife: for, as the chief 'aim of all matches in this place, is to preſerve the antient 'family, and as the younger ſons ſeldom marry, the huſbands 'leave their hens to chuſe their own cocks; rightly conclud-'ing, that the women are more likely to be pregnant by men 'they love, than by thoſe to whom they gave their hands 'merely for intereſt and convenience.'

The conſul has enlivened his performance with the follow-ing occurrences at *Venice*, of which he was eye-witneſs.

'The day being appointed for the nuptials of a young 'couple, of two noble families, known by the names of *Ber-'nardi*, and *Donna*, I, who (as you very well know) am fond 'of novelties, repaired to the church of *Sanēto Giorgio Mag-'giore*.—After a croud of nobles, in their uſual black robes, 'had been ſome time in attendance, the gondolas appearing, 'exhibited a fine ſhew, tho' all of them were painted of a ſable 'hue, in conſequence of a ſumptuary law, which is very ne-'ceſſary in this place, to prevent an expence which many, 'who could not bear it, would incur; nevertheleſs, the bar-'carioli, or boatmen, were dreſſed in handſome liveries: the 'gondolas followed one another in a line, each carrying two 'ladies, who were likewiſe dreſſed in black, tho' exceſſively 'rich in jewels: as they landed, they arranged themſelves in 'order, forming a lane from the gate to the great altar. At 'length, the bride, arrayed in white, as a ſymbol of inno-'cence, led by the brideſman, aſcended the ſtairs of the land-'ing-place. There ſhe received the compliments of the 'bridegroom, in his black toga, who walked on her right

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'hand to the altar, where they and all the company kneeled. 'I was often afraid the poor young creature would have ſunk 'upon the ground before ſhe arrived at the altar; for ſhe 'trembled with great agitation while ſhe made her low cur-'teſies from ſide to ſide: however, the ceremony was no 'ſooner performed, than ſhe ſeemed to recover her ſpirits, and 'looked matrimony in the face with a determined ſmile. In-'deed, in all appearance, ſhe had nothing to fear from her 'huſband, whoſe age and aſpect were not at all formidable: 'accordingly ſhe tripped back to the gondola with freſh acti-'vity and reſolution, and the proceſſion ended as it began.

'Tho', as I have already obſerved, there was ſomething 'attractive in this aquatic parade; the black hue of the boats 'and the company, preſented to a ſtranger, like me, the idea 'of a funeral, rather than the gaiety of a wedding. My ex-'pectation was raiſed too high by the previous deſcription of 'the *Italians*, who are much given to hyperbole, who gave 'me to underſtand, that this proceſſion would far exceed any 'thing I had ever ſeen. When I reflect upon this rhodomon-'tade, I cannot help comparing in my memory, the paultry 'proceſſion of the *Venetian* marriage, with a truly auguſt oc-'currence, of which I was an eye-witneſs, in *Sweden*. A '*Britiſh* ſquadron, conſiſting of twenty-four ſhips of the line, 'and ſix frigates, beſides bomb-veſſels, fire-ſhips, tenders, *&c.* 'lay at a little diſtance from *Dalleroen*, commanded by Sir '*John Norris*, and two other inferior admirals. The king, 'queen, and all the nobleſſe, of *Sweden*, were invited to dine 'on board of this fleet, and a good many *Britiſh* gentlemen 'were diſperſed among the different ſhips, to entertain the 'company, becauſe few of the captains could ſpeak any other 'language than their own; and my ſtation was on board the '*Hampton-court*, Capt. *Piercy*.—All the barges of the fleet, 'with their crews, in white ſhirts, ribbons, and black caps, 'lay at Count *Falconberg*'s houſe, where every one took wa-'ter. Their majeſties, Lord *Carteret*, and Sir *John Norris*, 'embarked in Sir *John*'s barge, and his captain ſteered 'the boat as cockſwain, while their ſuite went into the other 'barges, according to their ſeveral degrees of quality. No 'ſooner was the queen's boat put off, than the reſt followed 'in a direct line, the ſurface of the water being as ſmooth as 'a piece of poliſhed glaſs; and upwards of three hundred oars 'played in it, with as uniform a motion as if all of them had 'been actuated by one piece of clock-work. When their ma-'jeſties came along-ſide of the admiral, nothing was ſeen aloft 'but enſigns, jacks, ſtreamers, and the heads of ſailors, who

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'ſaluted them with three chears, as the queen ſet her foot 'upon the accommodation-ladder, or ſtair-caſe, which, to-'gether with the gang-ways to the quarter-deck, was lined 'with officers, or gentlemen-volunteers, finely dreſſed, with 'their ſwords drawn for the protection of the royal gueſts. 'The queen had not been many minutes upon deck, when, 'by her permiſſion, each of the admirals fired a royal ſalute 'of one and twenty guns, and every other ſhip in the fleet 'fired fifteen. Nothing could be more terribly grand, than 'the effect of this compliment: for, as we lay environed by 'huge mountains, the ſound of the cannon was reverberated 'ſo long, and ſo loud, as to confound and aſtoniſh the hearers. 'After dinner, the king and queen were conducted on ſhore, 'with the ſame attendance, and accompanied by the ſame 'tremendous noiſe. But I aſk pardon for this digreſſion, and 'beg leave to return to *Venice*.—

'—I one day went to St. *Daniel*'s church, to ſee the young 'Donna Conteſſa Emilia Benſon take the religious habit of an 'Auguſtin nun, by the name of *Maria Roſa*, in the monaſtry 'of that church.—

'Tho' I had been in a great many countries where the 'Roman catholic religion prevails, I never before had an op-'portunity of ſeeing a nun take the veil. We placed our-'ſelves near the altar, ſo as that we ſhould have a diſtinct 'view of every thing that paſſed, and had not long continued 'in that ſituation, when the muſic, conſiſting of two and 'twenty performers, vocal and inſtrumental, began an over-'ture; after which the young lady entered the gate next the 'monaſtry, which was at the further end of the church: near 'this place was a table for prayer, covered with crimſon vel-'vet, and furniſhed with a cuſhion of the ſame, upon which 'ſhe kneeled for a very little time; then, while an anthem 'was performing, ſhe walked ſlowly up to the great altar, 'preceded by three prieſts, two old nuns being on each ſide, 'in a particular dreſs, calculated for that purpoſe, and fol-'lowed by ſeveral perſons belonging to the church, one of 'whom carried the ſacred habit. She kneeled a little while 'at the altar, and, after having been aſked by the prieſt, if ſhe 'came thither with a voluntary intention and deſire of being 'wedded to Jeſus Chriſt, ſhe removed to a place of prayer, 'covered with crimſon velvet, flowered with gold, that ſtood 'upon the left ſide of the altar, being ſtill accompanied by the 'four old nuns. She was dreſſed with the utmoſt gaiety, in a 'white tabby of a particular make, with an infinity of jewels 'in her hair, about her neck, and upon her breaſt. When

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'ſhe firſt entered the church, I felt ſome uneaſineſs; but, 'during the ſlow, ſolemn proceſſion to the altar, I was ſeized 'with a melancholy compaſſion, and ſympathetic ſorrow. 'She was young and handſome, with an appearance of ſweet-'neſs and innocence much more agreeable than real beauty, 'and walked with ſuch compoſure and reſignation, that, had 'ſhe been really a victim deſtined for the ſlaughter, I doubt if 'I ſhould have felt more tenderneſs and pity for the poor de-'luded creature, more affliction for her unhappy fate, or more 'inveteracy againſt the authors of ſuch a damnable inſtitution. 'Prieſtcraft was certainly the *origo mali*, but the parents are '*ſocii criminis*; for their curſed pride will not permit their 'daughters to marry with merchants, however rich, and ſel-'dom with ſtrangers, even tho' noble; and, that the gran-'deur of the family may be the better maintained, the younger 'ſons are not allowed to marry, except when there is no pro-'bability that the eldeſt will have children; but they indulge 'their lewd paſſions by becoming prieſts, ciciſbei, and pimps, 'while the poor girls are defrauded of their liberty, and thoſe 'innocent joys for which they are ſo well adapted by nature.

'The ceremony was hatefully tedious, but at length the 'dear little victim came to the altar, accompanied by the 'four hags, reſembling the witches in *Macbeth*, with white 'handkerchiefs upon their heads, which were thruſt through 'holes in pieces of black ſtuff, which hung down upon the 'breaſt and back, and under which they wore gowns of 'cream-coloured crape; there kneeling, ſhe received the ſa-'crament: after which they pinned a crown of thorns upon 'her head, put a crucifix (which ſhe kiſſed) in her right 'hand, and in her left, a large, lighted, wax taper, both be-'ing adorned with red, white, and variegated roſes, in allu-'ſion to the name ſhe had aſſumed: then an anthem was per-'formed, while ſhe walked with the ſame ſolemnity to the 'gate of the monaſtry, (her habit being carried behind her) 'attended by a great number of gentlemen and ladies, I my-'ſelf making part of the retinue: there ſhe ſtood ſome time 'knocking, until, the gate being opened, ſhe was received by 'the lady abbeſs. Upon her admittance, the grated door was 'ſhut; and ſhe, amidſt a proceſſion of nuns, walked through 'the gallery into the hall of the convent, which is divided 'from the body of the church by gilded grates, and was at 'that time ſtuck round with roſes. The lady abbeſs was 'ſeated in her abbatical chair of ſtate, her croſier being held 'by a nun who ſtood upon her right hand. Before this 'reverend female, the miſtaken votary kneeled, while the

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'officious hands of all preſent were employed in ſtripping her 'of all her gaudy ornaments, and putting on the conſecrated 'habit. I was ſurprized at the tranquility that appeared in 'her countenance, which was not at all altered, when ſhe 'roſe to let her embroidered petticoat drop off, tho' I believe 'ſhe never had ſuch an aſſembly at her toilette before; and 'ſhe ſmiled with ſeeming pleaſure, when above her veil ſhe 'was again crowned with thorns.—The prieſt exhorted her in 'a brief diſcourſe, after which we went away, leaving the 'poor young enthuſiaſt to repent at leiſure. For a year and 'a day her fate is not irretrievable; but during that term of 'probation, they are ſo aſſiduouſly careſſed, that very few, if 'any of them, are known to retract.

'Tho' I ſtaid in this city longer than I could have wiſhed, 'I was extremely well entertained with the ſight of a regat-'ta, which is a ſort of rowing match, with boats of different 'kinds, not performed in any other part of the world, and 'very ſeldom here, on account, I ſuppoſe, of the vaſt ex-'pence to which it ſubjects the young nobleſſe. This diver-'ſion ſeems to have taken its riſe from a cuſtom introduced 'by the doge *Pietro Landi*, in the year 1539. The ſtates 'were always under the neceſſity of having a great many gal-'lies at ſea, and they were often in want of rowers: to re-'medy this inconvenience, the ſenate ordered four hundred of 'the lower, but robuſt, citizens to be enrolled; theſe were 'obliged, four times a year, to man a number of gallies, and 'were taught to manage their oars in a particular manner, 'which was called *regattere:* a certain allowance being an-'nually paid to them for this ſervice, they became expert in 'rowing, valued themſelves upon their ſkill and dexterity, 'practiſed often, and the ſtate never wanted a proper ſupply 'of hands for their navy, this proving an admirable nurſery 'for thoſe times. It was my good fortune to ſee four of theſe 'regattee, the firſt conſiſting of nine ſkiffs, with one man 'and one oar in each; the ſecond, of eight ſkiffs, manned in 'the ſame manner; the third, of nine gondolas, with two 'men and two oars in each; and the fourth like the third.

'There is no difference between the gondola and what I 'call the ſkiff, but the ſize.—Particular dimenſions are aſſigned 'for each, and followed with the moſt ſcrupulous exactneſs; 'which dimenſions, before they ſtart, are examined as nicely 'as the weight of our riders at *Newmarket*. The ſtem, ſtern, 'and waſte, are bound, as it were, together, by a double 'rope twiſted, and the ſides are furniſhed with croſs-beams.—

'I went with Meſſieurs *Guyon* and *Jamineau*, in their gon-
'dola, to the *Motta del Sancto Antonio*, where I ſaw the firſt
'meaſured, draw lots for their places, and ſtart. A rope was
'ſtretched acroſs that end of the *Canal Grande*, to which, at
'proper diſtances, nine ſmall cords (each about ten feet long)
'were made faſt: the rowers, who ſtand in the ſtern, were
'ranged along it, each having the end of the ſmall cord un-
'der his foot, which he ſlips upon the firing of a piſtol, and
'gives the firſt ſtroke. They were very ſoon out of our
'ſight, tho' we followed as faſt as we could, and reached the
'turning poſt time enough to ſee it turned by the rowers of
'the ſecond race, for there was an interval of an hour be-
'tween the beginning of every regatta. The turning they
'performed with inconceivable dexterity, for they have no
'rudder, or any thing to keep them in their courſe, but the
'expert management of their oar; yet they turned as cloſe,
'and loſt as little way, as any race-horſe I ever ſaw. Then
'we went, upon Sir *William Stuart*'s obliging invitation, to
'a window hard by the *Palazzo Foſcari*, where a triumphal
'arch was erected, and the flags of victory delivered to the
'conquerors: they are marked with gilt letters, firſt, ſecond,
'third, and fourth, on which laſt is alſo painted a pig; and
'over and above the money, thoſe rowers who obtain the
'fourth prize of every regatta, receive likewiſe a live pig,
'whence the name of *Porcello* generally ſticks to them ever
'after. The courſe from *Sancto Antonio* to *La Croce*, and back
'to the *Palazzo Foſcari*, is about five *Engliſh* miles; and this
'I am told the ſingle oars rowed in about fifty minutes, and
'the laſt of the two oars performed it in forty-five minutes, by
'my watch; ſo that their velocity is almoſt incredible.—

'The *Canal Grande*, including the windings, extends to
'about five miles in length: the houſes on each ſide are al-
'moſt all palaces, every ſtory or floor is furniſhed with a bal-
'cony; all theſe, together with the windows, were hung
'with tapeſtry or velvet, and ſo crouded with people, that
'every other part of the city was left in a manner quite de-
'ſolate.—

'So here earth and ſea ſeemed to vie with each other, in
'exhibiting the moſt numerous and the moſt beautiful appea-
'rance. I own, a great many people differed from me in
'opinion, and gave it in favour of the watry element, on
'account of the glaring figure made by the barges belonging
'to the gay young noblemen: they were covered from ſtem
'to ſtern with ſilks of different colours, laced with gold or
'ſilver, or both; the liveries of their boatmen were of the
'ſame

'ſame ſtuff, and theſe coverings being ſcolloped, fringed and 'toſſelled, hung over the ſides. A few gondolas were rowed 'by four, ſome by ſix, but the greateſt number by eight oars, 'which were gilt or ſilvered; on the ſtems and ſterns were 'erected large plumes, painted like the liveries, which were 'of ſuch colours as were moſt agreeable to the reſpective miſ-'treſſes of the young gentlemen; while others had nothing 'but tinſel made up in the form of plumes, which had a very 'pretty dazzling effect when the ſun ſhone upon them. One 'boat of eight oars decked in this manner, with liveries of 'green and gold interwoven, charmed the eyes of every body, 'and mine among the reſt; but I never could obtain a ſecond 'ſight of it. Upon enquiry, I found it belonged to Signor '*Moroſini*, who changes his whole equipage every regatta; 'a very ſimple piece of extravagance, as all theſe fineries are 'the perquiſite of the boatman for the labour of the day; and 'I am well aſſured, that the foppery on this occaſion will coſt 'thoſe youngſters from five hundred to two thouſand zequins; 'that is, from about two hundred and fifty pounds, to one 'thouſand pounds. The young fellows lie in the bows of the 'barges, being provided with croſs-bows, and gilt baſkets full 'of earthen balls, which they ſhoot at thoſe who, continuing 'too long in the open paſſage, may hinder or obſtruct the 'prize-rowers. Theſe balls were formerly of lead, and did 'abundance of miſchief, ſo that they were forbid; but even 'thoſe of clay, which are now in uſe, will knock a rower 'down.—According to the beſt information I could obtain, 'there were about twenty thouſand barges or yauls of differ-'ent kinds upon the water, a great number of which were 'moſt magnificently adorned.—Notwithſtanding all this pomp 'of pageantry, I preferred the land-ſhew, which compre-'hended all the beauties of the fair-ſex.'

In contraſt to this ſpecimen of *Venetian* grandeur and elegance upon public occaſions, we think no place more proper than this, to exhibit (from our author) one in the *Turkiſh* taſte. It is no leſs than the public entry of a pacha, of great eminence and reputation, freſh from a victory over the *Germans*, into a city ſo conſiderable as *Smyrna*. No ſooner was our author informed of the opportunity to ſee a nobleman ſo famous as *Egan Mamet*, in the midſt of his eaſtern grandeur, but he provided a convenient ſituation to gratify his curioſity. He had heard and read ſo much of the *Turkiſh* pomp and magnificence, that he expected to behold ſomething more ſuperb than any proceſſion of which he had before been an eye-witneſs. Let us ſee how his and our curioſity will be gratified.

'Firſt,

'First, a parcel of raggamuffins moved confuſedly along; 'then, a mixture or mob of baggage, mules, and horſes, 'with a few ill-cloathed, party-coloured ſpahi; for neither 'horſe nor foot are uniform in their dreſs, and their horſes 'are of various ſize and colour: ſome ſtandards and officers 'of diſtinction appeared here and there in the croud: then 'came our *Smyrna* muſſalem, or governor, followed by our 'ſerdar or commandant: at ſome conſiderable diſtance from 'this laſt, rode our cadi, or judge in criminal matters; after 'him moved the ſervants and ſumpter-horſes, poorly capari-'ſoned; and I may venture to ſay, that there were not three 'fine horſes in the whole cavalcade: a couple of *tu*, or horſe-'tails, preceded the pacha, with ſome *ſie* or meſſengers, who 'proclaimed his coming, and pronounced a prayer for his ſuc-'ceſs in all his undertakings: ſome dirty fellows, called *kickge*, 'in leathern coats, carrying water-buckets, graced the entry; 'and indeed they were the only perſons dreſſed in character. 'At length, his old withered phyſiognomy appeared, in the 'midſt of eight ſturdy footmen, four being on each ſide, 'cloathed in ſcarlet. Theſe, if you pleaſe, we ſhall call beef-'eaters, as they had not the air of being ſtarved: and three 'others on each ſide, indifferently dreſſed, walked with their 'hands upon his horſe.

'Next to his excellency rode his ſircatibe, or ſecretary, who 'was likewiſe attended by ſome ſort of guard, and four fel-'lows with their hands on his horſe. Then advanced their 'muſic, tho' never was word ſo miſapplied: from the ſcreech-'ing of an owl, the braying of an aſs, the lowing of a camel, 'or the caterwawling of a cat, ſome muſical notes may poſ-'ſibly be extracted: but nothing more hideous can be con-'ceived than the horrid ſounds of their inſtruments, eſpecially 'as they were compounded. Theſe conſiſted of a zurnau, 'or pipe, about eighteen inches in length, ſwelled towards 'the extremity; nagara, or little kettle-drums, no larger than 'a common pewter plate; braſs plates, which they call zel, 'or cymbals, which a fellow gingled together; a burie, being 'an ugly imitation of a trumpet; and downie, or large drums, 'of which the performers beat the heads with a little ſhort 'club, having a great round knob at the end, at the ſame 'time they tickled the bottom with a long ſmall ſtick. Theſe 'noiſy companions were followed by a ſort of horſe-litter, 'ſopha, or tartaravan, in which ſat the pacha's young ſon, a 'pretty little boy; at laſt, the proceſſion was cloſed by ten 'or a dozen people, ſeemingly officers of diſtinction, who 'were attended by another party of the mobiſh horſemen.

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'In ſhort, about one hundred baggage-horſes, twenty ſumpter-horſes, in all from ſeven to eight hundred, compoſed the cavalcade, which was, indeed, the moſt extraordinary ſight I had ever ſeen. Any perſon might have obſerved a pitiful effort towards pomp and regularity, while a paultry meanneſs and ſhameful confuſion appeared through the whole; ſo that it looked like a mock pageantry, rather than a parade of ſtate. I am pleaſed, however, that I ſaw the proceſſion, which confirms me in the opinion, that travellers generally exaggerate in recounting what they have ſeen abroad, and endeavour by hyperboles to captivate the admiration of thoſe who ſtay at home, in order to enhance the merit of their own peregrinations.'

As we are now in *Turkey*, a country ſo delicate in regard to women, we cannot part with our author, who has entertained us ſo well about the ladies of *Italy*, without making free with his obſervations on thoſe of the *Levant:* eſpecially as a lucky accident favoured him with an opportunity of knowing more of theſe fair recluſes than, poſſibly, any *European* before him, whoſe account may be depended upon.

It ſeems then, that in *May*, 1746, part of the harem, or ladies belonging to the ſeraglio of the pacha of *Aleppo*, arrived in a ſhip from *Rhodes*, at *Cyprus*, in their paſſage to *Alexandretta*, and from thence to *Aleppo*, the reſidence of their lord. At that time the *Diamond* and *Leoſtoff*, two of our men of war, were cruiſing in thoſe ſeas againſt the *French*, to their great conſternation and prejudice. This polite people, the ſame in *Turkey* as elſewhere, repreſented to the pacha of *Cyprus*, that the ladies of his excellency at *Aleppo* were under the greateſt danger of mal-treatment by the *Britiſh* ſhips. Delicate as the *Turks* are about the chaſtity of their females, their apprehenſions were ſo raiſed by this inſinuation, that the *Cypriot* pacha could not ſee into the improbability that the *Engliſh* would attempt ſo daring an affront to the porte, with whom we had no quarrel, and which might inſtantly revenge itſelf upon all our factories in that part of the world. Thoſe of *Cyprus* and *Aleppo*, the former eſpecially, would have been greatly embarraſſed upon this very ſuſpicion, had not Mr. *Wakeman*, our conſul at *Cyprus*, directly hit upon the following expedient. He perſuaded our author, at that time upon the ſpot, to undertake the convoy of theſe ladies to their deſtined port. This was complied with by Mr. *Drummond*, and a meſſage in form was ſent to the pacha by the conſul, intimating, that his regard to his excellency, as alſo to the pacha of *Aleppo* was ſuch, and his confidence in the conduct

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of his countrymen ſo great, 'that a gentleman of his nation 'who was acquainted with the captains of the men of war, 'ſhould embark in the veſſel for *Alexandretta*; and, in caſe 'it ſhould be ſtopt by any *Britiſh* ſhip, repreſent to the cap-'tain, that the ladies and equipage belonged to the viſier 'pacha of *Aleppo*; and that his excellency of *Cyprus* was 'pleaſed to deſire they might be civilly treated: upon which 'repreſentation, he would venture to ſay, that no outrage or 'affront would be offered to any ſubject of the Grand Signior; 'but, on the contrary, he had reaſon to believe the ſhip 'would be ſafely convoyed to her intended port.' His excellency was extremely pleaſed with this compliment; and thus the *French* were baffled, and two noblemen of great weight in thoſe parts, at once laid under obligations to the *Engliſh*.

In conſequence, our author, furniſhed with letters, from the pacha and the conſul, to his excellency at *Aleppo*, embarked in the night with his fair charge, and, after a few hours ſail, rendered them ſafe at *Alexandretta*.

'During this paſſage,' ſays Mr. *Drummond*, 'ſeveral little 'civilities paſſed between the *Harem Khya* and your humble 'ſervant; but the poor girls were cooped up in the cabbin 'below, and no perſon had acceſs to them but a black eu-'nuch and a little white boy, who had loſt his noſe, and 'was otherwiſe very diſagreeable to the view. The pacha 'had inſiſted upon the ladies being lodged in the company's 'houſe, which is worth almoſt all the others in *Scanderoon*.— 'Accordingly, when we went aſhore, the *Harem Khya* viewed 'every apartment, and choſe that which was moſt retired. 'Through the middle of the houſe is a pretty broad paſſage, 'like a gallery, which affords an agreeable cool walk, there 'being a door at each end. The uſe of this thoroughfare 'was demanded by the ladies; ſo that, as our chambers were 'detached from it, we were obliged to give notice to the 'black or deformed keeper, whenever we wanted to go out 'or come in, that the women might have time to retire: yet, 'notwithſtanding this exceſs of care, we frequently procured 'a ſight of theſe pretty priſoners; for the dear, little, playful 'creatures, were at leaſt as curious to ſee us, as we were 'eager to look upon them. They generally diverted them-'ſelves in the gallery, ſkipping, friſking, and dancing, like 'ſo many wanton kittens: and when the black animal was 'out of the way, the owl-faced deputy allowed our door to 'ſtand a-jar, ſo that we ſometimes enjoyed a peep; and at 'other times they would gaze at us, tho' neither they nor we 'pretended to take the leaſt notice of each other. The

'faſhion of their diſhabille was inviting; one wench was 'very tolerable, another exquiſitely beautiful: ſhe was a 'chriſtian, about eighteen years of age, and had coſt the 'viſier *Khur Achmet Pacha*, a great ſum of money; all the 'others were of a very ordinary appearance.

'I own the ſpirit of *Quixotiſm* ſo far poſſeſſed me, that I 'could not help wiſhing it had been in my power to deliver 'thoſe diſtreſſed damſels from the worſt of all ſlavery; for 'they muſt be caged up for life: and, if they would avoid the 'moſt inhuman uſage, employ their whole time and ſtudy in 'provoking and aſſiſting the impotent paſſions of a decayed, 'ſquinting, ugly old letcher.'

Notwithſtanding all this, and tho' the ladies of *Turkey* know what treatment they are to expect, our author, in another part of his travels, tells us, that, 'a *Turkiſh* lady will 'pretend that ſhe is happy in her lot, that her joys are com-'plete, are inexpreſſible, and that ſhe looks upon the free-'dom of our women with horror and deteſtation. Such at 'leaſt Lady *Mary Wortley Montague* tells us were the profeſ-'ſions of a *Turkiſh* lady, with whom ſhe cultivated an ac-'quaintance and friendſhip at *Conſtantinople*; tho' I am ſo 'uncharitable as to believe, that her tongue was at variance 'with her heart: for numberleſs inſtances might be pro-'duced to prove, that theſe eaſtern ladies envy that freedom 'which they affect to decry; and that, were they poſſeſſed of 'ſuch liberty, they would uſe it to the beſt advantage.'

As our extracts have run ſo much upon the ſubject of female beauty, and the treatment it meets with in different places, we ſhould be inexcuſable to our fair readers, whether male or female, who cannot but have learnt from our *Engliſh* tranſlations of the antient poets, that *Cyprus*, where our author ſpent ſo much of his time, was ſacred to the queen of love and beauty, did not we lay before them Mr. *Drummond*'s report of the ladies of that celebrated iſland, as he found them a few years ago. The conſul, indeed, gives us little upon the ſubject, for which he apologizes by confeſſing, that his days of gallantry are now over, and that he has little connection with the fair ſex. What he ſays of *Grecian* beauty in its modern ſtate, is as follows: 'The Franc, or *European* ladies' [ſuch, we are to underſtand, as belong to the factories in *Cyprus*] 'dreſs in the *Grecian* mode, which is wantonly ſuperb; tho', 'in my opinion, not ſo agreeable as our own. Yet the or-'naments of the head are graceful and noble; and when I 'have ſeen ſome pretty women of condition ſitting upon a 'divan, this part of their dreſs has ſtruck my imagination with

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'the ideas of *Helen*, *Andromache*, and other beauties of antiquity; inſpiring me with a diſtant awe, while the reſt of 'their attire invited me to a nearer approach.

'The *Greek* women are, by ſome, thought beautiful, tho' 'they do not pleaſe my taſte: but all agree, that they inherit 'the libertiniſm of their anceſtors. Money will purchaſe the 'laſt favour from any individual; for, notwithſtanding the 'natural heat of their conſtitutions, they are ſhamefully mercenary; and ſome of the huſbands ſo indifferent about the 'chaſtity of their wives, that it is not uncommon for a man to 'marry a woman, merely becauſe he knows ſhe is admired by 'ſome perſon, who, as the phraſe is, will bleed freely. Yet they 'are very apt to run into extremes; for others keep their 'wives in ſuch reſerve, that the poor creatures are hardly 'allowed to go to church: where, in ſuch caſes, the aſſignations are made.'

By theſe extracts the public will perceive the work before us is not without its entertainment: we promiſe them it is not without its inſtruction. We muſt alſo take upon us to ſay, that the punctuation, ſo neceſſary to read an author with perſpicuity and pleaſure, is more correct than that of moſt pieces that go through our hands. The prints are not extraordinary.

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ART. XXIV. *Philoſophical Tranſactions, giving ſome account of the preſent undertakings, ſtudies, and labours of the ingenious, in many conſiderable parts of the world. Vol.* XLVIII. *Part* I. *For the year* 1753. 4*to.* 7*s. ſewed.* Davis.

SINCE the late regulations * under which the royal ſociety of *London* have determined to publiſh their tranſactions, the labours of that learned and uſeful body will furniſh little matter for the cavils of thoſe who ſeem to have wrote againſt it, perhaps for no other reaſon than becauſe they have not the honour to belong to it. It is very eaſy to make many ſubjects, that fall under the inſpection of the ſociety, appear, to people of no great depth, as trivial and contemptible, which at the ſame time, conſequentially, are introductive to very important diſcoveries in art and nature. There is no doubt, but that theſe gentlemen would have made themſelves very merry to have ſeen a mathematician of great gravity looking at objects through a double pair of *ſpectacles*, among a parcel of children, whom he found engaged in ſuch an amuſement. No doubt the royal ſociety of that day, had there been any,

* See *Review*, vol. IX. p. 37.

would have been ſeverely laſhed, ſhould they have inſerted his obſervations upon the *ſpectacles* among their tranſactions: but their aſſurance muſt have been uncommon, if their mirth had continued, after this trivial incident had produced a TELESCOPE.

We ourſelves were preſent, ſome few years ago, at a meeting of the ſociety, when a *paper model* of a cell in an honey-comb was produced, which had been ſent by that great ornament to mathematical knowledge, the late Profeſſor *M'Laurin*. Several *ſtrangers*, introduced by ſome of the fellows (who are allowed to bring their friends occaſionally) began to diſcover in their faces a mixture of mirth and contempt, at ſeeing an object ſo trivial, which had been tranſmitted as far as from *Scotland*. But when the profeſſor's treatiſe, which accompanied the *model*, had demonſtrated, that it was beyond all mathematical power to aſſign another figure that would compoſe an equal number of cells in the ſame given ſpace, their tittering gave place to ſilent confuſion and aſtoniſhment: and the GREAT CREATOR, from this little piece of *modelled paper*, received the honour due to his immenſe wiſdom, which had infuſed into the little architects of the honey-comb a kind of knowledge more than human.

Should any member of this learned body produce an improvement in the conſtruction of ſo common a culinary utenſil, as a *pair of bellows*, how heartily would he be laughed at for his pains by theſe ſuperficial critics! and the ſociety too, had they paid attention to his communication. But ſhould this improvement be adapted to thoſe larger machines of the ſame kind, without which, many of our capital works cannot be carried on; ſhould it be found, that it ſaved time, fuel, and labour, and conſequently turned out a conſiderable annual advantage to the nation, the *philoſophical bellows-maker* would no longer be an object of ridicule; intitled, as he would ſtand, to the *honour* and *reward* of his *ingenuity*.

But to do further juſtice to this *reſpectable body*; it is impoſſible, in the nature of things, that the importance of ſeveral of their communications ſhould appear at once. The hints of one year, may the next be carried on to experiments; and thoſe experiments gradually open either a new, or an improved field of natural knowledge. The deſign of the ſociety is to incite the learned, in all parts of the world, to improve upon their labours, to correct them where neceſſary; in ſhort, to make what uſe of them they pleaſe; ſo that *natural* and *mathematical* knowledge may but be promoted: and he that will take upon him to aver, that the *royal ſociety* of *London* have

have not made the nobleſt contributions to the advancement of theſe moſt uſeful ſciences, muſt have more hardineſs than either modeſty or learning. He muſt utterly have forgot that there ever exiſted among them, a BOYLE, a RAY, or (*ille! o!* NEWTON! *Quot Ariſtoteles!*) the greateſt philoſopher the world ever did, or, it is to be feared, ever will ſee.

We thought it neceſſary, once for all, thus publicly to acknowledge the reſpectable lights in which we look upon the *Tranſactions* in general: nor do we think it neceſſary to make any apology to our readers for doing ſo.

The volume of the laſt year's *Tranſactions*, now before us, contains many topics of moment; many entertaining; and all of them inſtructive. From a collection of this kind it is difficult to extract, ſo as to do credit to our own judgment in the choice: we produce the following, not as the moſt excellent, poſſibly, but as ſuch as may ſuit the different taſtes of our readers.

'*Extract of a letter from Signor* Camillo Paderni, *to Dr.* Mead, '*concerning the antiquities dug up from the antient* Herculaneum, *dated from* Naples, Nov. 18, 1752. *Tranſlated* '*from the* Italian.

'*Read Feb.* 8, 1753.

'The things of which I have the charge, are many and extraordinary, conſiſting of

'Metals; that is, bronzes, ſilver and gold of all kinds, of excellent workmanſhip.

'Beautiful cameo's and intaglio's.

'Glaſs of all ſorts.

'Various productions of the earth; ſuch as, grain, beans, figs, dates, nuts, piſtachio's, almonds, rice, bread.

'Colours for painting.

'Medicines, in pills and other forms, with their marks.

'A phial of oil.

'Gold lace, perfectly well preſerved, and extremely curious, on account of its being made with maſſy gold, ſpun out, without any ſilk, or other yarn.

'Soap, bran, and a variety of other things, which it were tedious here to enumerate; but there will be a relation of the whole publiſhed, which I ſhall immediately ſend to you; as I hope you have received the book of Monſeigneur *Bajardi*, already ſent, altho' of little ſignificance *.

* 'The words in the original are, "*Come ſpero che avera riceuuto il libro de Monſ. Bajardi inviatogli a benche non ſerva.*"

'It is not a month ago, that there have been found many 'volumes of *papirus*, but turned to a ſort of charcoal, ſo 'brittle, that, being touched, it falls readily into aſhes. Ne- 'vertheleſs, by his majeſty's orders, I have made many trials 'to open them, but all to no purpoſe; excepting ſome words*, 'which I have picked out entire, where there are divers *bits*, 'by which it appears in what manner the whole was written. 'The form of the characters, made with a very black tinc- 'ture, that overcomes the darkneſs of the charcoal, I ſhall 'here, to oblige you, intimate in two ſhort lines; my fide- 'lity to the king not permitting me to ſend you any more.'

For this ſpecimen, we muſt refer our readers to the *Tranſactions* themſelves.

'This is the ſize and ſhape of the characters. In this bit 'there are eight lines. There are other bits, with many other 'words; which are all preſerved in order for their publi- 'cation.

'There have been found likewiſe very lately three beauti- 'ful ſtatues of marble, and one of them excellent: ſix heads 'of bronze, of which there is one that gives hopes of finding 'the ſtatue it belongs to. It is a young *Hercules*, of a kind 'of work that has no fellow in the way of metal, having the 'hair finiſhed in a ſurpriſing manner. Likewiſe ſeveral little 'figures of metal; a ſiſtrum very neat and well preſerved; 'and there is not a day paſſes, in which they do not bring to 'me ſome curioſities newly found.'

From this letter it appears, that the curioſity of the learned was not improperly raiſed, upon the firſt diſcovery of *Herculaneum*. Every one knows, that the *Roman* delicacy ſpared for no expence in adorning their villas with every thing that might contribute to the grandeur and elegance of their retirement. All theſe ſtatues, paintings, books, jewels, plate, money, &c. went down at once, at the dreadful earthquake by which *Herculaneum* fell; and are ſafely lodged in the bowels of the earth, till time and labour ſhall extract them, to adorn the palaces of the preſent, or ſome future, king of *Naples*.

But, unhappily for the ſtate of *letters*, we have the mortification to find, as above, that the *manuſcripts*, the report of whoſe diſcovery had led us to hope for a large addition to the works we already have of that learned people, are reduced to a condition, of which we can make little, if any, advantage:

* 'The tranſlator ſuſpects an inaccuracy here in the original, and 'that he meant "excepting ſome bits, which I have picked out en- "tire, where there are ſeveral words, &c."

May ſome future ſearches produce others, which a lucky ſituation may have more happily preſerved!

An account of a treatiſe preſented to the royal ſociety, entitled, Flora Sibirica, ſive hiſtoria plantarum Sibiriæ, tomus ſecundus, *extracted and tranſlated from the* Latin *of Profeſſor* Gmelin, *by* W. Watſon, *F. R. S.*

This account being itſelf an extract, we muſt beg leave of the ingenious Mr. *Watſon* to make uſe of his own words, in ſuch parts of it as we ſhall produce to our readers. The whole, indeed, would enrich the *Review*, but it is too long for a monthly pamphlet of ſuch ſize as ours. We ſhall begin at that part of the account, where Mr. *Watſon* delivers himſelf as follows:

'*Read April* 12, 1753.

'The great end of our knowledge in plants ſhould be the 'inveſtigation of their properties; and to this we are fre- 'quently obliged to be led, by the application of them among 'the people where they are produced. In peruſing therefore 'the *Flora Sibirica*, I have ſelected a few obſervations of this 'kind, which I think not improper to lay before the ſociety.

'The venereal diſeaſe has made no inconſiderable progreſs 'among barbarous, as well as among the more polite and 'civilized nations; and our author has given us two methods 'of treating that diſtemper among the inhabitants of *Sibiria*.'

As the firſt of theſe methods neither Mr. *Watſon*, or his author, has any opinion of, in deference to their judgment, we omit it.

'The other method of cure—is a more reaſonable one, 'and is effected by adminiſtring a cup-full or two of the de- 'coction of a ſpecies of iris * every morning, detaining the 'patient in bed. Of this they give a greater or leſs doſe, in 'proportion to its operation, which is both by vomit and 'ſtool. After having taken it a week, it ceaſes to have the 'effect of evacuating; nevertheleſs they continue it another 'week; during which time the patient is laid upon an heap 'of freſh burdock-leaves, and his body is alſo covered with 'theſe leaves, which muſt be renewed every day. This me- 'thod is ſaid to cure the diſeaſe radically.

* '*Iris foliis linearibus, corollis imberbibus, fructu trigono, caule te-* 'reti. Lin. Hort. Cliffort, p. 19. Flor. Sibir. Tom. I. p. 27. '*Iris pratenſis anguſtifolia, non fœtida, altior.* C. B. P. p. 32.

'*Ruſſians*, *Tartars*, and other nations in theſe parts, eat 'as food, either boiled in milk, or roaſted in the embers, vari-'ous ſpecies of the roots of lillies. The *Tartars* collect and dry 'the roots of the *dens canis* * of the botaniſts, and boil them 'either with milk or broth, and conſider them as very nutri-'tious food. This root certainly is in every reſpect nearly 'related to ſalep.

'The *Sibirian* hunters, who kill various animals for their 'fur, are obliged to go in ſearch of them into the moſt deſart 'parts of the country, and remain there during their dreadful 'winters. It happens often, that, from the intenſeneſs of the 'cold, the leaven which ferments their bread is ſpoiled, and 'ceaſes to be of uſe. In this caſe, they collect the inner bark 'of the larch-tree, which is very juicy and ſweet, and cut it 'into ſmall pieces, and digeſt it over the fire in warm water. 'They then add thereto, ſome rye-flour, bury the whole in 'the ſnow, and let it remain there twelve hours; in which 'time the fermentation begins, and the fæces which fall to 'the bottom make excellent leaven.

'Both the *Ruſſians* and the people of *Kamtſchatka*, make 'great uſe of the † *ſphondylium vulgare hirſutim* of *Caſpar 'Bauhin*, and *Tournefort*; or, what we uſually call, cow-'parſnep. According to our author, the plant in queſtion 'differs in nothing from that ſpecies very frequently met with 'in the meadows and paſtures both of *Germany* and *England*, 'but in its being much larger. This difference of ſize the '*Ruſſian* kind conſtantly preſerves, when planted in the 'botanic garden. What we generally meet with here in *Eng-'land*, ſeldom grows higher than three feet; whereas the *Si-'birian* plant is double that ſize.'—

As this plant will appear, from what follows in Mr. *Wat-ſon*'s account, too material for us to remain at a loſs for its preciſe ſpecies, we think proper to inſert part of a letter to the ſociety from Mr. *Phillip Miller*, F. R. S. whoſe botanic knowledge and employ make him known to every body. This letter follows immediately, in the *Tranſactions*, Mr. *Watſon*'s account. Mr. *Miller* very juſtly obſerves, that a plant called *common* in one country, may not be the ſame with that called *common* in another: hence the difference between the *ſphondylium vulgare* of *Sibiria*, and the *ſphondylium vulgare*

* '*Erythronium*. Linnæi Hort Cliff. p. 119. Flor. Sibiric. 'Tom. I. p. 39.

† *Heracleum foliolis pinnatifidis*. Lin. Hort. Cliff. p. 103. Flor. Sibir. Tom. I. p. 213. *Sphondylium*. Rivin. Tab. IV.

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of *Germany* and *England*. Mr. *Miller* therefore concludes, 'that the plant mentioned by Profeſſor *Gmelin*, is that ſpecies 'which Dr. *Breynius* mentions in his ſecond *Prodromus*, un-'der the title of *Sphondylium maximum Tranſilvanicum Ricini 'folio*.' He ſupports his opinion by the following facts. He brought the ſeeds of the latter 'from Dr. *Boerhaave*'s garden 'in the year 1727, where it was growing by the common 'ſort of *Caſper Bauhin*, and in the ſame ſoil and ſituation was 'more than twice the heighth: and the ſame has continued 'in the growth of both theſe plants ſince, in the *Chelſea* gar-'den; where the large ſort conſtantly riſes to a ſtem, at leaſt 'a month ſooner in the ſpring than the common ſort, and 'the leaves are much larger, leſs divided, and not ſo hairy; 'ſo that there can be no doubt of their being diſtinct ſpecies.'

He proceeds to relate: 'The ſeeds of that ſpecies of Dr. 'Breynius I have received from *Siberia*, by the title of *ſphon-'dylium vulgare*, and Dr. *Boerhaave* told me, he had received 'the ſeeds from *Auſtria*, *Hungary*, and *Peterſburgh*, by the 'ſame name; ſo that it is certainly the common ſort in thoſe 'countries.'

The ſpecies therefore of this plant being adjuſted, that it will grow with us determined, and, if worth cultivating, the places we are to fetch ſeed from fixed, we return to Mr. *Watſon*'s uſeful extract.

'This plant, which has never yet been applied to any 'uſeful purpoſe in theſe parts of the world, is of very great 'importance to the *Ruſſians* and people of *Kamtſchatka*. They 'indeed apply it to very different uſes; the former diſtil their 'brandy * from it; the latter dry it to eat in winter. 'As theſe applications of this plant are, I believe, wholly 'new to us, and unobſerved by any preceding author, I ſhall 'lay before you a ſhort hiſtory of them.

'About the beginning of *July* the radical leaves are ar-'rived at their greateſt ſize and perfection, of which only the 'footſtalks are uſed; tho', as far as may be judged from the 'ſmell, the ſtem of that plant is equally valuable. Theſe are 'ſtripped of their bark, and ſuſpended in the ſun, in little 'bundles; and as they grow dry, many of theſe bundles are 'tied together, and expoſed again to the ſun, until they have 'parted with all their humidity. They are afterwards put up in 'bags, and in a very ſhort time are covered all over with a yel-'lowiſh, mealy, ſaccharine exudation, of the flavour of liquorice; 'which, if it is wanted, is ſhaken off, and uſed as ſugar. 'The people of *Kamtſchatka* never ſeparate this ſubſtance

* *Spiritum ardentem.*

'from

'from the ſtalks, but preſerve them together, and eat them 'themſelves, and regale their friends with them, as deli-'cacies.

'The *Ruſſians* dry them in the ſame manner, in order for 'diſtillation, and infuſe them in proper proportions with 'warm water, to which they add the berries of the * mountain 'dwarf-cherry, or thoſe of a ſpecies of *vaccinium* †, to pro-'mote fermentation. When this is over, they put both 'the ſtalks, and the liquor in which they have fermented, 'into a ſtill, and draw off the ſpirit as uſual. When the 'diſtillation is over, they do not throw away the ſtalks, un-'til they have preſſed out their juicy liquor, which is added to 'freſh ſtalks, to promote their fermentation.

'From this ſpirit firſt drawn, they, by diſtillation, draw off 'ſomewhat leſs than half its quantity, which is very like to 'rectified ſpirit of wine, and much more pleaſant than corn-'ſpirit.

'It muſt be here obſerved, that, if either the ſtalks or 'leaves of this valuable plant are applied to the ſkin, they 'heat and ulcerate it. The people of *Kamtſchatka*, however, 'eat the crude ſtalks, when ſtripped of their bark, in which 'their acrimony conſiſts: but if, through ignorance, this bark 'is ſtripped off with their teeth, it inflames and veſicates their 'lips and gums, which will frequently continue a week be-'fore they are healed. In conſequence of this, ſome have 'made the experiment of extracting a ſpirit from the ſtalks 'without ſtripping them of their bark; and they have found, 'that they have furniſhed an equal quantity of ſpirit with 'thoſe which have been ſtripped: but it has been obſerved, 'that thoſe who have drank of this ſpirit, have ſcarce eſcaped 'with life, and have complained violently of an oppreſſion 'about the *præcordia* a long time after.

'From the mealy ſubſtance which exudes from the ſtalks 'of this plant, a ſpirit may be prepared; provided that this 'ſubſtance is diluted in a proper quantity of water, and made 'to ferment: but this is in much leſs quantity than from the 'ſtalks themſelves. The fermented liquor likewiſe they uſe 'as wine, and frequently intoxicate themſelves therewith. 'By what accident it was diſcovered, that this plant would, 'by diſtillation, furniſh an inflammable ſpirit, I muſt refer you 'to the work itſelf.'—

* *Chamæcraſus montana fructu ſingulari cæruleo.* C. B P. 451.

† *Vaccinia nigra fructu majore.* Parkins. 1455. *Vitis idea magna quibuſdam.* I. B. I. 518.

Mr.

Mr. *Watſon* knows, much better than we, that there is hardly any *vegetable* ſubject, but what will, after fermentation, yield an inflammable ſpirit. He can alſo inform us, that the matter from which an *ardent ſpirit* is produced from fermented vegetables, riſes in proportion, both as to ſtrength, quality, and flavour, as the plant fermented contains a rich, ſaccharine, and well-reliſhed juice. We are not therefore far to ſeek, from what *accident* the uſe of this plant, in diſtillation, came; ſince, if ever the principles of fermentation and diſtillation came among them, they muſt have known, that a plant, which, in a *ſhort time* after drying, was 'covered all 'over with a yelloviſh mealy exudation;' and which 'if 'ſhaken off, is uſed as ſugar,' muſt neceſſarily have been fit for the purpoſe above mentioned.

But to return:

'When *Steller*, whom our author always mentions with 'great eſteem, was at *Tobolſki* in the year 1738, he was in-'formed, that two years before, they were grievouſly afflicted 'there with peſtilential carbuncles, which were of ſo contagious a nature, as to ſeize thoſe who approached the perſon 'affected. The diſeaſe firſt began in horſes and oxen, and 'afterwards ſeized the human ſpecies. A red ſpot firſt was 'perceptible under the armpits, or in the thigh, attended 'with great itching; and in a few hours grew to a very large 'tumour, joined with a burning heat of the part affected: 'theſe ſymptoms were attended with a very acute fever, en-'tire loſs of ſtrength, violent pains in the head, and redneſs 'of the eyes. An old country practitioner, famous in thoſe 'parts for his judgment, cured perſons labouring under this 'ſevere diſeaſe in a ſhort time. He uſed firſt to the carbuncle 'the powder of an herb *, of which is given a complete 'hiſtory and figure in this work, made into a thin pultice 'with dregs † of beer: this pultice, gently warmed, was ap-'plied to the part affected, and the patient confined to his 'bed, who was at liberty to take whatever nouriſhment he 'liked, except milk, brandy, or the fleſh of pikes. During 'this time, the patient drank plentifully of a decoction of this 'herb, collected during the time of its flowering; tho' the

* *Centaurea ſquamis ovatis, foliis pinnatis, foliolis decurrentibus, linearibus, ſerratis et integris.* Flor. Sibir. Tom. II. p. 89. Tab. XLI. *Cyanus floridus odoratus turcicus, ſeu orientalis major, flore luteo.* Hort. Lugd. Bat. p. 211.

† *Faece cæreviſiæ*; tho' I am inclined to think yeaſt is intended, which is uſually written *flos* [*flores*] *cereviſiæ*, or *fermentum* [ſeldom] *cereviſiæ*.

'pow-

'powder, applied as above, was prepared from the leaves, 'before the flower-ſtalk was produced. The carbuncle, from 'this treatment, did generally break in four and twenty hours, 'and the ſymptoms greatly abate. The wound was ſprinkled 'with *ſal ammoniac*, and healed in a ſhort time. This diſ-'eaſe affected the cattle in different manners; ſome ſuddenly 'ſet a running with all their ſwiftneſs poſſible, and continued 'ſo till they dropped down dead: in others, carbuncles aroſe, 'which were dreſſed by the practitioner before mentioned, 'with the pultice juſt now preſcribed, mixing at the ſame 'time a large quantity of the herb with their food; and by 'this method great numbers were cured. A plant ſo well 'recommended, and which will grow in our own country, 'deſerves to be better known to us.'

An account of a treatiſe preſented to the royal ſociety, entitled, Letters concerning electricity, in which the lateſt diſcoveries upon this ſubject, and the conſequences which may be deduced from them, are examined; by the Abbé *Nollet*, member of the royal academy of ſciences of *Paris*, fellow of the royal ſociety of the inſtitute of *Bologna*, *&c. Extracted and tranſlated from the* French, *by Mr.* William Watſon, *F. R. S.*

This curious extract is the more valuable, as it was made by a gentleman who is perfectly maſter of the ſubject it treats upon. Mr. *Watſon* began his electrical experiments ſo early, and has carried them on with ſuch diligence and accuracy, as to deſerve the honour of being regarded as one of the firſt, in time as well as merit, who introduced and carried on this aſtoniſhing branch of ſcience to the perfection it is now arrived at.

We could wiſh our plan would permit us to introduce the whole of this ingenious article into the *Review*; but as that cannot be, we muſt rely upon the complacence of its author for leave to abridge it, and to make uſe of his own expreſſions.

—'The diſcoveries made in the ſummer of the year 1752, 'will make it memorable in the hiſtory of electricity. Theſe 'have opened a new field to philoſophers, and have given 'them room to hope, that what they have learned before in 'their muſeums, they may apply, with more propriety than 'they hitherto could have done, in illuſtrating the nature and 'effects of thunder; a phænomenon hitherto almoſt inacceſ-'ſible to their enquiries.

'But

'But to make the moſt certain advantage of theſe new diſ-
'coveries, we ſhould confine ourſelves to facts; and if we do
'draw conſequences from them, they ſhould be immediate
'and neceſſary ones; for, whenever our diſcoveries ſeem to
'promiſe to be uſeful and important, we are apt to hope and
'expect great ſucceſs from them: we muſt therefore be care-
'ful to reſtrain our imagination, or we ſhall fall into error.

'Theſe conſiderations have induced our author to exa-
'mine, with care, what may truly be concluded from the ex-
'periments propoſed by Mr. *Franklin* * of *Philadelphia*, and
'ſince carried into execution in *France* and elſewhere, in re-
'lation to the electricity of the clouds during a ſtorm; by
'weighing every circumſtance, and comparing the greatneſs
'of the effects, which have been had in view, with the more
'than apparent inſufficiency of the means, which have been
'employed to produce them. He thinks he ſees clearly, that
'the conſidering the electriſation of pointed bodies as a proof
'of leſſening the matter of thunder, is abuſing a real diſco-
'very to flatter ourſelves with a vain hope.—

'The Abbé *Nollet*'s treatiſe contains nine letters; ſix of
'which are addreſſed to Mr. *Franklin*, one to Mademoiſelle
'*Ardinghelli*, who, when only ſixteen years old, tranſlated
'Dr. *Hale*'s treatiſe of hæmaſtatics into *Italian*, and added
'thereto ſome very ingenious remarks; one to Mr. *Jallabert*
'of *Geneva*, and one to Mr. *Boſe* of *Wittemburgh*.—

'In the firſt letter our author gives his correſpondent Made-
'moiſelle *Ardinghelli* an account of the diſcoveries in electri-
'city in the year 1752; among which he takes particular
'notice of the experiment made on *May* 10. at *Marly-la-*
'*Ville*, in conſequence of Mr. *Franklin*'s hypotheſis; wherein
'pointed non-electrics, ſupported by electrics *per ſe*, gave ma-
'nifeſt ſigns of electricity during a thunder-ſtorm.—The ex-
'periment of *Marly-la-Ville* was ſoon after verified by Dr.
'*Le Monnier*, at St. *Germain-en-laye*, who found further, firſt,
'that the like effects were produced, whether the iron rods
'were pointed or not; and that it was indifferent whether
'their poſition was horizontal or not. Secondly, that thunder
'electriſed not only iron, but alſo wood, living bodies, or other
'electriſable ſubſtances. Thirdly, that it was not abſolutely
'neceſſary to place theſe bodies at the tops of buildings; and
'that it was ſufficient for them to be placed about four feet
'from the ground, in an open ſituation, and at ſome diſtance
'from large buildings. Fourthly, that bodies electriſed in this
'manner, produced the like *phænomena* with thoſe electriſed

* See *Review*, vol. IX. p. 103.

'by

'by glaſs after the uſual manner. It was afterwards diſcover-
'ed, that electriſable bodies, thus diſpoſed in open air, were
'ſometimes electriſed under thick clouds, but without thun-
'der, lightning, or even without rain or hail.—

'Our author's firſt letter to Mr. *Franklin* is an introduc-
'tion to the five ſubſequent ones.

'The ſecond letter treats of the nature of electric matter.
'In this its analogy with fire is conſidered and proved.—

'The third letter to Mr. *Franklin* contains ſeveral proofs,
'that glaſs is not impermeable to the electric matter.—

'The fourth letter to Mr. *Franklin* relates to ſeveral *phæ-*
'*nomena* of the experiment of *Leyden*. In this letter it is
'examined, whether the effects of this experiment proceed
'from the glaſs phial, or from the non-electrics contained
'therein; and experiments are produced to prove, that the
'power of giving a ſhock in an electriſed phial of water, pro-
'ceeds from the water in the phial, and not from the phial
'itſelf, as Mr. *Franklin* imagines.—

'The fifth letter to Mr. *Franklin* is in relation to the power
'of pointed non-electric bodies drawing off and throwing off
'electrical fire, at a much greater diſtance than obtuſe bodies
'do of the ſame kind. Our author thinks, that Mr. *Franklin*
'has attributed more power to pointed bodies, than, upon
'experiment, he finds to be true.

'The ſixth letter to Mr. *Franklin* is upon the analogy of
'thunder with electricity. This is a fact at preſent ſo well
'eſtabliſhed, as to admit of no doubt. But our author can-
'not agree with Mr. *Franklin* in his opinion, "That thun-
"der is at preſent in the power of men, and that we are able
"to diſſipate it at our pleaſure: that an iron rod (ſuch a one
"as Mr. *Franklin* has directed, and ſuch a one as has been
"made uſe of) is ſufficient to diſcharge of all its fire a ſtormy
"cloud againſt which it is directed." For his part, he con-
'feſſes that he cannot believe it; firſt, becauſe he ſees too
'great a diſproportion between the effect and the cauſe: ſe-
'condly, becauſe the principle which is given us to ſupport
'this opinion, is not ſufficiently eſtabliſhed. He can hardly
'think, that the fulminating matter contained in a cloud
'capable of covering a great city, can be drawn off in a few
'minutes by a pointed bar, as thick as your finger. If even
'a number of theſe, placed upon the tops of eminences, were
'only neceſſary to prevent the effects of thunder, would not
'the vanes and croſſes at the tops of our ſteeples have been
'ſufficient to procure us this advantage? Theſe buildings,
'how-

'however, in all times, have not been exempted from the 'miſchiefs of thunder.—

'The eighth letter is addreſſed to Profeſſor *Jallabert*, of '*Geneva*; and inſerts a letter from Mr. *Jallabert*, giving an 'account of an experiment, which Mr. *Jallabert* had ſome 'time ſince made at the water-works at *Geneva*.—It has near 'relation to the experiment which we made here, in electriſing 'the river *Thames* ſix years ago.

'The ninth letter is addreſſed to Mr. *Boſe*, profeſſor of 'mathematics and philoſophy at *Wittemburgh*; and is in an'ſwer to one of Mr. *Boſe*, in which this gentleman expreſſes 'himſelf ſurprized, that ſo many ages have paſſed, without 'it having been diſcovered that thunder electriſes bodies; 'ſince it depends upon an experiment ſo ſimple, and which it 'is hardly poſſible to fail in, when you deſire to repeat it un'der proper circumſtances.

'Upon this our author obſerves, that—to this experiment a 'previous knowledge is required of inſulating bodies to be 'electriſed; but where is the man who was acquainted with 'this fact thirty years ago? Before that period, it was not 'even gueſſed at by any one.

'Since Mr. *Gray* diſcovered, that bodies muſt be inſulated 'to communicate to them a perceptible electric virtue, to what 'purpoſe could we ſet up iron bars under a ſtormy cloud? 'This thought could not have happened, but to thoſe who 'had taken notice of the analogy between lightning and elec'tricity, and upon whom this idea had made a ſtrong impreſſion. 'And no one could think ſeriouſly upon this analogy, but 'ſince the diſcovery of the experiment at *Leyden*, that is, ſince 'the year 1746.—

'Nevertheleſs it may be urged, that bodies, being really 'electriſed, have ſhewn themſelves in all ages *, as hiſto-

* Quotations to the purpoſe are here produced from *Pliny*, *Seneca*, *Cæſar*, and *Livy*. To which is added, 'Theſe appearances 'are called by both *French* and *Spaniards* inhabiting the coaſt of the '*Mediterranean*, St. *Helme*, or St. *Telme's fires*; by the *Italians*, the 'fires of St. *Peter* and St. *Nicholas*, and are frequently taken notice 'of by the writers of voyages.

'If ſome late accounts from *France* are to be depended upon, we 'are informed, that at *Plauzet* it has been obſerved for time imme'morial; and M. *Bison*, the curé of the place, bears his teſtimony 'of the truth, that for twenty-ſeven years, which he has reſided there 'in that capacity, in great ſtorms, accompanied with black clouds, 'and frequent lightnings, the three pointed extremities of the croſs 'of the ſteeple of that place appear ſurrounded with a body of flame; 'and that, when this phænomenon has been ſeen, the ſtorm was no 'longer to be dreaded, and calm weather returned ſoon after.'

'rians,

'rians, both antient and modern, have made formal mention 'thereof. But to this it may be replied, that it was not enough 'to know the fact, unleſs people were enough acquainted with 'it to take it for what it really was; that is, the electric vir-'tue: for without that, obſervations of this kind could have 'very little weight with any perſon engaged in the enquiry.—

'We have heard all our lives of St. *Helmo*'s fire, of thoſe 'which the antients call *Caſtor* and *Pollux*, and of the coma-'zants of our mariners. But from what we have had related 'to us, and from what we have read, who could have been 'prevailed upon to range them with electrical *phænomena?* 'We have heard them repreſented as thin, lambent, ſhining 'lights, a kind of phoſphoreal vapour: but there is a paſſage 'in the memoirs of the Count *de Forbin*, quoted by our au-'thor, wherein mention is made of St. *Helmo*'s fire, which 'if any one, well verſed in the *phænomena* of electricity, had 'carefully attended to, and conſidered a few years ago, he 'might have prognoſticated ſucceſs to Mr. *Franklin*, when 'he propoſed his experiment upon thunder. "In the night "(ſays the author of thoſe memoirs) on a ſudden it became "exceedingly dark, and thundered and lightned moſt dread-"fully. As we were threatened with the ſhip's being torn "to pieces, I ordered the ſails to be taken in: we ſaw upon "different parts of the ſhip, above thirty St. *Helmo*'s fires: "among the reſt, there was one upon the top of the vane of "the main-maſt, which was more than a foot and half in "heighth. I ordered one of the ſailors to take it down: when "this man was on the top, he heard this fire; its noiſe re-"ſembled that of fired wet gunpowder: I ordered him to "lower the vane, and come down; but ſcarce had he taken "it from its place, but the fire left it, and fixed itſelf upon the "top of the main-maſt, from which it was impoſſible to re-"move it; and continued there a conſiderable time, until it "went out by little and little," *&c.*

'If all the authors who have taken notice of St. *Helmo*'s 'fire, had ſpoken of it as this juſt quoted, philoſophers might 'have reproached themſelves for its having been ſo long be-'fore they had a juſt idea thereof, and for their not having 'ſhewn the principle upon which it depended. But how few 'hiſtorians are there, who could have related this fact with 'circumſtances ſo proper to put us in a right train, as thoſe 'juſt mentioned? "And here I cannot but obſerve, as I am "convinced that the matter of thunder and that of electricity "are one and the ſame, how vaſt an idea muſt the attending "to the before-mentioned paſſage excite in the mind of per-

"ſons

" ſons accuſtomed to the *phænomena* of electricity? How im-
" menſe a quantity of it muſt they conceive to have been at
" that time in the atmoſphere ſurrounding the ſhip, and with-
" in the verge of its action, to furniſh more than thirty St.
" *Helmo*'s fires; the ſame, in fact, which we ſee at the end of
" our conductors in electriſing, one of which was more than a
" foot and half in height? At this time, and under theſe
" circumſtances, the maſts, yards, and every part of the ſhip,
" I conſider as conductors of electricity, between the, at this
" time, electriſed atmoſphere, and the ſea: and tho' being
" of a vegetable nature, and, if dry, even of the worſt kind
" for this purpoſe, they conducted electricity much leſs per-
" fectly than metal under the like circumſtances would have
" done, I doubt not but that they were greatly inſtrumental
" in averting the danger with which the ſhip was threatened.

" Upon theſe conſiderations, I do not ſcruple to recom-
" mend, as Mr. *Franklin* has done, communications of me-
" tal between the ſpindles and iron work at the tops of the
" maſts of ſhips, and the ſea; or, which will anſwer the ſame
" purpoſe, the bilge-water in the well. This can be liable
" to little objection, as the doing it is neither difficult nor
" expenſive; an iron wire, of the thickneſs of a gooſe-quill,
" conducting electricity more readily than any piece of tim-
" ber, however large; and theſe maſts do it ſo much the
" worſe, as they are of a reſinous nature.

" From attending to theſe *phænomena*, we every day ſee
" more and more the perfect analogy (to compare great things
" with ſmall) between the highly electriſed glaſs jar in the ex-
" periment at *Leyden*, and a cloud replete with the matter of
" thunder.—

" Tho' the number and continuance of the St. *Helmo*'s fires,
" in the paſſage before-mentioned, probably tended greatly to
" preſerve the ſhip from the deſtruction with which it was then
" threatned, yet the cauſe may be too great, and come on too
" faſt, to be leſſened enough by theſe means to avert the miſ-
" chief. Thus in the account publiſhed in the *Philoſophical*
" *Tranſactions* *, from Capt. *John Waddel*, his ſhip was al-
" moſt beaten to pieces by the thunder and lightning: altho'
" as he expreſſes himſelf, there were ſundry large comazants
" over head, ſome of which ſettled on the ſpindles on the
" top-maſt heads, and burnt like very large torches. When
" this account was written, theſe *phænomena* were only con-
" ſidered as the preſages or attendants of a ſtorm, and no ſort
" of inference propoſed from them."

* Vol. XLVI. p. 111.

'But to return to our author: his work closes with a series 'of experiments, intended to demonstrate the validity of the 'conclusions exhibited therein.'

It appears then, from the above, that electricity is already carried to a great length, and promises to give us great lights into meteorology and the several affections of our atmosphere; nor is it to be questioned, but that, as its principles are now so well understood, and men of learning (among which we hope Mr. *Watson* will continue to bear his part) are carrying on their enquiries, it may open to our eyes several other important secrets of nature.

A letter from Father d'Incarville, *of the society of Jesus, at* Peking, *in* China, *to the late* Cromwell Mortimer, M. D. R. S. *Secr.*

The *Chinese* are a people so singular and curious, and have carried many arts and manufactures to such a heighth of neatness and beauty, as to make us very attentive to any kind of intelligence we can receive about them. Our palliſadoes and alcoves are constructed by their models, as are also many of the small bridges in the gardens of the great. Our pleasure-barges are beginning to take the *Chinese* form, and the walls of our palaces will soon be covered by the paper-hangings of that country. It must be owned, that it is something more than whim and novelty that leads us, in these articles, into the manner of that people; there is a lightness that sets them off, and renders their architecture the most pleasing to the eye of any yet introduced into our gardens.

But these ingenious and elegant people deserve our attention in many other points, and those such as may turn out to a national advantage. The manufacture of white paper is a very considerable article among us, for which we know but of one material to make use of; which must necessarily keep up the price of that commodity. The *Chinese* are acquainted with several, and yet produce a paper strong, light, and every way adapted to the purposes of writing and printing. It is equally evident, that it were folly to compare our printed linens with theirs. What superior richness of colour and sharpness in the printing do we observe in theirs! The latter of which is chiefly owing to the materials their colours are made of, which render them less liable to run into each other, and consequently make them come off from the stamp with that neatness which we observe in the outlines of every figure. These colours are, chiefly, prepared from vegetable subjects unknown to us; but such as would certainly grow in some of our colonies, wherein

the

the ſtate of the atmoſphere differs very little from that of many parts of *China*.

It is our misfortune, indeed, that the *Chineſe* are as uncommunicative as they are elegant. They ſet an high value upon their ingenuity, and are diligent to exceſs, to prevent the *Europeans* from obtaining the leaſt degree of information concerning their manufactures, or the materials they make uſe of in conducting them. The jeſuits are the only *Europeans* permitted to travel up their country; theſe, by their mathematical knowledge (for none are ſent upon that miſſion who are not well verſed in this and other branches of philoſophy) have found acceſs even to the court, are careſſed by the emperor, and allowed to reſide in the capital of his empire. From theſe then muſt come our intelligence; and from them muſt we receive as well the ſeeds, as the knowledge, of thoſe vegetables, which render the two above-mentioned manufactures of *China* ſo much ſuperior to ours: poſſeſſed of theſe we may one day, poſſibly, become their equals.

The letter before us affords ſome freſh intelligence of this kind, and is curious enough to be laid in the whole before our readers.

'*Read June* 7, 1753.

'SIR, *Pekin, Nov.* 15, 1751.

'I ſhould be glad to have it in my power to do more for 'your illuſtrious ſociety, both as to my ſituation and condition. 'We are very much confined at *Peking*; we have not even 'the liberty of going where we pleaſe by ourſelves to ſee 'things; nor can we, with prudence, believe the reports of 'the *Chineſe*, who make nothing of deceiving us, if they can 'defraud us of our money. When we can do no otherwiſe, 'we endeavour to prevent our becoming their dupes, as well 'as we can: and yet, notwithſtanding all our precautions, 'we cannot anſwer for what intelligence we have this way, 'ſo well as for what we affirm to have ſeen ourſelves. Every 'year I ſend to our gentlemen of the academy at *Paris*, what 'I can diſcover upon ſuch matters as I know concern them; 'which has given me the opportunities of ſending you ſeveral 'curious things in natural hiſtory.

'You ought to have received laſt year ſome leaves and 'flowers of different trees, beſides a good number of ſeeds. 'The leaves and flowers of the varniſh-tree, which I ſent, 'come from the province of *Nanking*. This tree is different 'from that I ſaw in the king's garden at *Paris*. The latter 'is the ſame with what I ſaw at *Macao*, which was brought 'from *Miſſiſſippi* into *France*.

'We have not in *Europe* the tree from whoſe fruit the *toeng yeou* is drawn. It were to be wiſhed they could raiſe it there. The *toeng yeou* is an oil, or natural varniſh, drawn by expreſſion from the fruit which I have ſent you, of which they make a very great trade in *China*. It coſts but very little; the pound weight being worth about ſeven or eight ſols of our money. I heard ſay, that they ſell it at *Paris* under the name of *China varniſh*. It is excellent for preſerving furniture, giving them a poliſh not inferior to our varniſhes of *Europe*, which coſt ſo much money. Perhaps they may make ſome attempts to uſe it in *Europe*; but they will not ſucceed, becauſe they know not how to prepare it. This oil is ſo common in *China*, that the greateſt part of the people, in tolerable circumſtances, rub over their timber with it, giving it what colour they pleaſe. It not only adorns their houſes, but alſo preſerves the wood. The columns that ſupport their houſes, and thoſe of the great room where the emperor's throne is, are varniſhed with no other than this oil.

'The *kou chou* is a tree, of the bark of which they make the beſt paper in *China*. The common paper of their books which looks yelloviſh, is made of a particular ſpecies of *bambou*, of which they prepare the young ſhoots, as we prepare hemp. They whiten it by boiling it in lime-water. In this manner they prepare the *kou chou*. There is no ſilken paper in *China*; all the different kinds of paper here are made either of bark, hemp, or the ſtraw of corn or rice: ſometimes they blend with this laſt the ſtalks of the typha *. The paper made of hemp or ſtraw ſerves only for wrapping up goods, or to make paſteboard; and that made of the bark of the cotton-plant ſerves for fans, being leſs apt to crack than any other white paper.

'The white wax, produced by certain inſects, is a very curious and profitable thing. I have not yet been able to ſee any of them. What has been told me by one of our miſſionaries, who has bred them himſelf, is not ſufficient to give a proper idea of them. As to the manner of their depoſiting this wax, it appears to me, that there is ſome analogy between it, and the manner of the gum lacs being depoſited by certain ants †.

'In

* *Typha paluſtris major* of *Caſpar Baubin*. Cat's-tail.

† 'In order to explain this paſſage, I take the liberty of making the following remark. The lacca-tree is the *jujuba-indica* of the great Mr. *Ray*, which produces this gum. The letter-writer is

'miſled

'In the emperor's palace they very rarely uſe any other 'candles than ſuch as are made of this wax, becauſe it never 'emits any ſmoke. The learned therefore uſe them only when 'they compoſe an exerciſe upon their examination for degrees: 'for then they are confined in very ſmall rooms, where the 'ſmoke of tallow-candles would incommode them greatly. 'I believe the chief conſumption of this wax is owing to their 'coating tallow-candles with it, which I ſhall mention by-'and-by. This wax is procured by boiling the matter raſped 'off the branches of the tree, the leaves of which are the 'proper nouriſhment of theſe inſects, in a large veſſel of wa-'ter; the wax ſwims at the top, and, when cold, it is taken 'off in a cake.

'The berries of the tallow-tree are of great uſe in the ſou-'thern provinces, where there are very few ſheep. Almoſt all 'the candles ſold there, are made of the oil drawn from theſe 'berries. They procure this oil in the ſame manner that I 'have mentioned concerning the wax; and as this oil is not 'of ſo good a conſiſtence as tallow, for its coheſion, when 'candles are made of it, they dip them in the white wax 'mentioned: the external coat thus made, prevents them 'from guttering *. At *Peking* the ſame is done with tallow-'candles; nor do I ever remember to have ſeen them run 'down. I imagine, that our bees-wax would anſwer the ſame 'purpoſes with this white wax of *China*.

'The ſeeds of *yen tchi* come from a plant, which I think 'very particular; at leaſt I cannot recollect any thing like it. 'From theſe ſeeds or berries, when very ripe, a tincture of a 'fine red is drawn, as may be ſeen in the flakes of cotton 'charged with this colour, ſold here. They moiſten them 'with a little warm water, and then expreſs the colour, which 'is afterwards evaporated to a drineſs, and ſerves for water-'colours.

'The *perſicaria*, of which they make indigo in and about '*Pekin*, merits attention. Indigo is alſo made of the *perſi-'caria maculata*, with which the banks of rivers and ſtreams 'often abound; but it is of an inferior quality to that made

'miſled by what *Garcias ab Horto* ſays about it, that certain large 'winged ants make this gum out of the juice ſucked from this tree, 'and depoſit it upon the *ſurculi*, &c. of the ſame: but the cele-'brated *Ray* and *J. Bauhin* ſay, it is exudated, and by the heat of 'the ſun concreted into the form in which it is found upon the parts 'of this tree. There are other trees which produce this gum, as 'well as this, mentioned by *Hermannus*.

* This is applicable to the green wax of *Miſſiſippi*.

'with the other *perſicaria*, the ſeeds of which I ſent you; and 'this even is not of equal value with that made of the *anil*, 'ſuch as is made in the ſouthern provinces here, and in thoſe 'of *America*.

'The ſtones of apricots come from a ſpecies of tree, whoſe 'fruit is not eatable. Theſe trees are only cultivated for 'theſe ſtones, from which an excellent oil is produced for 'burning; and which, inſtead of olive-oil, we uſe for our ſallads.

'The *hoai tze* are the cluſters of the flower of a baſtard 'acacia, from whence a moſt beautiful yellow tincture is 'drawn, by boiling them with a little alum. The *hoang tchi 'tze* produces yet a finer tincture: but the fineſt yellow co- 'lour of *China* comes from the *hoang pe pi*; and theſe three 'are prepared in the ſame manner.

'A kind of ſtuff is made from the cods of the wild ſilk- 'worm, called *kien tcheou*, excellent for wear, when made 'for gain, but chiefly that which is made from ſuch cods, as 'I ſent you in 1749. It is ſcarce and dear. There is ano- 'ther kind of *kien tcheou*, of which they ſell a large quantity 'at *Canton*: it is made of the ſilk drawn from other cods, 'ſome of which I ſend you this year. Theſe cods are capable 'of being wound on wheels or ſpindles. The firſt I ſent are 'only wound on ſpindles; but firſt they muſt be boiled in a 'ſtrong lye, made of the aſhes of the ſtalks of the *Sarazin* corn, 'till they are capable of being pulled aſunder with one's fin- 'gers, in order to turn them inſide out, and take out the 'fragments of the chryſalis; and as this kind of ſtuff is 'worked like other cloth, the weavers do the reſt.

'The fruits of the *tong yeou*, and of the tallow-tree, which 'you ſhould have received laſt year, were freſher than thoſe 'I ſent before.

'This year you will receive the cods of ſilk, which makes 'the ſilk called *kien tcheou*, with the butterflies which come 'from them. The other things which I ſent, want no ex- 'planation.

'*An anſwer to the queſtions upon the natural hiſtory of Foſſils.*

'The empire of *China* abounds in mines of all ſorts, as 'gold, ſilver, copper, tin, lead, iron, *&c.* The provinces 'which produce the greateſt quantity, are *Yun nan*, and *See 'tchouen*. The two greateſt rivers of *China*, *Kiang* and *Hoang 'ho*, ſend down quantities of gold ſand. The former takes 'its ſource in the province of *See tchouen*, and the latter from 'Coconor: but they find mines of gold and ſilver in the pro- 'vinces of *Yun nan*, *See tchouen*, *Chen ſi*, *Chan tong*, *Hou kouang*,

'*Fou*

'*Fou kien*, *Kouei tcheou*, *Pe tche ſi*; but, for political reaſons 'they work but few of them. I believe the principal is, leſt 'the greedineſs of gain ſhould excite popular inſurrections. 'They open them ſometimes in one place, ſometimes in ano-'ther; but upon the leaſt appearance of a riſing, they imme-'diately ſhut them up again. We cannot give any account 'of what is deſired, concerning the manner of working the 'ſeveral mines. We are not in a way of informing ourſelves. 'I have endeavoured for ſeveral years to procure ſpecimens of 'the different mines, but could not yet obtain them. If, here-'after, I can diſcover any thing worth while in this matter, I 'ſhall not fail to communicate it. As to what regards petri-'factions, I have only ſeen a few crabs, pieces of wood, and 'ſome bones, which I take to be thoſe of buffaloes. I have 'ſent into *France* ſpecimens of all the ſimple drugs ſold by the 'druggiſts at *Peking*; among which are ſome bits of minerals, 'petrified bones, *&c.* to which I expect an anſwer next year, 'and ſhall be better able to chuſe what to ſend of ſuch things, 'as ſhall be deſired. This collection is one of the affairs that 'coſt me moſt trouble.

'The article that regards the deluge, makes me imagine, 'that the liſt of theſe things comes from the celebrated Sir '*Hans Sloane*. I ſhould be glad to have an opportunity of 'doing him pleaſure, and I will do it moſt readily. All I 'know of it is this; the *Chineſe* have but a very confuſed idea 'of an univerſal deluge. They only conclude from things 'ſeen upon the ſurface of the earth, that there muſt formerly 'have been ſome terrible hurricane, and that the ſea had co-'vered the face of the earth. A great *Mandarin*, who had a 'better underſtanding than the *Chineſe* commonly have, being 'ſent into *Ho nan*, to viſit ſeveral places, obſerved, upon the 'top of a very high mountain, a kind of baſin, the circum-'ference of which, formed by the mountain, was filled with 'different figures of fiſhes, ſhells, and marine plants, impreſſ-'ed upon ſtones: he ſaid to another *Mandarin*, who ac-'companied him, "Certainly the ſea muſt have been here: "theſe fiſhes, ſhells, and plants, are found only in the ſea." 'F. *Gaubil* ſays, the *Chineſe* books pretend, that ſuch im-'preſſions are found upon the higheſt mountains of *Thibet*, 'and *See tchouen*. I had an opportunity myſelf to go into the 'mountains about *Peking*, and even went up to the higheſt; 'but ſaw nothing of this kind, and was informed upon the 'ſpot, that they never found any thing like them.

'The greateſt part of the cinnabar of *China* comes from 'the province of *Yun nan*: and it is ſaid, there is ſome alſo

'in *Kiang ſi*, *Hou kouang*, and *Koui tcheou*. *Kang hi*, the great-'grandfather of the preſent emperor, ordered a general ſearch 'to be made through the whole empire for antimony, but 'found none in any of the mines.

'I have the honour to be, with much reſpect and eſteem,

SIR, Your moſt humble and obedient ſervant,

D'Incarville.

[*The remainder of our account of this volume of Tranſactions to be given in our next.*] P.

ART. XXV. *Sixteen Sermons on the following ſubjects:—A call to repentance.—A warning to young people.—Of faith without works.—How chriſtians live by faith.—How we are ſaved by grace.—The condemnation of men is their love of darkneſs.—Chriſtians muſt forſake all that they have.*—Eſau, *or the cunning hunters.—Of the ſin of covetouſneſs.—The chriſtian's pattern, or the neceſſity of meekneſs and humility.—Of the care of the ſoul.—The benefit of an early exerciſe.—Of eating and drinking the fleſh and blood of Chriſt.—The practical knowledge of God.—The practical conſideration of God's providence.—The character of thoſe who are ſcoffers at religion; their folly and danger. By* William Sutton, *M. A. rector of St.* Michael Carhaies, *in* Cornwall. 8vo. 5s. Hitch.

THO' there is nothing ſtriking or animated in theſe ſermons, yet they are very plain, uſeful, and ſenſible diſcourſes, and written in the ſpirit of candour and moderation. The author appears to be a hearty friend to freedom of enquiry, and an enemy to every ſpecies of eccleſiaſtical tyranny. He takes occaſion more than once to declare his ſentiments in regard to creeds and creed-makers, with ſuch a becoming freedom and boldneſs of ſpirit, as muſt recommend him to the eſteem and favourable regard of every friend to liberty. Of this we ſhall give a ſhort ſpecimen or two, and then take our leave of him.

In his preface, wherein he makes ſome obſervations on a book, entitled, *The new whole duty of man*, we find the following honeſt declaration. 'It is certain,' ſays he, 'that eccleſiaſtical, or an-'tichriſtian tyranny, which, under the ſpecious name of ortho-'doxy, has done more miſchief than all the miſchievous things 'in the world, could not have been ſet up, and ſupported as it 'is, unleſs ſome ſhackles had been put upon the truth.'

In another place, ſpeaking of thoſe who tell us, that there are ſome things which we muſt believe, or aſſent to the truth of, tho' our reaſon and underſtanding cannot fathom them, becauſe they are revealed by God, who cannot lie, and whoſe knowledge is infallible, he delivers his ſentiments in the following manner:

'Such

'Such things as theſe,' ſays he, 'may be contained in ſcripture, as far as I know; but how they can be revealed I know not, neither did St. *Paul*, as I ſhall ſhew by-and-by. For, if we lay aſide our reaſon, we are immediately in the ſtate of brutes, altogether incapable of any revelation at all. And, if God himſelf ſhould vouchſafe to ſpeak to us face to face, as he did to *Moſes*, he muſt apply to our underſtanding and reaſon, or impart to us ſome other faculties, which, as yet, he has not done; or elſe we ſhall have nothing to believe but his veracity in general, which no chriſtian ever dares to deny. When the forementioned apoſtle came from *Paradiſe*, he did not attempt to reveal what he had there heard, becauſe he knew it was not to be done. It was ſomething *not poſſible to be uttered*, or made known by any words, to our preſent underſtanding. If he had thought fit, he might have given us a ſyſtem of theological ſchool-terms, unintelligible, tho' not unſpeakable, which might have ſerved the purpoſe of ſome *Polemical* divines, or ſynodical creed-makers, and put us upon diſputing, and curſing, and railing at one another, and cutting one another's throats; which has always been, and ever will be, the natural product of unintelligible creeds.

'But St. *Paul* was of a better mind; he knew that his buſineſs was to inſtruct us in things neceſſary, and therefore eaſy to be underſtood; and not puzzle and divide us, and give occaſion for thoſe things which he himſelf reckons amongſt the works of the fleſh. And if all his pretended ſucceſſors had had as much wiſdom and charity, and as little worldly ambition, the chriſtian world might have eſcaped all that wrath, ſtrife, perſecutions, and antichriſtian cruelties, which it has labour'd under, and which has been the bane of our holy profeſſion: but to ſpeak of theſe things at large, is more fit for a volume than a preface.'

This may ſerve as a ſpecimen of our author's way of thinking, and of that honeſt and candid ſpirit he ſeems to be poſſeſſed of. R.

MONTHLY CATALOGUE *for* September, 1754.

POETRY.

I. *THE Proſpect*, a poem. Containing, 1. The ſcene of a country life at the dawn of day. 2. The workmen buſy in the field at harveſt. 3. Partridge-ſhooting. 4. Fox-hunting. 5. The neceſſity of the different ſeaſons of the year. 6. Some ſerious reflections on the myſteries of the creation. To which is added, a letter of the author's, addreſſed to Miſs *S*——, of *D*——, in *W—ſhire*. By *George Roberts*, gent. Folio, 1s. *Cooper*.

Mr.

Mr. *Roberts* is ſo remarkably excellent in *high heroics*, that we cannot reſiſt the temptation of pilfering a few lines from his performance, for the entertainment of our readers. They are taken from his deſcription of a fox-chace. The traditional cunning of this animal, in the dernier reſort, is thus delicately expreſſed,

— Finding all his vulpine arts to fail,
His ſtinking piſs he ſcatter'd on his tail;
And as the leading hounds, with dreadful cries,
Came near his breech, he ſwitch'd it in their eyes:
But that indeed ne'er ſignify'd a ruſh,
Thunder ne'er valu'd any *fox*'s bruſh;
Bold he advanc'd, and ſeiz'd him by the throat,
And to a period ſoon old *Reynard* brought.

II. *The* Carminiad; *or*, Betty's *ſoliloquy in* Newgate, *on the night deſtined for her departure to her* American *ſettlement*. A ſong, to the tune of, *A laſs that was laden with care*. With a curious frontiſpiece. Folio, 6d. *C. Sympſon.*

Had this ſong been ſung and ſold about the ſtreets, at ballad price, it had probably met with a reception equal to its deſerts; for doubtleſs more contemptible ballads are greedily bought up by the *young men* and *maidens* of this metropolis; who are not inferior in literature and taſte to their brethren and ſiſters in the country.

III. *Rectè vivendi ratio, ſeu moralis philoſophiæ compendium; latino carmine reddidit* Nathaniel Ball *ſcholæ Chelmsfordienſis archididaſculus*. 12mo. 2s. *Buckland.*

This *Latin* verſion of the œconomy of human life is not inelegant in itſelf, nor unjuſt to the original, as well as a general recollection ſerves us to remember it. It is printed from a neat type, on excellent paper, and was no improper amuſement for a gentleman entruſted with the erudition of youth.

The following lines, from the ſection on charity, include a pathetic and obvious reflection, juſtly expreſſed:

Corpora dum languent fœdo demiſſa grabato
Pauperis infirmi, gemitus dum tollita cerbos;
Dum vitam infauſtam ſqualentî carcere plorant
Tot miſeri, dum poſcit opem te cana ſenectus;
Nonne putas hoc grande nefas et morte piandum
Luxuriare novis ſemper, dapibuſque ſuperbis,
Ferrea corda gerens miſerorum intacta querelis?

His cautions to a mature and attracting virgin, and to a batchelor in the choice of a wife, may be conſidered as two beautiful and ſelect paſſages.

Cum teneræ vernas jucundo flore juventæ;
Cum te turba virûm ſpectans miratur, et ipſa

Quid

Quid vellent oculi tecum natura ſuſurrat;
Heu! cave, ne nimium verbis confide doloſis:
Sit bene munitum pectus, nec credula blandis
Auſcultes dictis; nam fallax lingua veneni.

Si tempus vario cultu, gemmiſque ſuperbis
Conſumit, ſi ſe nimis admiratur, et optat
Laudibus extolli; ſi vox tonat atque cachinnat:
Si pes ſub tectis neſcit remanere paternis,
Sique virûm in vultus patrantes jactat ocellos:
Eniteat licet ore ſuo ceu Phœbus Olympo,
Illecebris averte oculos, veſtigia vita,
Nec laſcivus amor mentem ſpe ludat inani.

F. K.

MISCELLANEOUS.

IV. *The ragged uproar*; *or*, *the* Oxford *oratory*: a new dramatic ſatire; in many ſcenes and one very long act. In which is introduced the a-la-mode ſyſtem of fortune-telling, originally planned by *Joan Plotwell*, and continued by ſeveral truly eminent hands, well verſed in the art of deſigning. The whole concluding with an important ſcene of witches, gypſies, and fortune-tellers; a long jumbling dance of politicians; and an epilogue ſpoken by *Mary Squires*, *&c.* flying on broom-ſticks. 4to. 1s. *G. Pote.*

From the title-page, as above, the reader will be apt to conclude, that this dramatic ſatire, as it is ſtiled by its author, relates to the diſputes at *Oxford*, on occaſion of the treaſonable verſes ſaid to have been found there: but, from a *painful* peruſal of the pamphlet throughout, we have diſcovered nothing of that ſort. Doubtleſs the writer has *ſome* meaning in this myſtical ſatire, but he has induſtriouſly buried it too deep for our penetration.

N.B. The name of *Pote*, ſubjoined as the publiſher, is fictitious; and we are aſſured our worthy friend Mr. *J. Pote* of *Eaton*, bookſeller, has no hand in this *plot* upon the underſtandings and pockets of the public.

V. *An alarm to the right hon. the Lord Mayor*, for an open declaration of war with the devil. 8vo. 6d. *Cooke.*

A pious remonſtrance and exhortation to the magiſtrates of the city of *London*, to exert themſelves in order to check the progreſs of 'thoſe moſt egregious ſins of profane curſing, 'ſwearing, and whoredom,' in this metropolis. The author ſeems particularly deſirous, that the ſword of juſtice ſhould be drawn againſt one particular *houſe of whoredom* in the city, 'notoriouſly,' ſays he, 'known to be ſuch, tho' cloaked under the ſpecious pretence of doing buſineſs, *viz.* the WORKING MILLINER's, within full view of the MANSION of JUSTICE;—a houſe that has been more deſtructive of virtue

'and

'and innocence, than the moſt notorious in *Drury-lane* or '*Covent-garden*; ſhe having for many years reſided in the 'heart of this city unmoleſted; by which means *ſhe lieth in* '*wait as for a prey, and increaſeth the tranſgreſſors among* '*men.* Prov.

VI. *A brief account of the Kings and Queens*, whoſe ſtatues (now repaired and decorated in a moſt ſplendid manner) are placed in the *Royal Exchange* of *London*; with the reaſons why ſome of their ſtatues are not ſet up; that ſuch perſons as have not leiſure or opportunity to read the general hiſtories at large, may be acquainted with the ſucceſſion and principal events that happened in the reigns of theſe illuſtrious perſonages. In a continued ſeries from *Edward* I. to our preſent ſovereign; ſo clearly connected, as that a perſon of an indifferent memory may relate the whole after peruſal. By *John Halliday*, M. A. teacher of the languages and mathematics, in *Ayliffe-ſtreet*, *Goodman's-fields*. 8vo. 6d. *Griffiths.*

VII. *The Angler's Magazine; or, neceſſary and delightful Store-houſe*; wherein every thing proper to be known relating to his art, is digeſted in ſuch a method, as to aſſiſt his knowledge and practice upon bare inſpection. Being the completeſt manual ever publiſhed upon the ſubject; largely treating of all things relating to fiſh and fiſhing, and whereby the angler may acquire his experience without the help of a maſter. By a Lover of that healthful and innocent diverſion. 8vo. 6d. *Owen.*

VIII. *A Call upon the Victuallers in town and country.* 8vo. 1s. Sold by *Woodfall* and the reſt of the bookſellers.

It ſeems probable, from the low ſtile and ſentiments of the writer, that this pamphlet is the work of ſome diſcontented alehouſe-keeper. The author complains of many grievances, which he thinks are as unreaſonably as they are peculiarly thrown upon his fraternity: among which the arbitrary behaviour of the juſtices of the peace, in partially refuſing or granting licences; and the quartering of ſoldiers, are the moſt conſiderable.

IX. *A Collection of the Sufferings of the people called* Quakers, from 1650, to 1689. By *J. Beſſe.* Folio, 2 vol. 1l. 2s. *Hinde.*

X. *An Abridgment of the Statutes of* Ireland, from the firſt ſeſſion of parliament in the third year of the reign of King *Edward* II. to the end of the twenty-fifth year of the reign of his preſent majeſty King *George* II. and of all the *Engliſh* and *Britiſh* ſtatutes which extend to and bind *Ireland.* With tables of the ſtatutes in their chronological order, directing to the titles under which they are abridged, and of the ſtatutes taken from any *Engliſh* ſtatutes, and of thoſe ſince *Poining*'s law which bind *Ireland*, and of the ſtatutes to be given in charge or read

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in churches. And alſo an alphabetical table of the principal matters referring to the titles and paragraphs in the abridgement, and to the reſpective ſtatutes, together with the new rules. By *Edward Bullingbroke*, doctor of laws, and advocate in the eccleſiaſtical courts; and *Jonathan Belcher*, eſq; barriſter at law. Publiſhed with the approbation of the right honourable the lord high chancellor, and the right honourable and honourable the judges of *Ireland*, in one large volume. 4to. 1l. 8s. *Knapton.*

XI. *Genuine and impartial Memoirs of* Elizabeth Canning. Containing a complete hiſtory of that unfortunate girl, from her birth to the preſent time, and particularly every remarkable occurrence from the day of her abſence, *January* 1, 1753, to the day of her receiving ſentence, *May* 30, 1754. In which is included the whole tenor of the evidence given againſt and for her on her late extraordinary trial. With ſome obſervations on the behaviour of the court, and the conduct of the jury. Alſo free and candid remarks on Sir *Criſp Gaſcoigne*'s Enquiry. 12mo. 3s. bound. *Woodfall, Bouquet, &c.*

This is the long expected hiſtory, for which the public were ſo often deſired to wait, by advertiſements in the news-papers. It is compiled with ſeeming accuracy and candour, and delivered in the form of letters to a friend. The air of moderation which the writer aſſumes, and the agreeable and familiar manner in which he has thrown together the particulars of a worn-out ſtory, render his hiſtory, upon the whole, a more entertaining performance than we might have expected, after having been ſo often diſappointed and diſguſted by the catch-penny things that appeared before it.

XII. *Mirza and Fatima.* An *Indian* tale. Tranſlated from the *French.* 12mo. 3s. *Oſborne.*

To excuſe a man to himſelf for reading over the *Arabian Nights* and *Turkiſh Tales*, it is to be conſidered, that the abſurdities of the *Indian mythology* crouded into thoſe performances, are made inſtrumental to lead us into the genius, manners, and morals of that people. The characters are *Indian*, and think, ſpeak, and act as ſuch. The *Turkiſh Spy* is much more valuable, for being wrote by an *European*, than if it had been the work of a native of *Turky*: we are ſurpriſed to ſee the *Aſiatic* kept up to the utmoſt degree of exactneſs. The tale before us is called *Indian*, but the manners, ſentiments, and ſtile are exactly thoſe of an *European noveliſt*. Plenty of enchantments, metamorphoſes, *&c.* there are, no doubt, if that will make it *Indian*; but it is excellent to hear one of our *Indian* enamorato's giving this deſcription of his miſtreſs.

'She

'She was not barely beautiful; but had diffuſed all over 'her perſon that ſweet charm of the *je ne ſcai quoi*, ſo much 'more powerful than even beauty itſelf. It was ſaid that '*Aglae*, at her birth, had been bathed in the fountain of the 'Graces, and certainly were the Graces to be pictured, ſhe 'might have furniſhed the model.' Another young gentleman of *India* chuſes to delineate his miſtreſs thus: 'Her features 'were not regular, but ſo well adapted for pleaſing, or rather 'for affecting the heart, that it was not eaſy to ſee her with 'impunity. To picture her, however, in one word to you, 'her countenance was the expreſſion of ſentiment, and all the 'reſt of her perſon ſeemed formed for the joy of the ſenſes: 'ſhe had the fineſt hands in the world, arms faſhioned by 'love, and that critical point of plumpneſs, which excludes 'neither the eaſy genteel air, nor the graces.' All this is very pretty to be ſure! but the deuce a bit does it carry any thing *oriental* about it. We have been looking for the moral of this performance, and can find nothing like it till the very laſt line but three; where, indeed, the *fairy of adverſity*, upon diſenchanting the lovers that give title to this fable, leaves her hero to chew upon this maxim, *Never ſuffer proſperity to harden your heart; and never forget me.*

In ſhort, we cannot but agree with part of the latter of our author's mottos, wherein he allows what he has ſcraped together to be *nugæ*; but muſt leave it to him to make appear how far they——*Seria ducunt*

In bona.—— P.

XIII. *A new Syſtem of Horſemanſhip*, from the *French* of Monſ. *Bourgelat*. By *Richard Berenger*, eſq; 4to. 10s. 6d. *Vaillant*.

This treatiſe derives its exiſtence from that great work on the ſame ſubject, written by the celebrated *William Cavendiſh*, duke of *Newcaſtle**; a work which, notwithſtanding its acknowledged merit in many reſpects, has been juſtly cenſured for the author's want of method and exactneſs. To remedy theſe imperfections was the deſign of the preſent ſyſtem, publiſhed by the judicious and experienced Monſ. *Bourgelat*; whoſe work is extracted from the rules of that great maſter. The method and conciſeneſs with which the ingenious *Frenchman* hath digeſted the whole, have reduced his copy within a much ſmaller compaſs than the *Engliſh* original; 'but,' ſays the tranſlator in his preface, 'it is a ſmall, well-poliſhed gem. To 'ſpeak the truth,' adds the prefacer, 'he has made the ſubject 'ſo much his own, by the refinement of his remarks, the juſt-'neſs of his reaſoning, and the light he has diffuſed through 'it, that it muſt have the merit of an original; at leaſt the

* During his exile, in the time of *Cromwell*'s uſurpation.

'rea-

'reader will be divided to whom he ſhall render moſt thanks, 'whether to him who has given the food, or to him who has 'prepared and ſet it before us with ſo much elegance and or- 'der. This is at leaſt the author's praiſe.—The tranſlator 'has endeavoured to do him as much juſtice as he has done 'his great original; ſenſible of the danger of ſo difficult an 'enterprize, but prompted to it in hopes of making his merit 'more known. He tranſlated the work, that the treaſures it 'contains may be gathered by thoſe, who are ſo unfortunate 'as to want this aſſiſtance to obtain them. He has been as 'faithful to his author as the languages will allow, judging 'that to be the ſureſt way of doing him juſtice. In ſome 'places, however, he has uſed (as all tranſlators ſhould) a diſ- 'cretionary power. Every art has technical terms, or words 'of its own. Theſe he has preſerved in the tranſlation, the '*Engliſh* affording none adequate to them. He has given no 'notes or comments, imagining the original can, and hoping 'the tranſlation will, want none: of this, however, his rea- 'ders will be the beſt judges.'

The points of horſemanſhip diſcuſſed in this work are, 1. Of the horſeman's ſeat. 2. Of the hand, and its effects. 3. Of diſobedience in horſes, and the means to correct it. 4. Of the trot. 5. Of the ſtop. 6. Of teaching a horſe to go backwards. 7. Of the uniting, or putting a horſe together. 8. Of the pillars. 9. Of aids and corrections. 10. Of the paſſage. 11. Of working with the head and croupe to the wall. 12. Of changes of the hand, large and narrow, and of voltes and demi-voltes. 13. Of the aids of the body. 14. Of the gallop. 15. Of paſſades. 16. Of peſades. 17. Of the mezair. 18. Of curvets. 19. Of croupades and balotades. 20. Of caprioles. 21. Of the ſtep and leap.

XIV. *The hiſtory of the ſeveral oppoſitions which have been made in* England, from the reſtoration of King *Charles* II. both againſt the court and the miniſterial influence. Repreſenting the many noble attempts made by *Britiſh* patriots for the eſtabliſhment of *Britiſh* liberty. By Sir *Myles Stanhope*. 12mo. 3s. *Baldwin.*

This hiſtorical collection is formed upon an imperfect plan, and executed in a very deſultory and ſuperficial manner. The gentleman named in the title-page, we apprehend, had never any exiſtence, except in the imagination of the compiler; who, while he condemns ſome parties with indecent aſperity, and attacks certain royal characters, truly illuſtrious and venerable, with inſult and virulence, betrays his own partial attachments to a political faction. But what other behaviour could be expected from one who ſeems not a little addicted to the exploded

dreams of aſtrology; for he intimates in his preface, that ſome *favourable aſpect* of the planets, diſpoſes the *Britons* to the love of liberty. F

XV. *A book of Medals, Coins, and Great Seals*, drawn, engraved, and printed in quarto, on royal paper, from the curious works of *Thomas Simons*, eſq; engraver of the mint to the commonwealth of *England*, the lord protector *Oliver Cromwell*, *&c.* contained in forty engraved copper-plates; with ſome explanations of the ſculptures, by the editor, Mr. *George Vertue*. Sold at his houſe, in *Brownlow-ſtreet*, near *Long-acre*, Price 1l. 1s. ſtitched.

XVI. *A Vindication of a Sermon, entitled*, Inoculation an indefenſible practice *. In which Dr. *Kirkpatrick*'s arguments in favour of the operation, together with his and a certain letter-writer's † objections to the ſermon, are diſtinctly conſidered and replied to; and the practice demonſtrated, in the ampleſt manner, highly culpable in a *moral*, extremely abſurd in a *phyſical* view. By *Theodore Delafaye*, A. M. 8vo. 2s. 6d. *Ballard*.

As we did not greatly particularize the ſermon, the publication before us is intended to vindicate, or the objections that were made to it, we cannot, with any propriety, pretend to enlarge on this performance; which appears, to us, calculated rather to divert than inform an intelligent reader. Mr. *Delafaye*'s way of reaſoning gives us occaſion to recollect the ſubtilties of the old ſchoolmen, whoſe arguments were intended to perplex, when they could not convince. He admits the ſucceſs of inoculation, but inſiſts that 'this ſucceſs is *wholly* owing to 'the *abſence* of certain circumſtances, to which the *natural* 'diſeaſe is *unnaturally* ſubjected, and not to any ſingle effect 'inoculation can produce.' The circumſtances here hinted at, are principally ſuch as ariſe from the depravity of mankind, their debaucheries, and irregularities. If our author's perſuaſions ſhould prevail to make men faultleſs, medicine in general would, in all probability, be little neceſſary; but as long as intemperance produces or aggravates diſeaſes, ſo long will people be ſolicitous to prevent or mitigate the mortal effects of thoſe maladies; and while the adventitious ſmall-pox ſhall be found fatal to ſuch numbers, the ſucceſs of the artificial communication of it will undoubtedly recommend the practice.

T. L.

* See *Review*, vol. IX, p. 237.
† *Ibid.* p. 474.

N. B. *The remainder of the Catalogue, with the Single Sermons, in our next.*

THE MONTHLY REVIEW,

For *OCTOBER*, 1754.

ART. XXVI. *Memoirs of the Reign of Queen* Elizabeth, *from the year* 1581, *till her death. In which the ſecret intrigues of her court, and the conduct of her favourite,* Robert *earl of* Eſſex, *both at home and abroad, are particularly illuſtrated. From the original papers of* Anthony Bacon, *eſq; and other manuſcripts never before publiſhed. By* Thomas Birch, *D.D. rector of the united pariſhes of St.* Margaret Pattens, *and St.* Gabriel Fenchurch, *and ſecretary of the royal ſociety.* 4to. 2 *vols.* 1l. 5s. Millar.

DR. *Birch*'s own account of this undertaking is as follows: ſpeaking of *Camden*'s valuable annals of this great princeſs, written under the patronage of the lord high treaſurer *Burghley*, our author obſerves, that 'copious as the annals 'of Queen *Elizabeth* are in the matter, and elaborate in the ſtile 'and compoſition; yet the defects of the work are too ob'vious. For, beſides the partiality ſcarce avoidable in an 'hiſtory written and publiſhed ſo near the time of which it 'treats, eſpecially under a king ſo jealous and ſo much inte'reſted in the reputation of a mother as *James* I. we have fre'quent occaſion to regret the want of the writer's uſual in'duſtry and accuracy in the uſe of the materials within his 'power, and to excuſe him for ſuch errors and defects as later 'diſcoveries would have enabled him to avoid. Of this kind 'are the original letters and papers of ſtate publiſhed in the '*Cabala*, the *Complete Embaſſador* of Sir *Dudley Digges*, the '*Fœdera* of Mr. *Rymer*, Mr. *Strype*'s ſeveral works, Sir *Ralph*

'*Winwood*'s *Memorials*, Dr. *Forbes*'s *Full View*, Dr. *Haynes*'s '*Cecil papers*, and Mr. *Collins*'s letters of the *Sidney* family.'

Our compiler adds, that theſe various collections, tho' compoſed of materials unequal in their importance to hiſtory, will, nevertheleſs, as they relate to the moſt intereſting events, and different periods of this active reign, enable an attentive writer to throw a ſtronger light on many parts of it; to open exactly the true ſprings of its political conduct; and, above all, to illuſtrate more particularly the real characters and ſentiments of the great perſons who adorned the ſcene of action at that time. 'However,' ſays he, 'it is not to be expected that a 'new general hiſtory of Queen *Elizabeth* ſhould ſoon make 'its appearance. To relate over again the ſame ſeries of tranſ-'actions, diverſified only in the method or ſtile, and with the 'addition of a few particular incidents, would be no very 'agreeable undertaking to the hiſtorian, and certainly of little 'uſe to the reader. And therefore the moſt direct and eligible 'manner of giving the public the full inſtruction, which may 'reſult from theſe authentic memorials, ſeems to be, to ſelect 'from them the moſt important paſſages, ſuch as relate to 'events omitted, or controverted, or falſely or obſcurely de-'ſcribed, or to characters of the greateſt eminence; in ſhort, 'all ſuch facts as, in the ſtile of the writers of memoirs, paſs 'under the name of anecdotes; in which claſs may be ranged 'many particularities which, tho' too minute for a regular 'hiſtory, are yet more univerſally entertaining, and more de-'ſcriptive, both of manners and times, than thoſe of a more 'public and ſolemn nature.

'This,' continues the doctor, 'I have attempted to do, in 'a former work, with regard to the laſt years of that queen, 'from the papers of Sir *Thomas Edmondes* *: and the ap-'probation with which the deſign has been honoured, by 'many good judges, encourages me to illuſtrate a larger por-'tion of her reign, upon the ſame foundation of the original 'papers of the principal actors in public buſineſs at that time. 'The greateſt part of theſe, the uſe of which I owe to the 'generoſity of *Thomas* lord archbiſhop of *Canterbury*, are re-'poſited in his grace's library at *Lambeth*, for which they were 'purchaſed, at the expence of his predeceſſor, Archbiſhop '*Teniſon*, by Dr. *White Kennet*, then dean, and afterwards 'biſhop of *Peterborough*, who has cited ſome few of them 'in his *Memorial to proteſtants on the fifth of November*. 'They conſiſt of ſixteen volumes in folio, bound up with

* Of which work the reader will find an account in the ſecond volume of our *Review*, p. 179.

'great

'great confuſion, ariſing from the want of a due attention to 'the difference of old and new ſtile, and the double com-'mencement of the year.'

Before Dr. *Birch* enters upon the application of theſe papers to the hiſtory of the time, he premiſes a ſhort view of the ſtate of *Europe* in general, as well as a more particular one of the court of *England*, in the year 1581; at which period, as the title-page above intimates, the memoirs he has drawn from them commence: and throughout the whole of this valuable collection, he has ſhewn himſelf (as in his former labours of this kind) a judicious, faithful, and accurate compiler. The hiſtory of the great, but unhappy, earl of *Eſſex*, as comprehended in theſe memoirs, has afforded us peculiar entertainment and ſatisfaction.

G.

ART. XXVII. *Philoſophical Tranſactions continued from p.* ~~323~~ 232. *and concluded.*

An account of the alterations which the iſlands of Sylley *have undergone, ſince the time of the antients, who mention them, as to their number, extent, and poſition. In a letter to the rev.* Thomas Birch, *D. D. Secr. R. S. by the rev. Mr.* William Borlaſe *, *A. M. F. R. S.*

Strabo and *Pliny* both aſſure us, that the *Phœnicians* diſcovered theſe iſlands, which were afterwards called by the *Greeks Caſſiterides*, and which *Cambden* has ſufficiently proved to be our *Sylley* iſlands. *Strabo* tells us, that the *Phœnicians* firſt brought tin from the *Caſſiterides*, which they ſold to the *Greeks*, but kept the trade to themſelves, and concealed the place from whence they brought it. *Pliny* ſays, that *Mediocritus* was the firſt who brought lead from the *Caſſiterides*. *Bochart* obſerves, that *Pliny* is miſtaken in the name, it not being *Mediocritus*, but *Melichartus*, who is the *Phœnician Hercules* of *Sanchoniatho*, to whom the *Phœnicians* aſcribed their firſt weſtern diſcoveries. But notwithſtanding the care of the *Phœnicians* to conceal theſe iſlands, the *Greeks* at laſt diſcovered them, and traded to the ſame place; as did alſo afterwards the *Romans*.

As theſe iſlands were ſo famous to the antients, it is natural to ſuppoſe, that the inhabitants ſhould entertain a conſcious eſteem of their own antiquity, and of their being mentioned in hiſtory before the other parts of *Britain* were at all known. It is alſo reaſonable to think, that ſome of theſe iſlands ſhould

* Author of the *Antiquities of Cornwall*. See *Review* for *June* laſt.

contain old towns and caſtles, and even inſcriptions and works of grandeur. But Mr. *Borlaſe* tells us, there is nothing of this kind; that the inhabitants are all new-comers; that there is not an old habitation worth notice; nor the leaſt remains of *Phœnician*, *Grecian*, or *Roman* art, either in town, caſtle, temple, or ſepulchre.

'All the antiquities here to be ſeen,' ſays this learned writer, 'are of the rudeſt *Druid* times; and if borrowed in any 'meaſure from thoſe eaſtern traders before mentioned (ſuper-'ſtition being very catching and infectious) were borrowed 'from their moſt antient and ſimple rites.

'We are not to think, however, but that *Sylley* was really 'inhabited, and as frequently reſorted to, antiently, as the 'old hiſtorians relate. All the iſlands (ſeveral of which are 'now without cattle or inhabitant) by the mains of hedges, 'walls, foundations of many contiguous houſes, and a great 'number of ſepulchral barrows, ſhew, that they have been fully 'cultivated and inhabited.

'That they were inhabited by *Britons*, is paſt all doubt, 'not only from their neighbourhood to *England*, but from the '*Druid* monuments; ſeveral rude ſtone pillars; circles of ſtones 'erect; kiſt-vaens without number; rock baſons; tolmêns; all 'monuments common in *Cornwall* and *Wales*, and equal evi-'dences of the antiquity, religion, and original of the old in-'habitants. They have alſo *Britiſh* names for their little 'iſlands, tenements, and creeks.

'How came theſe antient inhabitants then (it may be aſked) 'to vaniſh, ſo as that the preſent have no pretenſions to any 'affinity or connection of any kind with them, either in blood, 'language, or cuſtoms? How came they to diſappear, and 'leave ſo few traces of trade, plenty, or arts, and no poſterity, 'that we can learn, behind them? This is what the curious 'would be ſolicitous to know; and two cauſes of this fact oc-'curred to me while I was at *Sylley*, which may perhaps ſatiſ-'fy their enquiries: the manifeſt encroachments of the ſea, 'and as manifeſt a ſubſidence of ſome parts of the land.'

With regard to the former, *viz.* the encroachment of the ſea, Mr. *Borlaſe* obſerves, that within theſe laſt thirty years, it is evident that the ſea has made conſiderable encroachments on the low lands in that part of the world; whence it is reaſonable to conclude, that what we ſee happen every day, alſo happened in former times. That many of theſe iſlands, now diſtinct from each other, were formerly united, the author thinks is very plain from the flats that ſtretch from one iſland to another. What adds conſiderable weight to this conjecture

is,

is, that upon the ſhifting of the ſands, walls and ruins are frequently diſcovered on theſe flats.

Strabo tells us, that the iſles *Caſſiterides* were ten in number, lying cloſe to one another, and all, except one, were inhabited. 'But ſee,' ſays Mr. *Borlaſe*, 'how the ſea has multiplied theſe 'iſlands; there are now reckoned one hundred and forty: 'into ſo many fragments are they divided, and yet there are 'but ſix inhabited.'

The iſle of *Sylley*, from whence the little cluſter of theſe Cyclades takes its name, is, at preſent, only an high rock, of about a furlong over, whoſe cliffs hardly any thing but birds can mount, and whoſe barrenneſs could never ſuffer any thing but ſea-birds to inhabit it. This evidently ſhews, that great alterations have happened in the number and extent of theſe iſlands; for can it be ſuppoſed, that all theſe iſlands ſhould derive their name from ſuch a ſmall and uſeleſs ſpot as this is at preſent? It is therefore reaſonable to conclude that this barren cliff was a rocky promontory of the principal iſland of theſe Cyclades.

But this gradual encroachment of the ſea, Mr. *Borlaſe* obſerves, was not the only misfortune which attended theſe iſlands, nor is it ſufficient to account for the ruins, *&c.* which are now often ſeen at a great depth under water. From one of the iſlands the author traced the ruins of ſtone fences till they were hid in the ſand; which ſand, at high water, has from ten to twelve feet water on it. 'Now we cannot ſup-'poſe,' ſays he, 'that the foundation of theſe hedges' (ſo they call the ſtone fences in *Cornwall*, which are not built with maſonry and cement) 'was laid as low as high water mark '(for who would build fences upon ſo dangerous a level?) 'and if, at a medium, we ſuppoſe them to have been laid only 'ſix feet above the full tide, I am perſuaded it will not be 'thought an unreaſonable calculation. Here then we have 'the foundations, which were ſix feet above high water mark, 'now ten feet under, which together make a difference as to 'the level of ſixteen feet. To account for this, the ſlow ad-'vances and depredations of the ſea will by no means ſuffice; 'we muſt either allow, that the lands incloſed by theſe hedges 'have ſunk ſo much lower than they were before; or elſe we 'muſt allow, that, ſince theſe lands were incloſed, the whole 'ocean has been raiſed ſixteen feet perpendicular; which laſt 'will appear, I believe, to the judicious, much the harder, 'and leſs tenable ſuppoſition of the two.'

This ſubſidence, the author obſerves, muſt have been followed by a ſudden inundation; and this inundation is likely

not only to have deſtroyed a great part of the inhabitants, but to have terrified others who ſurvived, and had wherewithal to ſupport themſelves elſewhere, into a total deſertion of their ſhattered iſlands. By this means that conſiderable people, who were the aborigines, and carried on the tin-trade with the *Phœnicians*, *Greeks* and *Romans*, were greatly reduced. The few poor remains of this deſolation, by their neceſſary attention to food and rayment, muſt ſoon have loſt ſight of their antient proſperity; and the faint remembrance of what the iſlands had been before, expired of itſelf in an age or two, through the indigence of the inhabitants.

We have already obſerved, that the trade for tin to theſe iſlands was greedily coveted by the *Phœnicians* and *Greeks*; but at preſent the author informs us, that there are not any veſtiges of thoſe antient works; nor are theſe iſlands any longer fertile in tin. It may therefore very reaſonably be aſked, what is become of theſe mines? And how ſhall this queſtion be anſwered, but by confeſſing that the land in which theſe mines were, is now ſunk and buried under the ſea?

A letter from the rev. Mr. George Coſtard, *fellow of* Wadham-college, Oxford, *to Dr.* Bevis, *concerning the year of the eclipſe foretold by* Thales.

There are two papers on this curious ſubject, one from the above mentioned author, and the other from the rev. Dr. *Stukeley*; but they both agree, that it happened in the 603d year before Chriſt.

Thales, who calculated and foretold this eclipſe, was born of *Phœnician* parents, and was the firſt who brought the ſcience of aſtronomy into *Greece*, about three hundred years after the pretended *Chiron* of the *Argonauts*. It is evident, that tho' he was the firſt in *Greece* who knew the method of calculating eclipſes, he learned his art; for a whole life is not ſufficient to obſerve the motions of the ſun and moon, ſo as to be able to calculate an eclipſe.

Dr. *Stukeley* in his paper concerning this eclipſe, has inſerted the following ſhort account of the war between the *Lydians* and *Medes*, which was happily terminated by this eclipſe of the ſun.

'The great king of *Babylon*, *Nebuchadnezzar*, was now 'buſy in executing the vengeance which God had made him 'the inſtrument of, upon the nation of the *Jews*, for their 'incorrigible wickedneſs and folly. Their king *Jehoiachin*, 'was carried away captive to *Babylon*, and kept in priſon 'thirty-ſeven years together, till he died.

'At

'At this time there was a ſharp war between the *Medes* and
'*Lydians*, of which *Herodotus* gives us an account. *Halyattes*,
'father of the famous *Cræſus*, was now king of the *Lydians*.

'After the *Medes* had conquered all the upper or northern
'part of *Aſia*, from the old poſſeſſors, the *Scythians*, they
'again extended their borders to the river *Halys* in leſſer *Aſia*,
'the boundary between *Cappadocia* and *Armenia*, or between
'the *Lydians* and *Medes*. It was not long before there hap-
'pened a war between theſe nations, which continued for five
'years together, with various ſucceſs.

'In the ſixth year they engaged each other, with the utmoſt
'of their ſtrength, intending to make that battle deciſive of
'the quarrel that was between them: but in the midſt of the
'engagement, whilſt the fortune of the day ſeemed to hang
'in equal balance, there happened a total eclipſe of the ſun,
'which overſpread both armies with a horrible darkneſs; in-
'ſomuch that being affrighted at ſuch a critical judgment of
'heaven (as they thought it) both ſides put up their ſwords;
'and they agreed to refer the controverſy between them to
'two arbitrators. *Halyattes*, king of *Lydia*, choſe *Sienneſis*,
'king of *Cilicia*; *Cyaxares*, the *Median* monarch, choſe *Ne-
'buchadnezzar*, now buſy in leading the *Jews* into captivity.

'*Nebuchadnezzar* is by *Herodotus* called *Libynetus*. It ſeems
'to me, that the letter *N*, in the beginning of the word,
'has, in the antient copies of *Herodotus* been turned into
'Λ; and then the words, in two different dialects, are not
'very different.

'Theſe great arbitrators compromiſed the matter between
'the contending parties, by making a match between the two
'royal families; and ſo reſtored peace and friendſhip. *Aſty-
'ages*, the ſon of *Cyaxares*, king of *Media*, married *Ariena*,
'daughter of *Halyattes*, king of *Lydia*, of whom, a year after
'was born *Cyaxares*, whom the prophet *Daniel* calls *Darius*
'the *Mede*. And in the laſt mentioned year, king *Cyaxares*
'gave his daughter *Mandane* in marriage to *Cambyſes*, king
'of *Perſia*; of whom, the next year, was born the great
'*Cyrus*, the founder of the *Perſian* monarchy, whom the pro-
'phet *Iſaiah* foretold by name, that he ſhould reſtore the po-
'lity of the *Jews*, the city of *Jeruſalem*, and the *Temple*, and
'return the ſacred veſſels of gold and ſilver, which *Nebuchad-
'nezzar* had carried away, and put into his heathen temple
'at *Babylon*.

'Thus ended this famous quarrel between the *Medes* and
'*Lydians*, through the timely event of a total ſolar eclipſe,
'made ſtill the more eminent, that it was calculated and foretold

'to the *Ionians* by *Thales* of *Meletus*, at that time in the 37th 'year of his age.'

This eclipſe is the firſt that is ſo circumſtantially recorded. But it is ſurpriſing how the learned have erred in determining the year in which this memorable affair happened. *Pliny* tells us, it was the fourth year of the XLVIII *Olympiad*; whereas it was the fourth year of the XLIII. Indeed it is not impoſſible but the numeral letter V may have crept into the original. According to *Clemens Alexandrinus* it happened about the fiftieth *Olympiad*, which is farther from the truth than *Pliny*'s account. Archbiſhop *Uſher* makes it two years too late, and Dr. *Prideaux* five. Sir *Iſaac Newton* gives us the true month and day, but has followed *Ricciolus* in placing it in the 585th year.

Mr. *Coſtard* obſerves, that in calculating ſeveral antient eclipſes, he cannot make them ſucceed to his mind, without making an allowance for the moon's accelleration; but as this allowance is not a conſequence of any part of the theory of the moon, it follows, that ſomething is wanting to render it complete. The quantity Mr. *Coſtard* thinks neceſſary to be allowed, is about one minute in fifty-four years.

Beſides the above articles, from which we have given extracts, this volume contains the following papers.

1. An account of an extraordinary ſtream of wind, which ſhot through part of the pariſhes of *Termonomungan* and *Urney*, in the county of *Tyrone*, *Oct.* 11, 1752. By *William Henry*, D. D. rector of the pariſh of *Urney*: communicated by the right hon. Lord *Cadogan*. F. R. S.

2. An account of a book, entitled *P. D: Pauli Friſii Mediolanenſis, &c. Diſquiſitio mathematica in cauſam phyſicam figuræ & magnitudinis Telluris noſtræ*; printed at *Milan* in 1752, inſcribed to Count *de Sylva*, by *James Short*, F. R. S.

3. An account of the caſe of *Anne Elizabeth Queriot*, of *Paris*, whoſe bones were diſtorted and ſoftened; by *Ambroſe Hoſty*, M. D. of the faculty at *Paris*.

4. An account of a *Roman* altar, with an inſcription upon it, found in *April* laſt at *York*, and communicated to the ſociety of antiquaries, by Mr. *Francis Drake*, F. R. S. As alſo a brief explication of the inſcription by *John Ward*, L. L.D. Profeſſor of rhetoric in *Greſham-college*, and V. P. R. S.

5. An account of Mr. *Appleby*'s proceſs to make ſea-water freſh; with ſome experiments therewith. Communicated to the royal ſociety by *William Watſon*, F. R. S.

6. A tranſlation and explanation of ſome articles in a book, entitled *Theorie de la figure de la terre*; by Monſ. *Clairaut*, of the royal academy of ſciences at *Paris*, and F. R. S.

7. An

7. An account of a ſtorm of thunder and lightning, near *Ludgvan*, in *Cornwall*, in a letter from the rev. Mr. *William Borlaſe*, M.A. F.R.S. to the rev. Dr. *Lyttleton*, dean of *Exeter*.

8. A ſecond letter of the rev. *William Henry*, D. D. to the right hon. the Lord *Cadogan*, F. R. S. concerning the copper-ſprings in the county of *Wicklow*, in *Ireland*.

9. The conſtruction of the logarithmic lines on the *Gunter*'s ſcale; by Mr. *John Robertſon*, F. R. S.

10. A letter from Mr. *John Dolland*, to Mr. *James Short*, F. R. S. concerning an improvement of refracting teleſcopes.

11. An extract from the thermometrical obſervations made by Monſ. *Demidoff*, at *Solikamſky*, on the borders of *Siberia*, lat. 59. in the year 1751, by a thermometer adapted to Monſ. *De l'Iſle*'s ſcale, which, in this extract, are reduced likewiſe to thoſe of *Fahrenheit* and Monſ. *Reaumur*; by the right hon. *George* earl of *Macclesfield*. Pr. R. S.

12. A compariſon of different thermometrical obſervations in *Siberia*; by Mr. *William Watſon*, F. R. S.

13. A catalogue of the fifty plants from *Chelſea* garden, preſented to the royal ſociety by the worſhipful company of apothecaries for the year 1752, purſuant to the direction of Sir *Hans Sloane*, bart. *Med. Reg. & Soc. Reg. nuper præſes*; by *John Wilmer*, *M. D. Societat. Pharmaceut. Lond. Soc. Hort. Chelſ. præfect. & prælect. Botanic.*

14. Obſervations on a remarkable coraline, in a letter from Mr. *John Ellis* to the rev. *Thomas Birch*, D. D. Sec. R. S.

15. An account of ſome uncommon foſſil bodies, by Mr. *Henry Baker*, F. R. S.

16. An abſtract of a diſcourſe, entitled *The hiſtory of the emperor* Tetricus, *explained and illuſtrated by medals*; written in *French* by Mr. *Claude Gros de Boze* keeper of the medals in the *French* king's cabinet, *&c.* and ſent by him to Dr. *Mead*, to be communicated to this ſociety. By *John Ward*, L.L.D. Rhet. Prof. *Greſh.* and V. P. R. S.

17. A letter from the rev. Mr. *George Coſtard* to Dr. *Bevis*, concerning an eclipſe mentioned by *Xenophon*.

18. A deſcription of a new method of opening the *cornea*, in order to extract the cryſtalline humour; by Mr. *Samuel Sharp*, ſurgeon to *Guy*'s hoſpital, and F. R. S.

19. Experiments by *Francis Hume*, M. D. on fiſh and fleſh preſerved in lime-water; communicated by *John Clephane*, M. D. F. R. S.

20. A letter from Mr. *James Short*, F. R. S. to the right hon. the earl of *Macclesfield*, preſident, concerning a paper of the

the late *Servington Savary*, eſq; relating to his invention of a new micrometer.

21. A deſcription of a contrivance for meaſuring ſmall angles, by Mr. *John Dolland*; communicated by Mr. *James Short*, F. R. S.

22. A letter to Sir *Peter Thompſon* knt. F. R. S. concerning experiments on the copper-ſprings in *Wicklow*, in *Ireland*, and obſervations thereon by *John Bond*, M. D.

23. A letter from Dr. *Bevis* to Mr. *James Short*, F. R. S. concerning Mr. *Gaſcoigne*'s invention of the micrometer.

24. Obſervations on the tranſit of *Mercury* over the ſun, *May* 6, 1753; by Mr. *J. Short*, F. R. S.

25. The number of people in the city of *Briſtol*, calculated from the burials for ten years ſucceſſive, and alſo from the number of houſes; by *John Browning*, eſq; communicated by *H. Baker*, F. R. S.

26. A further account of the giant's cauſeway in the county of *Antrim*, in *Ireland*; by the rev. *Richard Pococke*, L. L. D. archdeacon of *Dublin*, and F. R. S.

27. A letter upon the ſame ſubject from the rev. *Richard Pococke*, archdeacon of *Dublin*, to *Thomas Birch*, D. D. Sec. R. S.

28. A view of the relation between the celebrated Dr. *Halley*'s tables, and the notions of Mr. *de Buffon*, for eſtabliſhing a rule for the probable duration of the life of man; by Mr. *William Kerſſeboom*, of the *Hague*. Tranſlated from the *French* by *J. Parſons*, M. D. F. R. S.

29. A letter from Mr. *T. Melvel* to the rev. *James Bradley*, D. D. F. R. S. With a diſcourſe concerning the cauſe of the different refrangibility of the rays of light.

30. The caſe of the operation for the *empyema*, ſucceſsfully performed by Mr. *Joſeph Warner*, F. R. S. and ſurgeon to *Guy*'s hoſpital.

31. Extract of a letter from Mr. *James Dodſon*, to Mr. *William Mountaine*, F. R. S.

32. A letter from *John Lining*, M. D. of *Charles-town*, *South Carolina*, to the rev. *Thomas Birch*, D. D. Sec. R. S. concerning the quantity of rain fallen there from *January* 1738, to *December* 1752.

33. A letter from Mr. *Emanuel Mendez da Coſta*, F. R. S. to *Thomas Birch*, D. D. Sec. R. S. concerning the foſſil found at *Dudley*, in *Staffordſhire*, and deſcribed in *Philoſophical Tranſactions*, numb. 496.

34. Letters relating to a theorem of Mr. *Euler*, of the royal academy of ſciences at *Berlin*, and F. R. S. for correcting

ing the aberrations in the object-glaſſes of refracting teleſcopes.

35. A remarkable caſe of fragility, flexibility, and diſſolution of the bones; communicated by *John Pringle*, M. D. F. R. S.

36. Aſtronomical obſervations, made in *Surrey-ſtreet*, *London*, by *J. Bevis*, M. D. and *J. Short*, A. M. F. R. S.

37. A letter from Mr. *John Ellis*, to Mr. *Peter Collinſon*, F. R. S. concerning a cluſter-polype, found in the ſea, near the coaſt of *Greenland*.

38. Extracts from two letters from Father *Gaubil*, of the ſociety of *Jeſus*, at *Peking*, in *China*. Tranſlated from the *French*.

39. A letter from Mr. *William Shervington*, to *Benjamin Franklin*, eſq; of *Philadelphia*, concerning the tranſit of *Mercury* over the ſun on the 6th of *May*, 1753, as obſerved in the iſland of *Antigua*: communicated by Mr. *Peter Collinſon*, F. R. S.

40. An account of the barometer, and the ſtate of the weather at *Dublin*, from the 7th of *March*, 1752, to the 28th of *February* 1753, by *James Simon*, eſq; F. R. S. and ſecretary of the incorporated ſociety at *Dublin*; communicated by Mr. *Henry Baker*, F. R. S.

41. A ſecond account of the new method of opening the *cornea*, for taking away the cataract; by Mr. *Samuel Sharp*, ſurgeon to *Guy*'s hoſpital, and F. R. S.

42. An attempt to explain an antient *Roman* inſcription, cut upon a ſtone lately found at *Bath*. By *John Ward*, L.L.D. Rhet. Prof. *Greſh.* and V. P. R. S.

43. A letter to the right hon. the earl of *Macclesfield*, preſident of the royal ſociety, from Mr. *Benjamin Wilſon*, F. R. S. concerning ſome electrical experiments made at *Paris*.

44. Electrical experiments, with an attempt to account for their ſeveral *phænomena*; together with ſome obſervations on thunder-clouds, by *John Canton*, M. A. and F. R. S.

45. Extract of a letter from Profeſſor *Boſe*, of *Wittemberg*, to the right hon. *George* earl of *Macclesfield*, Pr. R. S. with obſervations thereupon Mr. by *William Watſon*, F. R. S.

46. An account of a memoir read at the royal academy of ſciences at *Paris*, by M. *de Barros*, a *Portugueſe* gentleman, concerning certain *phænomena* obſerved by him at *Paris*, in the laſt tranſit of *Mercury* over the ſun; by *J. Short*, A. M. F. R. S.

47. An explication of an obſcure paſſage in *Albert Girard*'s commentary on *Simon Stevin*'s works; by Mr. *Symſon*, profeſſor

feſſor of mathematics at the univerſity of *Glaſgow*: communicated by the right hon. *Philip* earl *Stanhope*.

48. Obſervations upon the electricity of the air, made at the *Chateau de Maintenon*, during the months of *June*, *July*, and *October*, 1753; being part of a letter from the Abbé *Mazeas*, F. R. S. to the rev. *Stephen Hales*, D. D. F. R. S. Tranſlated from the *French* by *James Parſons*, M. D. F. R. S.

B.

ART. XXVIII. *The* Athanaſian *Creed re-examined, upon principles of ſober reaſon and ſcripture, and upon a new plan of enquiry: in ſeveral letters to a doubting friend, publiſhed on occaſion of ſome late debates, in order to give full and final ſatisfaction upon the ſubject. By a Clergyman of the Church of* England, *deſirous to promote truth and peace, and to rectify any error upon fair conviction.* 8vo. 1s. 6d. G. Woodfall.

THE propriety and uſefulneſs of the obſervations which are contained in this ingenious and accurate performance, and the candor and modeſty with which they are propoſed, cannot but yield ſatisfaction to every diſintereſted and impartial reader.

In the introduction our author juſtly remarks, that ſome eminent writers upon theſe ſubjects, while they ſeem to aſſert the general ſcheme of principles advanced in this creed, as it is commonly received, do yet profeſs to follow the moderate opinion of thoſe critical expoſitors, who apprehend that the author of the creed doth not lay the *ſtreſs* upon every *little nicety* of explication, but upon the main doctrine. To perſons of theſe ſentiments, he obſerves, that God hath not given any authority to men, to *tamper* with what he hath revealed; or to offer any *little nicety of explication*, in points not by himſelf explained, tho' they ſhould afterwards ſay (which nevertheleſs the author of this creed hath not done) that they do not lay any ſtreſs upon ſuch nicety. He thinks, that they ought to leave things of this kind, as God hath left them; revealed in general, but not particularly explained; eſpecially as they themſelves are ready, *in effect*, to confeſs, that they are inexplicable: for they acknowledge the doctrine, in ſome parts of it at leaſt, *incomprehenſible*.

Our author likewiſe takes occaſion, from the conceſſions of ſome, who in general approve of this theological ſyſtem, to cenſure a zealous attachment to thoſe explications which they allow not to have yet *attained* any happy ſucceſs; but, as they are

are perſuaded, have done much harm: having not only expoſed this doctrine to obloquy and contempt, but alſo occaſioned hot diſputes, open conteſts, and bitter animoſities. And tho' it be admitted, that theſe explications be ever ſo convincing and ſatisfactory to learned men, yet the illiterate, who are the far greater part of mankind, and do moſt need the plaineſt inſtructions, can never receive any benefit from them: for theſe explications being full of nice diſtinctions, and dreſſed up in logical, metaphyſical, and ſcholaſtic terms, unlearned men, who are perfect ſtrangers to ſuch hard notions, can never underſtand them. And ſince Dr. *Waterland* himſelf confeſſes, that all are not capable of ſeeing through every nicety in this creed, may we not reaſonably aſk, is it then neceſſary that all ſhould rehearſe it, and declare their approbation (as they actually do by that rehearſal) of every ſuch nicety?

But our author hath adopted, and with great modeſty and decency pleaded for a more rational and generous ſcheme. He ſtudiouſly declines thoſe magiſterial airs which ſome advocates for the niceties of explication have aſſumed; and who, inſtead of acting the part of unbiaſſed enquirers, and candid inſtructors, have appeared in the imperious characters of overbearing dictators and deciſive judges. According to his apprehenſion, formed upon what he hath learned from the ſcriptures, taken in their moſt plain and general terms, the ſalvation of men's ſouls doth not depend upon the *doctrine of the Trinity*, as particularized by ſome creeds, but upon the one great point of embracing the goſpel, and living conformably to its rules. Among many evidences of his regard to pure and genuine chriſtianity, for which he every where approves himſelf a very judicious and conſiſtent advocate, we may obſerve, that he would confine our views in this debate to the ſacred ſcriptures, as the ſupreme directory, and the alone authentic ſtandard of our faith. The ſacred oracles he conſiders as the only ſure rule by which we are to regulate our judgments in all points peculiar to revelation; and as furniſhing all the neceſſary means for conducting us ſafely to heaven: while human explanatory ſymbols, in every article wherein they eſſentially differ from the dictates of this perfect and infallible inſtructor, ought to be rejected as deviations from divine unalterable truth, and erroneous and deluſive guides.

It is alſo with our author matter of frequent and juſt complaint, that the predeterminations of fathers, councils, churches, and ſyſtems, often place a wrong bias on our judgments, and throw almoſt inſuperable difficulties in our way; by which too many are unhappily diverted from giving a proper attention

to

to the declarations of the goſpel, in relation to a point which can only be clearly ſettled, and finally determined, to general ſatisfaction, by thoſe declarations.

Our author's performance is divided into four letters. The firſt letter contains ſome uſeful obſervations upon thoſe principles and duties, to which the ſcriptures aſcribe a real importance, as abſolutely neceſſary to ſalvation. Repentance, faith and obedience, or holineſs, he conſiders as the eſſential conditions of acceptance with God. Sincerely to embrace the goſpel, and to order our converſation according to its rules, is, he thinks, appointed as the ſure foundation of hope towards God. 'This alone,' ſays he, 'appears to me to be neceſſary 'to ſalvation, and I believe it to be all that God intended. 'The word of God no where tells me, you muſt believe an '*unity in trinity*, and a trinity in unity, and all after a parti-'cular mode and manner of explication (as ſhall be expreſſed 'and ſet forth in ſome future creeds) or you cannot be ſaved. '*But what ſaith it?* BELIEVE *on the Lord Jeſus Chriſt, and* '*thou ſhalt be* SAVED *. REPENT *ye and believe the* GOSPEL †. '*Except ye repent ye ſhall all* PERISH ‡. *Without* HOLINESS *no* '*man ſhall ſee the Lord* ‖. And to add no more declarations 'of this kind here, *Chriſt is* become *the author of eternal* SAL-'VATION *to all that* OBEY *him* §. Theſe few declarations, 'in my humble opinion, contain the ſum and ſubſtance of the 'goſpel; and being interpreted according to a reaſonable la-'titude, do ſufficiently ſet forth the whole end and deſign of 'it; which comes in ſhort to this: "Jeſus Chriſt, the bleſſed "ſon of God, came into the world to ſave ſinners. This he "does by calling them to repentance and amendment of life; "aſſuring them of pardon from God his father, on ſuch their "return, and their hearty embracing the offers which he "makes them; taking him for their ſaviour, and the only "mediator between God and men, for whom Chriſt died, to "make reconciliation between both, and to procure an eter-"nal inheritance to all that are ſanctified through faith in his "name."—'This, I think, fully expreſſes the general deſign 'of the goſpel-revelation, or the plain and comprehenſive 'meaning of that great counſel of God for the ſalvation of 'men, which St. *Paul* declared to the world, when he *teſtified* '*both to the Jews and alſo to the Greeks, repentance towards* '*God, and faith towards our lord Jeſus Chriſt. Acts* xx. 21.'

* *Acts* xvi. 31. † *Mark* i. 15. ‡ *Luke* xiii. 3, 5. ‖ *Heb.* xii. 14 § *Heb.* v. 9.

Our

Our author proceeds to ſet before the reader, the moſt remarkable aſſertions of the creed, and places in oppoſite columns ſuch paſſages of ſcripture as evidently contradict and ſubvert thoſe aſſertions. He then takes notice, that great ſtreſs hath been laid by ſome upon theſe words of our Lord, *he that believeth not ſhall be damned*, as if they referred immediately to the doctrine of the Trinity, and were a juſt foundation for condemning thoſe who do not aſſent to it as delivered in the modern forms; and by a ſeries of judicious criticiſms upon various texts of ſcripture, relative to this declaration of Chriſt, he attempts, and we apprehend with convictive evidence, to ſettle the preciſe meaning of it. He points out the meanneſs of the attempt to bring down the great deſign of the goſpel, to abet the narrow purpoſes of creeds; as the goſpel is of a moſt benevolent nature, while ſome creeds are only the badges of a party. In the remaining part of this letter he clearly repreſents, that the poſitions of this creed place the ſalvation of men upon a different foundation from the ſacred ſcriptures; and by enumerating various particulars, he ſhews upon what great points the ſcripture lays the main ſtreſs, in contradiction to thoſe nicer articles which this creed ſets forth as the teſts of orthodoxy, and the criterions of damnation.

In the ſecond letter, which the author deſigns as a ſupplement to the firſt, he endeavours to give a juſt and full explication of the aſſertion of the evangeliſt St. *John*, towards the concluſion of his goſpel, *John* xx. 31. *Theſe things are written, that ye may* believe *that* JESUS IS THE CHRIST, THE SON OF GOD, *and that* believing *ye might have* LIFE through his name. Theſe words, in our author's opinion, reſt our ſalvation wholly upon our believing this one point, *that Jeſus is the Chriſt, the ſon of God.* And he concludes, that thoſe who believe this in its true ſenſe, ſhall obtain everlaſting life through his name. He urges ſeveral pertinent obſervations, to illuſtrate the meaning of this ſcripture aſſertion; and having introduced and juſtified the ſentiments of the judicious Mr. *Locke* upon this argument, he proceeds to exhibit an ample repreſentation of the critical remarks and reaſonings of the moſt learned and accurate profeſſor *Limborch* on this point, in his commentary upon the acts of the apoſtles, and on the epiſtles to the *Romans*, and to the *Hebrews*; which he highly applauds and recommends as containing the moſt ſolid and uſeful obſervations upon the ſcriptures.

In the third letter our author compares this creed with the ſcripture in another view; regarding chiefly its diction and manner of inſtruction, which are ſo very different from thoſe which

which we find in ſcripture. He intimates, that the comparing of theſe two together, will perhaps as much leſſen our eſteem for the one, as it will increaſe it for the other. In this compariſon it is very obvious, that the advantage is entirely on the ſide of ſcripture, as to plainneſs, ſimplicity, and uſeful inſtruction; while he freely cenſures the impropriety of making abſtruſe points the ſubject of our ſolemn addreſſes to heaven: which, as biſhop *Taylor* ſpeaks in another caſe, is no better than 'deriving our *opinions* into our *devotions*; making ſchool 'points become our *religion*; making God (ſo far as we can) 'a party in, and entitling him to, our impertinent WRANG-'LINGS.'

The deſign of the fourth and laſt letter, is to perſuade all chriſtians, in their enquiries after truth, upon religious ſubjects, to lay aſide all other teachers beſides the writers of the holy ſcriptures; and that they would not take the ſentiments or ſchemes of elder or later writers, whether ſchoolmen or fathers, or divines of any party, for a perfect teſt of truth and of orthodoxy, where the ſacred ſcriptures alone would lead them into the greateſt truth, and the higheſt orthodoxy. We refer our readers to the author upon this head, as he endeavours by quotations from ſome celebrated writers, to eſtabliſh and illuſtrate the aſſertions he hath advanced. We hope for a candid indulgence in ſome additional hints in reference to the ſubject of this article.

The intelligent reader will eaſily diſcern, that whatever characters of diſtinction and equality are aſſerted, that the three perſons are but one individual numerical perſon, in the ſame ſenſe in which they are declared to be ONE God; whilſt they are really and certainly three diſtinct Gods, in the ſame ſenſe in which they are aſſerted to be three diſtinct perſons. From ſcripture it is evident, that the titles of ONE GOD, ONLY TRUE GOD, are perſonal characters; appropriated and peculiar only to God the father: or the proper and unalienable prerogatives of him alone. And from reaſon it is clear, that all qualities or predications which are properly perſonal, are individual and incommunicable. Now whatever fond eſteem any may be diſpoſed to entertain for the *Athanaſian* creed, yet it muſt be allowed, that in point of antiquity and dignity, it can claim no juſt competition with the *Nicene*; which truly placeth the appropriate excluſive character of ONE GOD in the father alone. And biſhop *Pearſon* hath obſerved, that the creed called the *apoſtles*, in the churches of the eaſt, before the council of *Nice*, had the firſt article of it thus expreſſed; I believe in ONE GOD, the father almighty. *Expoſition, &c.* art. I. p. 23.

Dr. *Wallis*, notwithſtanding his ardent zeal for the doctrine it is ſuppoſed to aſſert, was ſo averſe to a rigid conſtruction of the damnatory ſentences, that he generouſly owned, that they were enough to make the creed too formidable to be approved of. *Letters on the Trinity*, lett. III. page 21.

The ſentiments of the two great reformers upon unſcriptural phraſes, relating to this ſubject, may be not unacceptable to ſome perſons. *Luther*, in his *Poſtil. Major. Dominic.* ſays, "The word TRINITY ſounds oddly, and is a human invention. "It were better to call Almighty God, GOD, than *trinity*." The expreſſions of *Calvin*, in *Admonit.* I. *ad Polonos*, are equally remarkable for their freedom and plainneſs. "I like "not this prayer, *O holy, bleſſed, and glorious* TRINITY; it ſa- "vours of barbarity;—the word TRINITY is barbarous, inſi- "pid, profane; a human invention, grounded on no teſtimony "of God's word; the POPISH GOD, unknown to the prophets "and apoſtles."

ART. XXIX. *Sermons on various ſubjects, with a prefatory diſcourſe on miſtakes concerning religion, enthuſiaſm, experiences, &c. By* Thomas Hartley, *A. M. rector of* Winwick, *in* Northamptonſhire. *Printed for the author.* 8vo. 5s. Manby, Whiſton, &c.

THO' there are many traces of a good heart, and of a pious temper and diſpoſition of mind, to be met with in the ſermons now before us, yet the author's manner, and the general turn of ſentiment that appears in them, will not, we apprehend, be very agreeable to the generality of readers. Such indeed as are fond of ſeeing human reaſon debaſed and vilified, who are pleaſed with declamations on the corruption and depravity of human nature, in conſequence of the fall, and with the notions of divine impulſes, the wonderful and inexplicable influences of the ſpirit, *&c.* will, no doubt, find great ſatisfaction in the peruſal of them: but thoſe who look upon reaſon to be the firſt and beſt of God's gifts to men, and are deſirous of building their religion on a rational foundation, will find leſs to admire in them. The following extracts will, we hope, be thought ſufficient, as a ſpecimen of the whole.

'We call the ſcriptures the word of God,' ſays Mr. *Hartley*, ſerm. 8th, 'inaſmuch as they teſtify of him who is the 'living word of God that abideth for ever, and as they were

'ſpoken and written by holy men of old, as they were moved 'by the Holy Ghoſt; if then we receive their teſtimony, and 'the truth which they are appointed to convey, in demon-'ſtration of that ſame power and inſpiration by which they 'were given, they become really profitable for our inſtruc-'tion in godlineſs; otherwiſe, whether they be preached or 'read, they are only ſounds and ſyllables, we hear the voice 'of man but not the voice of God, we read language and 'propoſitions, and annex our own ideas to them, but attain 'not to divine truth; for this lieth not in the conjectures, 'apprehenſions, or invented meanings which man's wiſdom 'teacheth, but is of far more noble extraction, even the 'breath of the power of God, and a pure influence that flow-'eth from the glory of the almighty, the brightneſs of the 'everlaſting light, the undefiled mirrour of the majeſty of 'God, which entering into holy ſouls, maketh them the friends 'of God and prophets. This inſpiration of the Almighty 'giving underſtanding, is the only true interpreter of ſpiri-'tual things, the living rule, the infallible guide: *the words 'which I ſpeak unto you*, ſays our Lord, *they are ſpirit, and 'they are life.*—

'We know you well,' ſays he in ſermon 9th, 'ye ſons of 'reaſon, in your full ſtrength, and have weighed every argu-'ment and plea you have to offer for your infidelity in the 'balance of the ſanctuary, and found them wanting: give 'us, you ſay, a religion which we can comprehend, and 'doctrines which will quadrate with our reaſon, and we will 'believe them; but as to theſe unintelligible myſteries, we 'cannot away with them: but herein you err, not knowing 'your own weakneſs, in that you ſet up a ſufficiency as of 'yourſelves, whereby to judge and determine concerning the 'deep things of God; but as ſoon may you hope to mete out 'the heavens with a ſpan, or to gather the wind in your fiſt, 'for theſe things knoweth no man of himſelf, but God re-'vealeth them to us by his ſpirit. Reaſon can indeed ſpecu-'late upon the works of God in the creation, and frame ar-'guments and concluſions from ſuch ideal knowledge; but 'the things of the ſpirit of God, the natural man, even of 'the greateſt and moſt approved abilities, as ſuch, cannot re-'ceive them, nay, counteth them fooliſhneſs, for there is an 'infinite diſproportion betwixt his faculties and theſe objects, 'and therefore an utter impoſſibility to diſcern ſupernatural 'things, but by a ſupernatural light: conſequently, all reli-'gion that hath no deeper foundation than in the reaſonings of 'the earthly underſtanding, muſt be attended with doubts

'and

'and diſſatisfaction, as wanting evidence and influence ſuf-
'ficient for the mind to reſt on with any tolerable comfort:
'all that men build hereon is no better than a *Babel* of opi-
'nions and conjectures, and all their zeal and knowledge in
'religion, but walking in the light of their own fire, and in
'the ſparks that they have kindled.'—

In ſermon tenth we find the following paſſage, with which we ſhall cloſe this article. 'To the divine prohibition given 'to *Adam*, concerning the tree of the knowledge of good and 'evil, was annexed the denunciation of the fatal conſequence 'of diſobedience.—*In the day that thou eateſt thereof thou ſhalt 'ſurely die.* But *Adam* and *Eve* did eat thereof, and in that 'day they did ſurely die; for they not only became mortal or 'ſubject to a bodily death, but they actually ſuffered a ſpiri-'tual death, by the loſs of that holy, heavenly life and nature, 'in which conſiſted the happineſs and perfection of their ſtate. '*In the image of God created he man*, as a creatural repreſen-'tation of the glorious and ever-bleſſed deity: but man di-'vided his will from God, caſt his imagination and deſire 'into a ſtate of ſelf-dependance, and, led by a fatal curioſity, 'became miſerably wiſe, through a diſtinct knowledge of the 'good he had loſt, and a ſad experience of that evil into which 'he had plunged himſelf. Nor was it only in a dreadful 'ſeparation from God, that the human nature ſtood in the 'hour of its apoſtacy, but the wicked ſeducing ſpirit alſo en-'tered into it, and infected it with the poiſon of his own 'helliſh nature, and ſo it became enmity againſt God. From 'the time of this woeful covenant, entered into by our firſt 'parents with ſin and death; from this unnatural agreement 'with hell and hoſtility againſt heaven, we date the origin of '*Satan*'s acceſs to the ſouls of men, and lament, among other 'diſmal effects of the fall, the many deplorable inſtances of 'perſons poſſeſſed of devils, inſtead of being temples of the 'Holy Ghoſt, an habitation of God through the ſpirit.'

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ART. XXX. *Two Diſſertations: the firſt on the ſuppoſed ſuicide of* Samſon; *wherein the part he bore in his own death is vindicated from the imputation of ſelf-murther; and the nature and heinouſneſs of that crime are fully ſet forth. The ſecond on* Jephtha's *vow; wherein is proved, that his vow was fulfilled and his daughter not ſacrificed.* 8vo. 2s. Innys.

IN the firſt of theſe diſſertations the author, who appears to be a plain well-meaning perſon, conſiders the two following queſtions, *viz.* 1ſt. Whether ſuicide is lawful or unlaw-

ful? 3dly. Whether the acceſſion *Samſon* had unto his own death, (we uſe the writer's own words) is to be condemned or vindicated.

Suicide, he tells us, is of two different kinds: the firſt he defines thus, *A ſuicide wilfully, intentionally acted, by a perſon having the exerciſe of reaſon, with a deſire and deſign to be rid of life.* This he affirms to be not only criminal, but *a moſt heinous and attrocious guiltineſs.* The ſecond is, according to his definition, *when the ſelf-ſlayer, having the exerciſe of reaſon, wilfully and intentionally adventures upon an action, attended with an extremity of danger, and out of the way of his lawful buſineſs and duty, by which his life periſheth, altho' he has neither a deſire nor deſign to be rid of life.* This too he affirms to be highly criminal, tho' far from being of the heinous nature *of the abovementioned conſummate and moſt attrocious ſin of ſuicide.*

He goes on to point out the proofs of the *flagitious ſinfulneſs* of the firſt kind of ſuicide, and then examines what has been pleaded in defence of it; telling us, as he goes along, that the many inſtances of it are, in a great meaſure, owing to the writings of deiſts, who have taken upon them to juſtify it. With regard to *Samſon*, he conſiders him as acting in the laſt ſcene of his life by a divine impulſe; and endeavours to ſhew, at the ſame time, that he may be vindicated from all *criminal ſuicide*, even without having recourſe to *a divine motion.*

He introduces the ſecond diſſertation with telling us, that the deiſts endeavour to ſhew, that the offering of human ſacrifices is countenanced by the holy ſcriptures, from the command given to *Abraham* to offer his ſon *Iſaac*, and the caſe of *Jephtha*'s vow. The firſt of theſe he promiſes to clear ſufficiently in another diſſertation: as to *Jephtha*'s vow, he gives us the ſentiments of *Jewiſh* and chriſtian writers concerning it; ſets down the words of the text, and ſhews the different ways in which interpteters expound it. The *Hebrew* particle *vau*, we are told, which in our bibles is tranſlated *and*, in the laſt clauſe of verſe 31ſt *Judg.* 11. ought, according to ſome learned rabbies, to be tranſlated *or*; and upon this point our author thinks the diſpute turns: hear what he ſays.

'Having ſtated the queſtion in controverſy in this manner, as 'it ariſeth from the two different ways of tranſlating the *He-* 'brew particle *vau*, there are two things very remarkable, 'which the reader is deſired to obſerve with a ſpecial attention.

'Firſt, that even the patrons of the *harſh ſentiment*, who 'think *Jephtha* did vow, ſo as to bind himſelf to ſacrifice his 'daughter, and that he actually did ſo; yet neither do nor can 'deny, that the particle *vau* doth ſignify *or*, as well as *and*,

'tho'

'tho' not ſo frequently: for every *Hebrew* lexicon allows 'this. And they alſo own, that in many *texts* it is neceſſary 'to tranſlate it ſo.—This, I ſay, is agreed on all ſides, and 'conſequently, that ſometimes the *vau* is *disjunctive*, *i. e.* ſe-'parateth what goes before, from what doth follow: and not '*conjunctive*, *i. e.* doth not join them together.

'The ſecond thing very remarkable is, that even they who 'are againſt correcting our tranſlation from *and* into *or*, and 'diſpute warmly againſt it, even to the pleading logically in 'the terms of *genus* and *ſpecies*, yet when they come to an-'ſwer this queſtion, what if the ſubject coming forth to meet '*Jephtha*, had been a dog, or ſwine, an horſe, or an aſs, or 'camel, none of which could be a lawful ſacrifice? Then 'they are conſtrained to diſtinguiſh, to disjoin and ſeparate; 'and to own ſuch ſubjects could not be ſacrificed: and that 'in this caſe, the *vow* muſt be ſo qualified, as either not to be 'at all binding, or to imply thus, if it is a ſubject proper to 'be offered.

'I leave every impartial reader here to judge, if the con-'ceſſions which thoſe of the *harſh ſentiment* are conſtrained to 'make, according to the *two remarks* I have made, do not 'really amount to the giving up or yielding the *whole queſtion* 'to the *merciful ſide*. Becauſe, by their own confeſſion, in 'the *firſt remark*, they are conſtrained to allow, that ſome-'times the *particle vau* not only may, but muſt be *tranſlated* '*or*, *i. e.* when the circumſtances make it neceſſary. Again, 'by the *ſecond remark*, they are alſo conſtrained to own, that '*Jephtha's vow* to *make a burnt-offering of whatſoever did come* '*forth of his houſe to meet him*; muſt neceſſarily be ſo qualified 'as to imply, if it is a ſubject proper to be offered; or other-'wiſe it could not be binding: and therefore, that at leaſt in 'this caſe it was *disjunctive*, ſo as to ſeparate the ſubjects 'proper to be offered, from thoſe that were not proper, but 'unlawful, to be offered.'

This our author ſeems to think ſufficient for deciding the queſtion, but as it has been rendered intricate *by the artful and laborious pleading of learned men*, in order to clear it up, he thinks it neceſſary to conſider every thing of weight that has been urged upon it. Such of our readers, however, as are deſirous of knowing what he advances further, muſt have recourſe to the diſſertation itſelf.

R.

ART. XXXI. *A View of Lord* Bolingbroke's *Philoſophy. In four letters to a friend. Letter firſt and ſecond.* 8vo. 2s. Knapton.

THO' this ingenious letter-writer has thought proper to conceal his name, yet the manner of writing, the ſmart and animated turn that appears in his letters, are ſuch clear indications from what pen they flow, that very few, if any, of his readers can be ſuppoſed to be at any loſs upon this head. As far as he has conſidered Lord *Bolingbroke's* philoſophy, he has given a clear view of it, and placed his lordſhip's inconſiſtencies and contradictions, which indeed are many and glaring, in a full and ſtrong light.

The firſt letter is employed in giving us a ſpecimen of his lordſhip's temper. Our author obſerves, that his lordſhip, in the manner of other conquerors, has erected his firſt philoſophy, as he calls it, on a general deſolation; and that his meditations on divine matters are ſo extenſive, that there is ſcarce any one, who has written in defence of virtue or religion, but will find himſelf either inſulted in his perſon, or miſrepreſented in his opinions, for no other reaſon but that of being in his lordſhip's way.

'But ſure,' ſays he, 'when a man of his polite manners 'had condeſcended to enter into learned altercation, the world 'might at leaſt expect a model for the *courtly management of 'controverſy:* which, once for all, ſhould have either reform-'ed, or ſhould for ever diſcredit the groſſer polemics of the 'ſchools. So that tho' the DIVINE would expect no great 'matter from theſe *oracles of reaſon*, yet he would readily ac-'cept his amends in the *manner* of ſo elegant a pen. And 'perhaps you will think divines had been no loſers by this 'equivalent: you, who have obſerved, that, in their com-'merce with the world, the chief difficulty lies in the forms: 'indeed, they have been generally thought wanting in them; 'whether their pride prompts them to appeal to the authority 'of reaſon, or their prudence teaches them to ſubmit to the 'wiſdom of their betters. And the management of their con-'troverſies in the ſchools, and the proſecutions of their inte-'reſts in courts, have, on different accounts, been equally ob-'noxious to the cenſure of their adverſaries. I would wil-'lingly avoid both theſe extremes: for I would, if poſſible, 'preſerve and ſupport that love and reverence to an uſeful 'body, which the noble writer, relying not on his own po-'litics, but on other men's, has, in his *fourth eſſay*, devoted 'to deſtruction. He, indeed, may call for aid on the *ſecular*

'*arm*;

'*arm*; he has the old reaſon for ſo doing; but, I dare ſay, the '*clergy* never will. Things are now come to that paſs, that 'the ſtate ſeems to be in more need of their ſupport, than 'they of the ſtate's. For, tho' the cavils of licentious men 'always end in the confirmation of truth and virtue, yet they 'generally ſet out in looſening the hold which religion has 'on the PEOPLE. And when that is gone, what other engine 'the magiſtrate will invent, to keep the multitude in order, 'they whoſe principal concern it is, would do well to con-'ſider.

'As I ſaid then, I had taken it for granted, that our noble 'adverſary, for an adverſary he has condeſcended to be, and 'a warm conflict it is likely to prove, would be principally 'anxious to teach us in his writings, what was his wont in 'converſation, that ſtudied politeneſs, which is ſo well fitted 'to keep inferiors at a diſtance: and that when he had declared 'mortal war againſt every thing the world hath hitherto called 'RELIGION; and againſt that order (call them as you will, 'PRIESTS or MINISTERS) which all ſtates had thought pro-'per to eſtabliſh for the ſupport of it, we ſhould ſee his at-'tack carried on by the faireſt, as well as ſtrongeſt, reaſon-'ing; the gentleſt, as well as the firmeſt, addreſs; and the 'politeſt, as well as the keeneſt, raillery.

'But how was I diſappointed to find this conſervator of 'ſtates, this legiſlator in philoſophy and religion, utterly un-'able to raiſe his head above the rank contagion of the 'ſchools; to ſee polemics go their uſual train; and this ſun of 'our new ſyſtem, whirled along the turbid vortex of contro-'verſy, like any of the moſt *ignoble* of the earthly bodies! But 'his POET, or rather his *prophet*, (who ſo magnificently an-'nounced to us the glad tidings of all theſe good things) 'had prepared us for it. He had contemplated this ſtrange 'phænomenon: not, indeed, without ſurprize. It is, ſays he,

——— mighty odd:
A fit of vapours clouds this DEMY-GOD.

'To be plain, I met with nothing in theſe big volumes, but 'the rankneſs of SOUTH, without his force; and the malig-'nity of MARVEL, without his wit. You ſhall not believe 'me on my own word: the evidence lies before us. Give 'me leave then to preſent you with a SPECIMEN, under his 'own hand, of his candour, his temper, and infinite polite-'neſs. And tho' one can but ill judge of the *harveſt* by a 'ſample of the field-flowers, yet we may form a pretty good 'gueſs of the ſoil.

'Nor is this intemperance of language, of which I propoſe 'to give you a taſte, the mere eſcape of fancy or humour, 'which it would be charity to overlook; it is a ſort of *for-* 'mula dicendi, without which, all his lordſhip's authentic acts 'of legiſlation, would be invalid: it is the very SPIRIT of 'his *new religion*, without which, the whole would be indeed 'but a *dead letter*.—Without any further preface then, let the 'ſhew begin: only premiſing, that as his lordſhip had a 'FIRST PHILOSOPHY to erect, he had an immenſe deal of 'rubbiſh to remove; the rubbiſh of every great name, and of 'every ſacred order: all of which ſtood directly in his way.'

Our author, in the remaining part of his firſt letter, preſents his readers with a large collection of Lord *Bolingbroke*'s flowers of ſpeech, and makes ſhort occaſional reflections upon them. In the ſecond letter he undertakes to explain his ſyſtem: the manner in which he introduces it is as follows. 'It 'has been obſerved,' ſays he, 'that rare and extraordinary 'bleſſings, whether civil or religious, ſeldom come till hope 'grows deſperate, and long expectation be quite wearied out. 'Then it is the ſuperior genius beſtirs himſelf, the criſis ap- 'proaches, a *coup d' èclat* is ſtruck, and the admiring world is 'taken in by ſurprize.

'The caſe before us is an illuſtrious inſtance. Never was 'mankind in ſo deplorable a way as when his lordſhip arrived; 'from what other ſyſtem is not yet diſcovered: tho' his tune- 'ful friend was very poſitive he belonged not to this: inſo- 'much, that when the laſt comet appeared, and came pretty 'near the earth, he uſed to tell his acquaintance, he ſhould 'not be ſurpriſed if in the event it proved, that it was ſent 'only to convey his lordſhip home again; juſt as a ſtage- 'coach ſtops at your door to take up a paſſenger. Be this as 'it will: bad indeed was our condition when his lordſhip ar- 'rived.—What ſhall I ſay, *to be a light to thoſe who ſat in 'darkneſs?* No, this is the work of meaner miſſionaries; 'but, to RESTORE MANKIND TO THEIR SENSES.

'For his lordſhip, in his account of the general DELIRIUM, 'which had ſeized the *clergy*, had given us but a *ſpecimen* of 'the human condition: the MADNESS was indeed UNIVERSAL. 'Inſomuch that (as he well expreſſes it) ALL THE BEDLAMS 'OF THE WORLD were not ſufficient for theſe things; and, 'to confeſs the truth, when was it that the viſions of an *over- 'heated and diſordered imagination*, ſuch as, belief in the *mo- 'ral attributes of God, the immortality of the ſoul, a particular 'providence, and a future ſtate*, did not infect all times and 'places?'

After

After this introduction, our ingenious letter-writer goes on to give us a view of his lordſhip's ſyſtem; which, it is ſaid, riſes on theſe four principles: firſt, that we have no adequate ideas of the moral attributes of God, his goodneſs and his juſtice, as we have of his natural, to wit, his power and his wiſdom; ſecondly, that a future ſtate is a fable; thirdly, that the *Jewiſh* and the chriſtian revelations are falſe; and fourthly, that revelation itſelf is impoſſible. He makes a few remarks on his lordſhip's management under each of theſe heads, and gives a ſuccinct but clear view of the topics urged in ſupport of his ſyſtem. In his remarks on the firſt head, he draws a very juſt and ſtriking picture of his lordſhip's manner of writing. After obſerving, that in order to eraſe at once the moral attributes of God out of the intellectual ſyſtem, he had no farther trouble than to decorate Dr. *Clarke* with variety of abuſive names, he proceeds as follows.

'As to the argument, our great man's reſpect for that is ſo 'profound and ſo diſtant, that I defy any one unacquainted 'with metaphyſical reaſonings, even to gueſs what kind of things 'they are, for which the famous miniſter of St. *James*'s is ſo ſe-'verely handled. For while the *divine* ſuffers, the *reaſoner*, 'as we ſay, always eſcapes. Now, indeed, you ſee him 'ſeized upon, and ready, as you would think, to be cut up 'alive, and immolated to the *firſt philoſophy*; when a *fit of* '*railing* ſhakes his lordſhip; and the ſtorm falls upon the 'whole body of *modern ſchoolmen*: and ſo the doctor eſcapes 'for that time. He is again laid hold on, and every thing 'ready for execution; when a *fit of learning* comes upon his 'lordſhip, and *Pythagoras*, *Plato*, *Socrates*, and the whole band 'of *antient metaphyſicians*, paſs in review, and each receives a 'laſh as he paſſes; and ſo the doctor eſcapes for the ſecond 'time. After this his lordſhip, as is fitting, takes his eaſe; 'more intent upon triumph than bloodſhed; and in the midſt 'of much ſelf-applauſe for theſe exploits his ESSAYS end, and 'the *ſubtle* doctor remains unhurt.'

As the main pillar of his lordſhip's ſyſtem is this extravagant paradox, *that we have no adequate ideas of God's moral attributes, his goodneſs and juſtice, as we have of his natural, his wiſdom and power*, our letter-writer beſtows a particular conſideration on what is urged in ſupport of it. He obſerves, that if we ſet the moral attributes aſide, we can neither form any judgment of the *end* of man, nor of the *nature* of God's moral government; that all our knowledge will be confined to our preſent ſtate and condition; that it is by theſe attributes alone, we learn, that man was made for happineſs; and that

that God's diſpenſation to us here is but part of our moral ſyſtem. The fate of all religion therefore being included in the queſtion of God's moral attributes, our author thinks it of importance to prove, againſt his lordſhip, that men may acquire adequate ideas of them in the ſame way, that his lordſhip hath ſhewn us, we acquire the knowledge of his natural attributes, *viz.* by the contemplation of his works.

In order to prevent all ambiguity in the terms, and equivocation in the uſe of them, he explains what true philoſophy means by God's works, whether phyſical or moral. He underſtands by them, that conſtitution of things which God hath eſtabliſhed and directed, tending to a plain and evident end: without regard to thoſe impediments or obſtructions in its courſe, which the author of nature hath permitted to ariſe from any part of the material or intellectual creation. In order to decide the queſtion concerning God's attributes, we are to conſider, he obſerves, the conſtitution of things, as it is in itſelf, ſimply: this conſtitution, he tells us, is, properly ſpeaking, God's work; the diſorders in it, occaſioned by the abuſe of man's free-will, is not his work, but man's. This he premiſes to obviate one continued ſophiſm that runs through all his lordſhip's reaſonings againſt the moral attributes: where the courſe and operation of the moral conſtitution, as it appears under the diſturbances occaſioned by man's free-will, is perpetually put for the conſtitution itſelf.

'It is not,' ſays he, '*the conſtitution of the world, nor the ſtate of mankind in it*, but the CONSTITUTION OF THE MORAL SYSTEM; or the ſtate of virtue and vice, as they naturally operate to produce happineſs and miſery, by which God's *moral attributes* are to be tried and aſcertained. But this, which is a ſteady and uniform view, he would have us turn away from; to contemplate that obſcure, diſturbed, and ſhifting ſcene, the actual ſtate of vice and virtue, of miſery and happineſs, amongſt men. That is, he would have us conclude concerning God's nature, not from his VOLUNTARY CONSTITUTION of things, but from the breaches into that conſtitution by the abuſe of man's free-will: which yet, when he is arguing *for an equal providence*, he again and again confeſſes ought not to be charged upon God; and declaims violently againſt the folly of thoſe, who impute the effects of that abuſe to him. While here, in his various attempts to blot out *the idea of God's moral attributes*, he is full of the diſorders of the moral ſyſtem as part of God's deſign.'

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Having thus far cleared his way, our author proceeds to ſhew, from God's works, that we have as preciſe ideas of his goodneſs and juſtice, as of his power and wiſdom. One of his arguments for the reality and full evidence of the *moral attributes*, is taken from Lord *Bolingbroke* himſelf, and concludes on his own principles. His lordſhip obſerves, that it is ſufficient to eſtabliſh our moral obligations, that we conſider them relatively to our own ſyſtem. From thence, he tells us, they ariſe; and ſince they ariſe from thence, it muſt be the will of that Being who made the ſyſtem, that we ſhould obſerve and practiſe them.

'Let me aſk then,' ſays our author, 'how it is that we 'collect this WILL from the objects which his lordſhip allows 'us to contemplate, namely, his works *in this ſyſtem?* He 'will ſay, from certain *qualities* in theſe objects.—What are 'thoſe qualities? He will reply, the *fitneſſes* of means to ends. '—Who was the author of theſe fitneſſes? He hath told us, 'the *God of nature*.—It was God's *will* then we ſhould uſe the '*means* in order to obtain the *ends*. Now, in the *moral* ſyſ'tem, the means are virtuous practice, the end happineſs. 'Virtue therefore muſt needs be pleaſing to him; and vice, 'as its contrary, diſpleaſing. Well, but then, as to this *like* 'and *diſlike*; it muſt be either capricious, or it muſt be re'gulated on the nature of things. *Wiſdom*, which his lord'ſhip condeſcends to give his maker, will not allow us to 'ſuppoſe it capricious. It is regulated therefore on the nature 'of things. But if the nature of things be, as his lordſhip 'holds it is, the conſtitution of God, and *dependent on his* '*will*, then he who is pleaſed with virtue, and diſpleaſed with 'vice, muſt needs be himſelf *good* and *juſt*.'

It would lead us beyond the bounds we muſt aſſign to this article, to give our readers a diſtinct view of what our ingenious letter-writer advances farther on this ſubject; we ſhall cloſe it therefore with the concluſion of the ſecond letter, which is as follows:

'And now, what I propoſed for the ſubject of this ſecond 'letter is pretty well exhauſted. My *firſt* was employed in 'giving you a ſpecimen of his *temper*. This undertakes to 'explain his *ſyſtem*; and I reſerve the next for a diſplay of 'his marvellous *talents*; tho' it be true, I have ſomewhat an'ticipated the ſubject. For you cannot but have conceived 'already a very uncommon idea of his abilities, on ſeeing him 'uſe TINDAL'S ARGUMENTS *againſt revelation*, and *for the* '*perfection of natural religion*, along with his OWN PRIN'CIPLES of *no moral attributes*, and *no future ſtate*. The firſt

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'of which principles makes one entire abſurdity of all he 'borrows from *Tindal* againſt *revelation*; and the *ſecond* takes 'away the very pretence to PERFECTION in *natural religion*.

'His lordſhip's friend *Swift*, has ſome where or other ob- 'ſerved, that no ſubject in all nature but RELIGION, could 'have advanced *Toland* and *Aſgill* into the claſs of reputable 'authors. Another of his friends ſeems to think, that no 'ſubject but RELIGION could have ſunk his lordſhip ſo far 'below it; *if ever Lord* Bolingbroke *trifles* (ſays Pope) *it will 'be when he writes on divinity*.

'But this is the ſtrange fate of authors, whether with wit, 'or without, when they chuſe to write on certain ſubjects. 'For it is with authors as with men: who can gueſs *which 'veſſel was made for honour, and which for diſhonour?* When 'ſometimes one and the ſame is made for both. Even this 'choice veſſel of the *firſt philoſophy*, his lordſhip's ſacred pages, 'may be put to very different uſes, according to the different 'tempers in which they may find his few friends and the 'public; like the *China Jordan* in the DUNCIAD, which one 'hero piſſed into, and another carried home for his head- 'piece.'

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ART. XXXII. *The Life of Pope* Sixtus V. *In which is included the ſtate of* England, France, Spain, Italy, *the* Swiſs Cantons, Germany, Poland, Ruſſia, Sweden, *and the* Low Countries, *at that time. With an account of St.* Peter's, *the conclave, and manner of chuſing a Pope; the* Vatican *library, the many grand obeliſks, aqueducts, bridges, hoſpitals, palaces, ſtreets, towns, and other noble edifices, begun and finiſhed by him. The whole interſperſed with ſeveral curious incidents and anecdotes, not to be met with in any other author. Tranſlated from the* Italian *of* Gregorio Leti, *with a preface, prolegomena, notes and appendix, by* Ellis Farneworth, *M. A. ſome time of* Jeſus College, *in* Cambridge, *and chaplain to ſeveral of his majeſty's ſhips during the late war. Folio,* 16*s. in ſheets.* Bathurſt.

MR. *Farneworth*, in his preface, informs us of many difficulties and diſcouragements that he met with in the execution of this performance, and ſpeaks with no little contempt of his original. '*Leti*,' he tells us, 'was an *Italian* of 'a conſiderable family, born at *Milan* in the year 1630. Af- 'ter he had travelled through *Savoy* and *France*, he came into '*England*, where he was well received by King *Charles* II.

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'and had a promiſe of being made his hiſtoriographer; but 'meeting with ſome diſappointment, he went to *Amſterdam*, 'and was choſen hiſtorian for that city.—When he wrote 'this hiſtory, he ſeems to have been far advanced in years, or 'at leaſt in the decline of life, and got into his talkative age.' —His 'facts are related in an old woman-like manner, full 'of tautology and repetition: he often forgets himſelf, and 'tells the ſame ſtory over and over again, with little variation, 'in the compaſs of a few pages, without any regard to con-'nection, eaſineſs of tranſition, or that *lucidus ordo*, which is 'neceſſary not only to make a hiſtory entertaining, or even 'intelligible and conſiſtent with the accounts of other na-'tions.'

Theſe and other defects in the original are propoſed to be rectified in the tranſlation, which the tranſlator admits to be 'very far from a literal one:' he acquaints us, that he is 'in-'debted to *Leti* for the marrow and ſubſtance of the hiſtory, 'but that he has in a great meaſure taken the relation of 'facts out of his hands, tho' with a ſtrict regard to the truth 'of the whole, and every particular circumſtance.

As to the hiſtory itſelf, it appears calculated rather to excite admiration, than to communicate inſtruction; and the tranſactions it relates oftener ſurprize than pleaſe us. An uncommon fortitude, an almoſt unexampled reſolution, a profound diſſimulation, and unlimited ambition, are the principal characteriſtics of this pontiff, who, nevertheleſs, was poſſeſſed of virtues that in a great meaſure compenſate for his faults; for he was remarkably aſſiduous in the obſervance of his eccleſiaſtical duties, inflexible in the adminiſtration of juſtice, and in general beneficent, grateful, and temperate: but as a further knowledge of ſo complicated a character, will not, we conceive, be diſpleaſing to any of our readers, we ſhall endeavour to make them better acquainted with ſo extraordinary a perſonage.

He was born the 13th of *December* 1521, in the province of *La Marca d'Ancona*, at a village called *Le Grotte*, in the ſigniory of *Montalto*; his father's name was *Francis Peretti*, who, for his faithful ſervice to a country gentleman in that neighbourhood, with whom he lived as a gardener, was rewarded with his maſter's favourite ſervant-maid for a wife: theſe were the parents of that pontiff, who, from the inſtant of his acceſſion to the papacy, even till the hour of his death, made himſelf obeyed and feared, not only by his own ſubjects, but by all who had any concern with him. Our Pope was their eldeſt, and named *Felix*; beſides whom they had two children, a daughter called *Camilla*, and another ſon named *Antonio*.

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Tho' he very early diſcovered a fitneſs and inclination for learning, the poverty of his parents prevented their indulging it; wherefore, at about nine years of age, his father hired him to an inhabitant of the ſame town, to look after his ſheep: but his maſter being on ſome occaſion diſobliged, removed him to a leſs honourable employ, and gave him the care of his hogs.

Providence, however, ſoon releaſed him from this diſagreeable occupation: he had ever manifeſted a particular reſpect for all eccleſiaſtics, and one day, in the beginning of *February* 1531, 'as Father *Michael Angelo Selleri*, a *Franciſcan* friar, 'was going to preach during the *Lent* ſeaſon at *Aſcoli*, a 'conſiderable town in that province, he loſt his way near *Le* 'Grotte, and coming to four lane ends, could not tell which 'to take, but was looking round for ſome body to direct him; 'when little *Felix*, who was attending his hogs juſt by, ſaw 'Father *Michael* in diſtreſs, he ran to ſalute him, making 'him at the ſame time a tender of his ſervice: the friar chear-'fully accepted it, and aſked him the road to *Aſcoli*; *I'll ſoon* 'ſhew you the way thither, ſaid he, and immediately began to 'run before him: as they went along, the anſwers he gave to 'Father *Michael*'s queſtions were ſo ſmart and pertinent, and 'accompanied with ſo much good humour, that every time 'the child turned his face to liſten more attentively to what 'was ſaid, he was charmed with him, and could not conceive 'whence a child that had no higher employment than look-'ing after hogs, ſhould have ſuch a ſhare of ſenſe and good-'manners.

'When Father *Michael* had got into his road again, he 'thanked *Felix* for the trouble he had given him; and would 'have diſmiſſed him with an alms; but he kept running for-'wards, without ſeeming to take any notice of what he ſaid, 'which obliged the friar to aſk him in a jocoſe manner, 'whether he deſigned to go with him quite into the town? '*Yes*, ſays *Felix*, *not only to Aſcoli, but to the end of the world, 'with a great deal of pleaſure*, and upon this took occaſion to 'tell him, that *the poor circumſtances of his parents would not 'allow them to ſend him to ſchool, as he deſired; that he earneſtly 'wiſhed ſomebody belonging to a convent would take him as a 'waiting-boy, and he would ſerve him to the utmoſt of his power, 'provided he would teach him to read.*

'To try the boy a little farther, he aſked him if he would 'take upon him the habit of the order? *Felix*, who was in 'very good earneſt, anſwered, that *he would*; and tho' the 'other ſet forth to him, in a long detail, and very frightful

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'colours, all the mortifications and auſterities he would be 'obliged to undergo in that courſe of life, he boldly replied, '*He would ſuffer the pains of purgatory itſelf, if he would* '*make him a ſcholar:* the prieſt, ſurprized at his courage and 'reſolution, thought there muſt be ſomething extraordinary 'in ſuch a *call*, and reſolved to take him along with him.' This he accordingly did, and preſented him to the fraternity he was going to; at the ſame time acquainting them by what accident he had picked him up, and with what extraordinary zeal he had followed him thither: upon which the warden of the convent ſent for him, and aſked him ſeveral queſtions, his anſwers to which were no leſs pleaſing and amazing to the warden than they had been to Father *Michael*; inſomuch, that with the unanimous approbation of the community, he was received among them, and inveſted with the habit of a lay-brother, and was placed under 'the ſacriſtan, to aſſiſt in 'ſweeping the church, lighting the candles, and ſuch little 'offices, who, in return for his ſervices, was to teach him 'the reſponſes, and rudiments of grammar.'

Such was *Felix*'s introduction to greatneſs. By a ready comprehenſion, ſtrong memory, and unwearied application he made ſo ſurpriſing a progreſs in learning, that on the 25th of *September*, 1534, he was thought fit to receive the cowl, and enter upon his noviciate; and on the firſt of *November*, 1535, was admitted to make his profeſſion, being no more than fourteen years old: when, contrary to the uſual practice of the religious, he refuſed to change his baptiſmal name, and deſired he might be called *Brother Felix*. He purſued his ſtudies with ſo much aſſiduity, that in the year 1539 he was accounted equal to the beſt diſputants. Having been admitted to deacon's orders, he preached his firſt ſermon on the day of the annunciation, before an uncommonly numerous congregration, in which were many prelates; one of the moſt eminent of whom was ſo well pleaſed with his diſcourſe, that he ſent for him after dinner, and entering into a long converſation upon the ſubject of his ſermon, ſaid to him at his going away, 'If I 'was Pope, you ſhould ſoon be a cardinal.'

In *June* 1545, he was ordained prieſt, and aſſumed the name of Father *Montalto*; in the ſame year he took his batchelor's degree, and in about two years after was created doctor, and was pitched upon to keep a *divinity act* before the whole chapter of the order, that was ſoon to be aſſembled at *Aſſiſe*: at this time he ſo effectually recommended himſelf to Cardinal *di Carpi*, and cultivated ſo cloſe an intimacy with

Boſſius,

Boſſius, his ſecretary, that they were both of them ever after his ſteady friends.

Frequent were the occaſions he had for their interpoſition on his behalf, for the impetuoſity of his temper, and his impatience of contradiction, had already ſubjected him to ſeveral inconveniences, and in the ſubſequent part of his life involved him in many more difficulties. While all *Italy* was delighted with his eloquence, he was perpetually embroiled in quarrels with his monaſtic brethren: however, he had the good fortune to form two new friendſhips at *Rome*, which were afterwards of ſignal ſervice to him; one with the *Colonna* family, who thereby became his protectors; the other with Father *Ghiſilieri*, by whoſe recommendation he was appointed *inquiſitor-general* at *Venice*, by *Paul* IV. ſoon after his acceſſion to the papacy in 1555. But the ſeverity with which he executed his office, was ſo offenſive to a people jealous of their liberties, as the *Venetians* were, that he was obliged to be indebted, for his preſervation, to a precipitate flight from that city.

After his retreat from *Venice*, we find him acting in many public affairs at *Rome*, and as often engaged in diſputes with the *conventuals* of his order; till he was appointed to attend, as *chaplain* and *conſultor* of the *inquiſition*, Cardinal *Buon Compagnon*, afterwards *Gregory* XIII. who was then *Legate de Latere* to *Spain*. Here *Montalto* had great honours paid him; he was offered to be made one of the royal chaplains, with a table and an apartment in the palace, alſo a ſtipend of one hundred piſtoles a year, if he would ſtay there; but having centered his views at *Rome*, he declined accepting theſe favours, and only aſked the honour of bearing the title of his majeſty's chaplain wherever he went.

While things were thus circumſtanced at *Madrid*, news was brought of the death of *Pius* IV. and the elevation of Cardinal *Alexandrino* to the holy ſee, with the title of *Pius* V. *Montalto* was greatly tranſported at this news, the new pontiff having ever been his ſteady friend and patron, *viz.* the abovementioned Father *Ghiſilieri*, who had been promoted to the purple by *Paul* IV. predeceſſor to the deceaſed pope.

Montalto's joy at the promotion of his friend was not ill-founded, nor were his expectations diſappointed; for the new pope, even in the firſt week of his pontificate, appointed him general of his order, an office that he executed with his accuſtomed ſeverity. In 1568 he was made biſhop of St. *Agatha*, and on the 17th of *May* 1570, was honoured with a red hat and a penſion. During this reign he had likewiſe the chief direction of the papal councils, and particularly was em-

employed to draw up the bull of excommunication againſt our Queen *Elizabeth*.

Being now in poſſeſſion of the *purple*, he began to aſpire to the *papacy*. With this view 'he became humble, patient, 'and affable, ſo artfully concealing the natural impetuoſity of 'his temper, that one would have ſworn this gentleneſs and 'moderation was born with him. There was ſuch a change 'in his dreſs, his air, his words, and all his actions, that his 'neareſt friends and acquaintance ſaid, *He was not the ſame* 'man. A greater alteration, or a more abſolute victory over his 'paſſions, was never ſeen in any one; nor is there an inſtance, 'perhaps, in the whole current of hiſtory, of a perſon ſup-'porting a fictitious character in ſo uniform and conſiſtent a 'manner, or ſo artfully diſguiſing his foibles and imperfections 'for ſuch a number of years.' To which may be added, that while he endeavoured to court the friendſhip of the ambaſſadors of every foreign power, he very carefully avoided attaching himſelf to the particular intereſt of any one, nor would he accept of favours that might be preſumed to lay him under peculiar obligations.

He was not leſs ſingular in his conduct to his relations, to whom he had heretofore expreſſed himſelf with the utmoſt tenderneſs; but as ſoon as he was inveſted with his new dignity, he behaved very differently, 'knowing that diſinte-'reſtedneſs in that point, was one of the keys to the papacy; 'ſo that when his brother *Anthony* came to ſee him at *Rome*, 'he lodged him in an inn, and ſent him back again the next 'day, with only a preſent of ſixty crowns, ſtrictly charging 'him to return immediately to the care of his family, and 'tell them, *that his ſpiritual cares encreaſed upon him, and he 'was now dead to his relations and the world; but as he found 'old age and infirmities began to approach, he might, perhaps, in 'a while, ſend for one of his nephews to wait on him.*'

Upon the death of *Pius* V. which happened in *March* 1572, he entered the conclave with the reſt of the cardinals; but, appearing to give himſelf no trouble about the election, he kept altogether in his apartment, without ever ſtirring from it, except to his devotions. He affected a total ignorance of the intrigues of the ſeveral factions, and if he was aſked to engage in any party, he would reply with ſeeming indifference, 'that for his part he was of no manner of conſe-'quence; that as he had never been in the conclave before, 'he was afraid of making ſome falſe ſtep, and ſhould leave 'the affair to be conducted wholly by people of greater know-'ledge and experience.' If any one aſked his opinion, who

he thought the fitteſt perſon to ſucceed as Pope? he would anſwer, 'they were all ſo worthy men, and ſo thoroughly well 'qualified to govern the church, that, upon his conſcience, 'he could not tell; but wiſhed he had as many voices as there 'were cardinals, that he might vote for every one of them.' Nevertheleſs, this behaviour did not prevent the more diſcerning from ſuſpecting his affection for the papacy, and Cardinal *Farneſe* one day, when he was talking in this ſtrain, plainly ſaid to him, 'Other people may ſwallow this, Sir, but 'it won't go down with me.'

The election being determined the 13th of *May*, 1572, in favour of Cardinal *Buon Compagnon*, who aſſumed the name of *Gregory* XIII. *Montalto* did not neglect aſſuring him, 'that 'he had never wiſhed for any thing ſo much in his life, and 'that he ſhould always remember his goodneſs, and the fa-'vours he received from him in *Spain*.' However, the new Pope not only ſhewed very little regard to his compliment, but during his pontificate treated him with the utmoſt contempt, and deprived him of the penſion which had been granted to him by *Pius* V. Nor was he held in greater eſteem by the generality of the cardinals, who conſidered him as a *poor, old, doating* fellow, incapable of doing either good or harm, and who, by way of ridicule, they were uſed frequently to ſtile 'the aſs of *La Marca*.'

Montalto's own conduct contributed much towards this deſpicable opinion that many had conceived of him; for, after the indifferent reception his firſt addreſs to *Gregory* met with, he bought a ſmall houſe near St. *Maria Maggiore*, where he lived in a very obſcure manner, with a ſlender attendance, ſuitable to the modeſty and humility he profeſſed. When he went to any conſiſtory or congregation, which was but very ſeldom, his behaviour was always meek and ſubmiſſive; and ſo far was he from reſenting the indignities offered him, that he appeared even thankful for them: his patience and clemency was in nothing more conſpicuous, than in his never complaining of, or proſecuting, the murtherers of a nephew he had lately ſent for to *Rome*, and whom he tenderly loved. He extended his complaiſance to every body, but more particularly to thoſe among the *religious*, who had formerly uſed him worſt; theſe he would treat with ſuch tenderneſs, that many of them, after having taken leave of him, were wont to ſay, 'certainly Cardinal *Montalto* is one of the beſt of chriſtians, 'that can ſo eaſily forget we were once his inveterate ene-'mies.'

He

He ſeldom interfered in, or was preſent at, any public tranſactions; the chief part of his time was employed in works of piety and devotion, and his benevolence to the indigent was ſo remarkable, that when a terrible famine prevailed at *Rome*, the poor ſaid openly of him, 'that Cardinal *Montalto*, 'who lived upon charity himſelf, gave with one hand what 'he received with the other; whilſt the reſt of the cardinals, 'who wallowed in abundance, contented themſelves with 'ſhewing them the way to the hoſpital.'

However, notwithſtanding this affected indifference to what paſſed in the world, he was never without able ſpies, who informed him from time to time of every the moſt minute particular; and having eſtabliſhed an univerſal character of great ſanctity, as he was before eſteemed a very learned divine, he had now an opportunity of making even religion ſubſervient to his deſigns. To this purpoſe he attended two hours after morning, and as long after evening ſervice, to hear confeſſions; the reſort to him was very numerous, of all ages, ranks, and ſexes, from whom he had the addreſs to draw, not only their own private ſins, but every thing that paſſed among their acquaintance, with whatever elſe they knew of public concerns.—Such, are the advantages, ſuch the conveniences of auricular confeſſion!

He had aſſumed great appearance of imbecillity and all the infirmities of old age, for ſome years before the death of *Gregory* XIII. in ~~*May*~~ *April* 1585; when it was not without much ſeeming reluctance, that *Montalto* accompanied the reſt of the cardinals into the conclave, where he maintained the ſame uniformity of behaviour in which he had ſo long perſiſted. 'He 'kept himſelf cloſe ſhut up in his chamber, and was no more 'thought or ſpoke of, than if he had not been there. He 'very ſeldom ſtirred out, and when he went to maſs, or any 'of the ſcrutinies, appeared ſo little concerned, that one 'would have thought he had no manner of intereſt in any 'thing that happened within thoſe walls;' and without promiſing any thing, he flattered every body.

This method of proceeding was judiciouſly calculated to ſerve his ambition. He was early apprized that there would be great conteſts or diviſions in the conclave, and he knew it was no uncommon caſe, that when the chiefs of the reſpective parties met with a ſtrenuous oppoſition to the perſon they were deſirous of electing, they would all willingly concur in the choice of ſome very old and infirm cardinal, whoſe life would laſt only long enough to prepare themſelves with more ſtrength againſt another vacancy.

Theſe views directed his conduct, nor was he miſtaken in his expectations of ſucceſs. Three cardinals, who were the heads of potent factions, finding themſelves unable to ſecure the election to the particular perſons they reſpectively favoured, all concurred to chooſe *Montalto*. As it was not yet neceſſary for him to diſcover himſelf, when they came to acquaint him with their intention, 'he fell into ſuch a violent fit of coughing, 'that they thought he would have expired upon the ſpot.' When he recovered himſelf, he told them, "that his reign would "be but of a few days; that beſides the continual difficulty with "which he drew his breath, he had not ſtrength enough to "ſupport ſuch a weight; and that his ſmall experience in af-"fairs, made him altogether unfit for a charge of ſo impor-"tant a nature, without he could depend on the aſſiſtance of "others:"—Nor would he be prevailed on to accept it on any other terms than that, "they ſhould all three promiſe "not to abandon him, but take the greateſt part of the weight "off his ſhoulders, as he was neither able, nor could in con-"ſcience pretend, to take the whole of it upon himſelf." The cardinals giving a ready aſſent to his propoſal, he added, "If "you are reſolved to make me Pope, it will only be placing "yourſelves on the throne; we muſt ſhare the pontificate; "for my part, I ſhall be content with the bare title; let them "call me Pope, and you are heartily welcome to the power "and authority."

The bait was ſwallowed, and in confidence of engroſſing the adminiſtration, they exerted their joint intereſts ſo effectually, that *Montalto* was elected *. Having thus compaſſed his favourite point, he immediately threw off the maſk he had worn for near fourteen years, with an amazing ſteadineſs and uniformity. As ſoon as ever he found a ſufficient number of votes to ſecure his election, 'he threw the ſtaff with which he 'uſed to ſupport himſelf into the middle of the chapel, and 'appeared taller, by almoſt a foot, than he had done for ſe-'veral years, hawking and ſpitting with as much ſtrength as a 'man of thirty years old:' being aſked according to cuſtom, 'Whether he would pleaſe to accept of the papacy,' he replied ſomewhat ſharply, 'It is trifling and impertinent to aſk whe-'ther I will accept, what I have already accepted;—however, 'to ſatisfy any ſcruple that may ariſe, I tell you, that I accept 'it with great pleaſure, and would accept another, if I could

* The particulars of this election, which are very circumſtantially related, make not the leaſt entertaining part of this performance, but are too long for our inſertion.

I get

'get it; for I find myſelf ſtrong enough, by the divine aſſiſ-
'tance, to manage two papacies.'

Nor was the change in his manners leſs remarkable than in his perſon; he immediately diveſted himſelf of the humility he had ſo long profeſſed, and laying aſide his accuſtomed civility and complaiſance, he treated every body with reſerve and haughtineſs, but more particularly thoſe who had been moſt inſtrumental to his exaltation. Theſe were more eſpecially aſtoniſhed at the ſudden alteration; but as diſſimulation could be of no further ſervice to him, the new Pope very ſoon convinced them that he did not intend to divide his power with any of them; for when one of the cardinals who had very earneſtly intereſted himſelf in *Montalto*'s preferment, reminded him of his former profeſſions that he ſhould want their aſſiſtance, his anſwer was, 'Very true, I believe I might ſay ſo, and I 'thought ſo at that time; but now I perceive myſelf ſtrong 'enough, by God's aſſiſtance, to govern without any other 'help. If I told you a ſtory, you muſt e'en make the beſt of 'it. I ſhall give my confeſſor a power to abſolve me from 'that ſin. You made me Pope for your own intereſts, and 'I accepted that honour to do the church a ſervice.'

The deluded cardinals were not leſs vexed at their diſappointment, than at their being made dupes to the diſſimulation of *Montalto*; who from hence muſt be diſtinguiſhed by the name of *Sixtus V*. They were ſincerely ſorry for their determination, and frequently expreſſed their diſcontent and reſentment in mutual upbraidings of each other; which coming to the ears of our newly exalted Pope, 'he ſent for them, and 'ſharply ſaid, *We are informed, that you repent of your choice— 'we would have you to know, that we do not think ourſelves in the 'leaſt obliged to you for the papacy, but to Divine Providence 'alone, and our own prudent conduct.*'

The lenity of *Gregory*'s government had introduced a general licentiouſneſs among all ranks of people; which, tho' ſomewhat reſtrained from appearing publicly while he lived, broke out into open violence the very day after his death. Riots, rapes, robberies, and murders, were, during the vacancy of the ſee, daily committed in every part of the eccleſiaſtical ſtate: the banditti, not content with plundering all the neighbouring country and villages, entered into the towns and cities, where they lived in the greateſt ſecurity, in a continued ſcene of rapine and debauchery; and being frequently made ſubſervient to the pleaſures or reſentment of the rich, they were aſſiſted and ſupported by the governors and magiſtrates, who ought to have ſuppreſſed them. The religious were not

leſs abandoned than the laity; nor was even the city of *Rome* free from theſe flagrant outrages.

The reformation of abuſes, both in church and ſtate, was the firſt and principal care of *Sixtus*: this he very early ſignified; for when in his paſſage from the conclave immediately after his election, 'the people cried out, *Long live the Pope*, 'and added, according to cuſtom, *Plenty, holy Father, plenty* '*and juſtice*, he replied, *Pray to God for plenty, and I'll give you* '*juſtice.*' To this purpoſe he was ſo impatient to exerciſe the ſovereignty, that he ordered the crown to be brought directly; nor was it without the utmoſt difficulty that he was prevailed on to defer his coronation a few days; nothing but an aſſurance that his authority was as full and extenſive before as after that ceremony, could have procured his conſent to the delaying it.

The firſt days of his pontificate were employed in receiving the congratulations of the *Roman* nobility, and in giving audience to foreign miniſters; and tho' he received them with ſeeming chearfulneſs and complaiſance, yet he ſoon diſmiſſed them, deſiring to be excuſed, 'for he had ſomething elſe to 'do than to attend to compliments.'

It having been cuſtomary with many preceding Popes to order the priſon-doors to be ſet open, for the releaſe of priſoners, on the day of their coronation, many of the banditti and other delinquents were wont to ſurrender themſelves after the Pope was choſen; ſeveral offenders judging of *Montalto*'s diſpoſition by his humane behaviour while he was a cardinal, came voluntarily to the priſons, not making the leaſt doubt of a pardon: but they were fatally diſappointed; for when the governor of *Rome* and the keeper of St. *Angelo*'s caſtle, waited on his holineſs, to know his intention upon this matter, *Sixtus* replied, in an angry manner, 'You certainly either do not 'know your proper diſtance, or are very impertinent. What 'have you to do with pardons and acts of grace, and releaſing 'of priſoners? Don't you think it ſufficient, that our pre-'deceſſor has ſuffered the judges to lie idle and unemployed 'theſe thirteen years? Would you have us likewiſe ſtain our 'pontificate with the ſame neglect of juſtice? We have too 'long ſeen with inexpreſſible concern, the prodigious degree 'of wickedneſs that reigns in the eccleſiaſtical ſtate, to think 'of granting any pardon. God forbid we ſhould entertain 'ſuch a deſign. So far from releaſing any priſoners, it is our 'expreſs command, that they be more cloſely confined. Let 'them be brought to a ſpeedy trial, and puniſhed as they de-'ſerve; that the priſons may be emptied, and room made for

'others;

'others; and that the world may ſee, that Divine Providence 'has called us to the chair of St. *Peter* to reward the good 'and to chaſtize the wicked; *that we bear not the ſword in 'vain, but are the miniſter of God, and a revenger to execute 'wrath upon them that do evil.* It is our pleaſure, therefore, 'that four of the moſt notorious of them be tried to-morrow, 'and publicly executed at different places, two by the ax, and 'two by the halter, at the very time of our coronation; 'which will likewiſe take off moſt of thoſe diſorderly people, 'that always occaſion ſo much tumult and diſturbance at that 'ceremony.'

As a proof that he was in earneſt in the orders that he gave, he ſent word about two hours after, by a maſter of the ceremonies, to the governor and keeper of the caſtle, 'that it be-'hoved them to look well to their priſoners; for if any eſ-'caped, they themſelves ſhould be puniſhed in their ſtead; 'that he expected to hear of at leaſt four of them being con-'demned the next day, and to have a particular account of all 'the reſt as ſoon as poſſible; that they ought now, by their dili-'gence, to make amends for the ſhameful neglect of their duty 'in the late reign, out of complaiſance, as he ſuppoſed, to the 'childiſh and ill-timed mercy of his predeceſſor.'

Many of the cardinals, ambaſſadors, and nobles, having either relations, friends, or dependents, that had fled for the commiſſion of ſome crime, or had aſſociated with the banditti, they had adviſed them to ſurrender, upon aſſurance of their being pardoned; but when the Pope's order came to be promulgated, ſuch of the cardinals, *&c.* as intereſted themſelves in the preſervation of thoſe offenders, went immediately to his holineſs, and demanded an audience of him, in the name of the whole college; when being admitted, they repreſented the indecency of ſo ſanguinary a proceeding, eſpecially on ſo ſolemn a day, which had always been devoted to mirth and rejoicing, and uſed every argument to prevail on him to retract his reſolution: but ſo far were their endeavours from ſucceeding, that the Pope plainly told them, 'he was above meaſure 'ſurprized at the inſolence of their repreſentations; for that 'when Jeſus Chriſt committed the government of his church 'to St. *Peter*, he could not any where find that he had ap-'pointed the apoſtles to be his tutors and pædagogues; and 'that if they thought to be ſo to him, who was called by Di-'vine Providence to preſide over the faithful (as he hoped) for 'their good, they would find themſelves egregiouſly miſtaken.' —To which he afterwards added, 'that he was determined, 'not only to puniſh the criminals themſelves with the utmoſt

'ſeverity, but to make a ſtrict enquiry after all their encou-
'ragers, and treat them in the ſame manner:' and in a few days afterwards he acquainted them, 'that it would be in vain 'to ſolicit him for any man's pardon.'

In order to hinder all conteſts between foreign miniſters, and other perſons of ſuperior rank, concerning precedency, as well as to prevent tumults and diſorders among the lower ſort of people, both which had been uſual at former coronations, *Sixtus* publiſhed ſome well-judged orders to be obſerved on that day; and to ſhew that he was reſolved to be obeyed, he directed the governor to provide twelve executioners, of different nations, whom 'he commanded to parade round the 'city the day before, and the very morning of the coronation, 'and once a week afterwards, two by two, with each of 'them an ax in one hand and an halter in the other.—A 'baker happening to throw a ſtone, which hit one of them 'upon the head as they walked their rounds that day, *Sixtus* 'ordered him to be ſeverely whipped on the ſpot, and ſent 'to the gallies, but the latter part of his ſentence was after-'wards remitted.'—In conſequence of theſe regulations, tho' the ſpectators were as numerous as had been known, and the proceſſion the moſt ſplendid that had ever been ſeen, every thing was conducted with decency and order: no diſturbance of any kind was attempted, not an abuſive word heard, nor a blow given.

In conformity to the reſolution he had taken of putting an early ſtop to the prevailing profligacy of the people, his firſt attention was directed to the puniſhment of offenders; in which he conducted himſelf with an unexampled ſeverity, without the leaſt reſpect to perſons. The following inſtance may ſerve as a ſpecimen of our pontiff's diſpoſition with reſpect to this particular.

'As the Pope was going one day to his devotions, there 'was, according to cuſtom, ſo great a croud to ſee him, that 'nobody could paſs, which obliged the *Swiſs* guards, that al-'ways attend upon his holineſs, when he ſtirs out, to make way with their halberds. There was unluckily among the croud, a *Spaniſh* gentleman, lately arrived at *Rome*, with his uncle, who was a learned and eminent divine. This 'unfortunate perſon being one of the foremoſt, was puſhed 'back a little roughly by one of the guard, with the ſtaff of 'his halberd, which he thought ſo great an affront, that he 'vowed revenge. The poor *Swiſs*, going one day ſoon after 'to maſs at St. *Peter*'s, had quite forgot the affair, when the '*Spaniard*, who juſt came in, perceiving him upon his knees

'be-

'before the altar, thought it a proper opportunity to gratify 'his reſentment; and taking up a pilgrim's ſtaff that reared 'againſt one of the pillars, gave him ſo violent a ſtroke upon 'the head, that he immediately dropped down dead, without 'ſpeaking a word. The murderer endeavoured to make his 'eſcape, by flying to the *Spaniſh* ambaſſador's houſe, who had 'a friendſhip for him, upon his uncle's account; but was 'ſtopped by two other *Swiſs*, that were witneſſes of the fact.

'When *Sixtus* heard of it, he was extremely enraged, and 'ſaid, "We thought our character had been too well known 'for any one to preſume to commit ſo flagrant an action; 'but if it is not, we will ſoon make it." 'And immediately ſent 'for the governor of the city, who, having been informed of 'the tranſaction, was already come on foot to enquire into it, 'to ſhew his zeal and diligence in the execution of his office. 'As ſoon as he appeared, the Pope accoſted him in this man-'ner: "Well, Sir, what do you think of a murder committed "in the houſe of God, and almoſt before our face? It is "your buſineſs to ſee that ſtrict juſtice be done directly, and "a proper puniſhment inflicted upon the offender, for ſo dar-"ing an inſult on our authority."—'The governor anſwered, "He had given orders, as he came into the palace, to have "informations taken, and a proceſs to be commenced againſt "him ſpeedily."—"A proceſs," ſaid *Sixtus*, "what occaſion "is there for a proceſs in ſuch a caſe as this?" 'The go-'vernor happening to ſay, "that he thought it had been ne-"ceſſary to obſerve the uſual forms of the law, as the cri-"minal was nephew to a perſon of conſideration, and under "the protection of his catholic majeſty's ambaſſador," 'the 'Pope anſwered in a very furious manner, "Do not talk to "us of forms and ceremonies; it is our pleaſure that he ſhall "be hanged before we ſit down to dinner, and we intend to "dine early to-day, being ſomewhat hungry."

'As ſoon as the governor knew his holineſs's pleaſure, he 'immediately gave directions to haſten the execution; and as 'he went out, the Pope ordered him to have the gallows erect-'ed where he himſelf could ſee him hanged out of his window. 'The governor took this as an order for inſtant execution, and 'directed the gallows to be ſet up in the piazza of St. *Peter*, 'over againſt his apartment, whilſt he was trying him. His 'trial, indeed, was not a very long one, as there was not above 'four hours and a half betwixt the fact and the execution; du-'ring which time, the Pope did nothing but fume and ſtamp 'about the room, looking out every minute, to ſee whether 'they were bringing him to be hanged.

'The

'The ambaſſador of *Spain*, and four cardinals of that na-
'tion, waited upon his holineſs, not to aſk his life, for they
'knew that was to no purpoſe; but to deſire "his puniſh-
"ment might be changed into beheading, as he was a gentle-
"man, out of regard to the honour of his family, and that
"of the whole nation."

'But the Pope ſaid ſternly to the ambaſſador, who was moſt
'earneſt in it, "A crime of ſuch a nature muſt be puniſhed
"by a halter; and we ſhould diſhonour ourſelves and you
"too, if we granted what you aſk; nevertheleſs, we ſhall
"ſhew you ſome favour, and take care that the reputation of
"his family does not ſuffer, by the honour we ſhall do him
"in being a witneſs of his execution." And, indeed, he ne-
'ver ſtirred from the window, till he ſaw him quite dead; and
'then turning round to thoſe in the room with him, ſaid,
"Let them ſerve up dinner, we ſhall eat heartily now, for
"this piece of juſtice has ſerved for a whet to our appetite."'

'Whilſt dinner was coming up, he entertained the com-
'pany with a diſcourſe concerning the neceſſity of doing prompt
'juſtice in ſuch caſes, and ſeemed much pleaſed at his morn-
'ing's work; repeating with great ſatisfaction, that paſſage in
'the *Pſalms*, *I ſhall ſoon deſtroy all the ungodly that are in the*
'*land*, that I may *root out all the wicked doers from the city of*
'*the Lord*. After dinner was over, he ſaid grace himſelf, and
'riſing from the table, added "thanks be to God, we have
"eat very heartily to-day."

Among the many inſtances of our pontiff's rigour and in-flexibility this performance furniſhes us with, the following is not the leaſt remarkable.—*Cartelli*, treaſurer and canon of St. *Maria Maggiore*, who had been formerly major domo to Cardinal *Carpi*, (*Montalto*'s great patron, and who had done him many ſignal ſervices) had a nephew, 'againſt whom a proceſs
'had been commenced, for running away with and raviſhing
'a young woman; tho' he afterwards found means to appeaſe
'her father, by marrying her. But as it was neceſſary to go
'through ſome formalities of the law, to put an end to the
'matter, and ſtop any further proceedings, his uncle adviſed
'him to ſurrender before the coronation, not in the leaſt
'doubting but there would be a general act of grace; or, if
'there was not, he imagined he could eaſily obtain his pardon
'upon the merit of his former intimacy with *Sixtus*. But
'when he was informed, that the Pope not only deſigned not
'to releaſe any priſoners, but to proceed againſt them with
'the utmoſt rigour, he went to him to intercede for his ne-
'phew, and ſaid, "he humbly hoped his holineſs would for-

"give

"give him, as it was an extravagance of youth; which he "thought he had made attonement for by marrying the "injured perſon, and ſufficiently ſhewn his repentance by a "voluntary ſurrender of himſelf, entirely depending on his "clemency;" to which *Sixtus* anſwered, "That he was "much obliged to him for his friendſhip, whilſt he was in a "lower ſtation of life, and ſhould not forget it now he was "Pope: but that if he had a mind to intercede for his ne-"phew, he would do well to pray to God for his ſoul; for it "was in vain to aſk him to ſpare his life, as he was deter-"mined to do ſtrict juſtice, without reſpect of perſons." In 'purſuance of this reſolution, he ordered him to be hanged 'ſoon after, before the houſe where the fact was committed; 'tho' the judges, who had reviſed the proceſs, examined freſh 'witneſſes, and took the depoſitions of the young woman and 'her father, who ſaid, that whatſoever had been done, was 'by their own conſent. But *Sixtus*, either ſuſpecting, or being 'informed of the contrary, ordered the judges to appear be-'fore him with the minutes of the firſt proceſs, where the 'fact was fully proved by the ſtrongeſt evidence. At which 'he was ſo enraged, that he commanded the two judges to 'draw lots in his preſence, ſentencing one of them to be pub-'licly whipped in a court of juſtice, whilſt it was ſitting, and 'the other to be baniſhed the city for ever.

'After the execution of his nephew, the Pope ſent for *Car-'telli*, and told him, "that as his nephew deſerved puniſh-"ment for his crimes, ſo he thought there was a recompence "due to him for his former friendſhip and good offices;" 'and immediately appointed him biſhop of *Amantea*, in the 'kingdom of *Naples*, giving his canonry to another nephew.'

In the place of ſuch judges as were inclined to lenity, he ſubſtituted others of a more auſtere diſpoſition, and appointed commiſſaries to examine not only their conduct, but alſo that of other governors and judges for many years paſt; promiſing rewards to thoſe who could convict them of corruption, or of having denied juſtice to any one at the inſtance or requeſt of men in power.—'An advocate of *Orvieto*, who was privy to 'a piece of injuſtice which the governor of that town had 'been guilty of, for the ſake of a ſum of money, and would 'not inform againſt him, becauſe he was his particular friend, 'and had been out of office five years, was not only excom-'municated, but ſent to priſon, and put in irons, where he 'lay for a long time, and was not releaſed till he had paid a 'conſiderable fine.

'All

'All the nobility and perſons of the higheſt quality were 'ſtrictly forbid, on pain of diſpleaſure, to aſk the judges any 'thing in behalf of their neareſt friends or dependants;' at the ſame time the judges were to be fined in caſe they liſtened to any ſollicitation.—'He further commanded every body, on 'pain of death, not to terrify witneſſes by threats, or tempt 'them by hopes or promiſes.—He ordered the ſyndics and 'mayors of every town and ſigniory, as well thoſe that were 'actually in office, as thoſe who had been for the laſt ten 'years, to ſend him a liſt of all the vagrants, common de-'bauchees, looſe and diſorderly in their diſtricts, threatning 'them with the *ſtrapado* and impriſonment, if they omitted or 'concealed any one.'—In conſequence of which ordinance, 'the ſyndic of *Albano*, leaving his nephew, who was an in-'corrigible libertine, out of the liſt, underwent the *ſtrapado* 'in the public market-place, tho' the *Spaniſh* ambaſſador in-'terceded ſtrongly for him.'

He particularly directed the legates and governors of the eccleſiaſtical ſtate, to be expeditious in carrying on all criminal proceſſes, declaring, 'he had rather have the gibbets and gal-'lies full, than the priſons.' He alſo intended to have ſhortened all other proceedings in law.

It had been uſual, and was pleaſing to the people, as often as his holineſs paſſed by, to cry out, *Long live the Pope*; but *Sixtus* having a mind to go often unexpectedly to the tribunals of juſtice, convents, and other public places, forbad this cuſtom in regard to himſelf, and puniſhed two perſons, who were ignorant of this edict, with impriſonment, for crying out, *Long live Pope* Sixtus.

Adultery he puniſhed with death, nor was he leſs ſevere to thoſe who voluntarily permitted a proſtitution of their wives: a cuſtom at that time very common in *Rome*.—*Charles Taſca*, a gentleman of *Salerno*, had married one of his miſtreſſes to his ſteward, and continued, with the connivance of the huſband, to carry on his accuſtomed commerce with the wife: upon the publication of this edict, he was adviſed to forbear it; but conſidering himſelf as no ſubject of the Pope's, he thought himſelf not bound to an obſervance of his laws. The governor being informed of the affair, and finding him really a foreigner, was greatly at a loſs how to proceed. The dread he ſtood in of *Sixtus* induced him to report the whole matter to his holineſs, who was not a little diſpleaſed that he ſhould make any ſcruple of puniſhing them, and with a ſevere reprimand told him, 'It was his pleaſure, that *Taſca*, the huſband, 'and wife, ſhould all be hanged; that he was ſurprized to

'find

'find him ſo ignorant of his duty, as not to know, that all 'foreigners were bound, according to the law of nations, to 'a local allegiance, that is, to obſerve the laws of the coun-'try they reſide in; and that he would not ſuffer either fo-'reigners, or other perſons, to trample upon his authority, or 'violate his edicts.' In purſuance of this ſentence, the huſband and wife were hanged, but *Taſca* obtained the favour of being only ſent to the gallies: three ſervants, who were acquainted with the affair, and had not diſcovered it, were ſeverely whipped.

The female ſex, eſpecially the younger part, attracted, in a very particular manner, the attention of *Sixtus:* not only the debauching any of them, whether by force or artifice, but even the attempting it, or offering the leaſt offence againſt modeſty, was very ſeverely puniſhed.—A young man having been refuſed a widow-lady's daughter, whom he had aſked in marriage, ſtopped her one day in the ſtreet, as ſhe was going to church, and, lifting up her veil, gave her a kiſs. The old lady thinking her daughter's honour ſullied by this affront, complained to the Pope, who immediately directed a proceſs to be commenced againſt him. In the mean while, by the interpoſition of the *Colonna* family, it was agreed to terminate their difference by a match between the young people; matters being thus compromiſed, they ſent to acquaint his holineſs of it; but juſt as they were ſat down to their wedding-dinner, with all their friends and relations, in came the provoſt-marſhal, with his archers, and laying hold of the bridegroom, carried him away to priſon, by the Pope's order.

In order to know the reaſon of this procedure, the parents of the new-married couple applied to the governor, who referred them to the Pope: the next day they waited on his holineſs, to entreat the enlargement of their ſon, acquainting him, 'that he had made full recompence for the affront he 'had offered to the young woman, by marrying her; and 'that all ſides were very well contented.' The Pope told them, 'he was very glad to hear they were all content; but 'it was neceſſary juſtice ſhould likewiſe be ſatisfied: and then 'addreſſing himſelf to the governor, ſaid, Pray, Sir, what is 'your opinion of this match? Are you likewiſe content? 'The governor, who had been before-hand inſtructed what he 'was to anſwer, ſaid, That a ſufficient ſatisfaction was by no 'means made to juſtice, which had been moſt grievouſly inſult-'ed, by the contempt that the young man had ſhewn to the 'ſovereign authority, in daring to offer violence to a modeſt 'woman in the open ſtreet; and that he demanded ſatisfac-

'tion. If that be the caſe, ſaid *Sixtus*, as every body elſe is 'ſatisfied, it is but reaſonable you ſhould be ſo too;' upon which he immediately diſmiſſed them, ſending the bridegroom back to priſon, with orders to condemn him to the gallies for five years. This ſentence was ſoon after carried into execution, notwithſtanding all the ſollicitations of the *Colonna* family, who were favourites of *Sixtus:* his puniſhment affected his wife to ſo great a degree, that ſhe lived but a few days after it.

This is not the only inſtance wherein our pontiff's rigour may, not unjuſtly, be deemed to have made near approaches to cruelty. It has already been obſerved in what manner *Sixtus* rendered the communications he received in *confeſſions* uſeful to his exaltation: no ſooner was he in poſſeſſion of the pontificate, than ſeveral of his former penitents became early examples of his juſtice, for crimes they had themſelves acknowledged under that preſumed ſeal of ſecrecy; and not content with the diſcoveries he had himſelf made by this means, he obliged the oldeſt confeſſors, and ſuch as were moſt followed, to acquaint him with any thing extraordinary that had or ſhould be imparted to them; whereby many poor wretches were brought to puniſhment, for offences, the memory of which they imagined totally obliterated.

For the more effectual prevention, as well of private aſſaſſinations, as public quarrels, he forbad all perſons on pain of death, to draw a ſword, or to carry arms ſpecified in the edict; nor would he be prevailed on to ſpare any who tranſgreſſed this order: even to threaten another with an intended injury, was ſufficient to entitle the menacer to a whipping and the gallies; eſpecially if the nature of their profeſſion furniſhed the means of carrying their threats into execution.—The puniſhment of a barber, who in a quarrel had lifted up his fiſt at another man in a threatning manner, and ſaid, 'if ever you come 'under my hands, I'll do your buſineſs for you,' was ſomewhat ſingular. All the barbers in *Rome* were obliged to appear (on a penalty of being fined one hundred crowns, and baniſhed the city) on a certain day, and at a particular place for that purpoſe appointed; when being placed in two rows, the offender was whipped three times through them, and was alſo ordered to the gallies for three years; but the latter part of the ſentence was afterwards remitted.

The *banditti*, who were very numerous when *Sixtus* was advanced to the papacy, were rendered ſtill more ſo by the junction of many looſe and diſorderly people, who, conſcious of their demerits, and terrified at the ſeverities they daily ſaw practiſed,

tiſed, had fled from juſtice. Their inſolence increaſed with their numbers, inſomuch, that no one could live in the eccleſiaſtical ſtate with ſafety to his perſon or fortune, nor could ſtrangers travel without imminent danger of being robbed or murdered. The public ſecurity more eſpecially required the extirpation of theſe plunderers, which by the prudence, vigilance, and reſolution of our Pope, was ſo effectually performed, that 'in leſs than ſix months they were all either taken, 'or diſappeared, and ſuch a terror ſtruck into the people, that 'every one being afraid any little particular quarrel might 'make him paſs for a diſturber of the peace, *made haſte to agree* '*with his adverſary*; differences that had paſſed many years 'were compoſed in a moment; and people that had long been 'the bittereſt enemies, now lived in friendſhip and amity.'

Among other of our Pope's regulations, we cannot paſs by, unobſerved, one that perhaps would not be diſpleaſing to many perſons, even in the preſent age.—He obliged the nobility of *Rome*, and the country round it, to an exact payment of their debts. A gentleman (who had for a conſiderable time ſtood indebted to a draper in a large ſum of money, and, inſtead of diſcharging it, upon application to him for that purpoſe, was wont to ſay to his creditor, 'That *gentlemen never paid their* '*debts, but when they pleaſed*,') was ſent for by his holineſs, together with the draper; when *Sixtus* not only compelled him to pay the money down immediately, but ſent him to priſon, and ordered a proceſs againſt him, for having neglected doing it before. 'He at the ſame time commanded all the mer-'chants and tradeſmen to bring him in a liſt of their debts, 'with the names of the people that owed them, which he paid 'off, and took upon himſelf. This gave ſuch an alarm, that 'many who were indebted to the merchants, went to pay them 'that very night, begging of them, for God's ſake, to croſs 'their names out of their books, and give them ſuch receipts 'as might ſhew as if they had been paid long ago, leſt the 'Pope ſhould come to know it.'—*Sixtus* having got information, that 'a merchant had concealed, or not delivered in, a 'debt due to him from a gentleman of conſiderable fortune, he 'ſent for his books, and finding it true, he in vain endea-'voured to clear himſelf, by ſaying, *he was paid, and had for-*'*got to take it out of his book*; for the Pope, delaring he had 'been guilty of diſobeying his orders, delivered him into the 'hands of juſtice to be puniſhed.'

[*To be concluded in our next.*]

N. B. We leave our readers to their own remarks on the ſtile of this writer.

ART. XXXIII. *Eccleſiaſtical Characteriſtics: or, the arcana of church policy. Being an humble attempt to open up the myſtery of moderation. Wherein is ſhewn, a plain and eaſy way of attaining to the character of a moderate man, as at preſent in repute in the church of* Scotland. 8vo. 9d. *Printed at* Glaſgow, *and ſold by* Dilly, *in* London.

THE peruſal of this little piece has given us no ſmall entertainment, being written with a good deal of pleaſantry and humour. What the author aims at, is to expoſe the principles and conduct of a ſet of men in the church of *Scotland*, who call themſelves the moderate party. This he does by laying down, in their proper order and connection, the ſeveral maxims upon which they appear to him to conduct themſelves, and by illuſtrating theſe maxims from reaſon and experience. The reader, however, is not to imagine, that our author points his humour and ridicule againſt real, genuine *moderation*; this would have been too hard a taſk for him, and the attempt muſt have appeared ridiculous. He only intends, as far as appears to us, to expoſe what is at preſent called moderation in the church of *Scotland*, and which, if his account of it be juſt, is ſomething very different from real moderation.

He dedicates his work to the departed ghoſt, or ſurviving ſpirit, of the late reverend Mr. ——, miniſter in ———. As there is ſomething humorous in this dedication, and as it may divert our readers, we ſhall here inſert it: it is as follows,

'Worthy Sir,

'During a great part of the time I ſpent in compoſing the 'following treatiſe, I was fully reſolved to have ſent it abroad 'by itſelf, and not to have dedicated it to any perſon in the 'world: and indeed, in a confined ſenſe of the word WORLD, 'you ſee I have ſtill kept my reſolution. The reaſon of this 'my intended purpoſe was, that I find the right honourable 'the earl of *Shaftſbury*, in an advertiſement or ticket, prefixed 'to his works, hath expreſſed a contempt and diſdain of all 'dedications, prefaces, or other diſcourſes, by way of fore-'runners to a book. This he ſeems to think a mean and 'cowardly way in an author, of creeping into the world, and 'begging the reception which he dares not claim.

'Being ſatisfied, therefore, of the juſtneſs of this obſerva-'vation, and being alſo ſomewhat confident (as his lordſhip 'ſeems to have been) of the intrinſic worth of my perfor-'formance,

'formance, I intended to have come forth in this maſterly 'manner.

'But, upon more mature deliberation, I diſcovered that 'the only objections againſt dedications were, the ſelf-diffi-'dence juſt now mentioned, and the ſuſpicion of flattery for 'ſelfiſh ends, which is ſo contrary to diſintereſted benevolence; 'ſo that if I could frame a dedication, which ſhould be quite 'beyond the imputation of any of theſe two purpoſes, I ſhould 'then wholly eſcape his lordſhip's cenſure. This aim, I think, 'I have fallen nothing ſhort of, when I have dedicated this 'book to you, moſt illuſtrious SHADE! as my moſt malig-'nant enemies cannot but grant, that I could have no expec-'tation of your encouraging me, either by buying my book, 'recommending it to others, or giving it away to the poor, 'nay, or even ſo much as voting for my tranſportation to a 'better benefice in aſſembly or commiſſion.

'It ſtartled me a little, that this conduct might perhaps, 'by evil-diſpoſed perſons, be repreſented as an approach to 'popery, and reſembling their worſhipping of ſaints; but I 'hope this can ſcarcely be imputed to me in the preſent caſe, 'ſince you never were deemed a ſaint while you lived, nor 'ever thirſted after that title.

'Another more material objection occurred to me, that a 'dedication to a dead man is either almoſt, or altogether un-'precedented. But I am not much concerned, tho' this me-'thod of proceeding ſhould be thought bold and new, be-'cauſe this is the character which the incomparable Mr. —— 'gives of his own eſſays upon the principles of morality and 'natural religion. Beſides, I am not altogether deſtitute of 'authority, for the memorable Dean *Swift* has uſed the free-'dom to dedicate his tale of a tub to Prince *Poſterity*: I have 'alſo ſeen a ſatirical poem, called *Jure Divino*, dedicated with 'great ſolemnity to Prince (or rather, I believe, to King) '*Reaſon*. If therefore one of theſe authors might dedicate a 'book to a faculty of the human mind, and the other to an 'abſtract idea, I hope it is no great preſumption in me to de-'dicate mine to you, tho' in *ſtatu mortuorum*; eſpecially as 'there is not a living man who hath ſo good a claim to the 'compliment of a treatiſe upon my ſubject.

'But a more gravelling difficulty than any of theſe kept 'me ſome time in ſuſpence, *viz.* How to get the book pre-'ſented to you, as I did not find in myſelf any inclination to 'depart this life, in order to tranſport it. After much trouble, 'I was at length relieved, by reflecting, that Mr. *Pope* has aſ-'ſured us, that the ghoſts of departed ladies always haunt the

'places in which they delighted while they were alive; and 'therefore, from analogy, it is to be ſuppoſed, that the 'ſame thing holds with regard to departed miniſters. If this 'is the caſe, I look upon it as certain, that your chief reſi-'dence is in the aſſembly-houſe at *Edinburgh*, where you have 'in your life-time both given and received ſo much pleaſure. 'For tho' I will not limit you, in your unembodied ſtate, from 'making circuits through the country, and viſiting ſynods or 'preſbyteries, particularly in the *M——ſe* and *G——y*, where 'there are ſo many men after your own heart; yet, I dare ſay, 'you will not be abſent from the aſſembly, or any of the 'quarterly meetings of the commiſſion, which hath ſo often 'ſaved the church from impending dangers.

'It is therefore my purpoſe to go to *Edinburgh* in *May* next, 'when the aſſembly meets, of which I am a member, and 'there to lay before you my performance, hoping it will prove 'moſt delicious and ſavoury to all your ſenſes; to the names 'of which, and the manner of their preſent operation, I am 'wholly a ſtranger.

'It is probable you have not been accuſtomed theſe two 'or three years by-paſt, to hear your own praiſes celebrated; 'and therefore I ſhall no farther launch out into them than to 'ſay, that there is not one branch of the character recom-'mended in the following pages, in which you were not 'eminent, and that there never was one ſtone by you left 'unturned for promoting the good cauſe.—That you may ſtill 'ſit upon the throne, and, by your powerful, tho' inviſible, 'influence, make the intereſt of moderation prevail, is the ar-'dent wiſh, and the pious prayer of, Sir, *&c.*'

That our readers may have ſome idea of the principles and conduct of thoſe whom our author characteriſes ſo ſtrongly, we ſhall here preſent them with the maxims of moderation.

Max. 1. All eccleſiaſtical perſons, of whatever rank, whether principals of colleges, profeſſors of divinity, miniſters, or even probationers, that are ſuſpected of hereſy, are to be eſteemed men of great genius, vaſt learning, and uncommon worth, and are, by all means, to be ſupported and protected.

Max. 2. When any man is charged with looſe practices, or tendencies to immorality, he is to be ſcreened and protected, as much as poſſible, eſpecially if the faults laid to his charge be, as they are incomparably well termed in a ſermon, preached by a hopeful youth, that made ſome noiſe lately, *good-humoured vices.*

Max. 3. It is a neceſſary part of the character of a moderate man, never to ſpeak of the confeſſion of faith, but with a

ſneer;

ſneer; to give ſly hints that he does not thoroughly believe it; and to make the word *orthodoxy* a term of contempt and reproach.

Max. 4. A good preacher muſt not only have all the above and ſubſequent principles of moderation in him, as the ſource of every thing that is good, but muſt, over and above, have the following ſpecial marks and ſigns of a talent for preaching: 1. His ſubjects muſt be confined to *ſocial duties*. 2. He muſt recommend them only from *rational conſiderations*, *viz.* the beauty and comely proportions of *virtue*, and its advantages in the preſent life, without any regard to a future ſtate of more extended ſelf-intereſt. 3. His authorities muſt be drawn from *heathen writers*, *none*, or as *few* as poſſible from *ſcripture*. 4. He muſt be very *unacceptable* to the *common people*.

Max. 5. A miniſter muſt endeavour to acquire as great a degree of politeneſs in his carriage and behaviour, and to catch as much of the air and manner of a fine gentleman, as poſſibly he can.

Max. 6. It is not only unneceſſary for a moderate man to have much learning, but he ought to be filled with a contempt of all kinds of learning but one, which is to underſtand *Leibnitz*'s ſcheme well: the chief parts of which are ſo beautifully painted, and ſo harmoniouſly ſung by Lord *Shaftſbury*, and which has been ſo well licked into form and method by the late immortal Mr. *H———n*.

In the illuſtration of this maxim, our author gives a ſhort catalogue of the moſt neceſſary and uſeful books for making a truly learned and moderate man. They are *Leibnitz*'s *Theodicee* and his letters, *Shaftſbury*'s characteriſtics, *Collins*'s enquiry into human liberty, all Mr. *H——n*'s pieces, Chriſtianity as old as the creation, *D——n*'s beſt ſcheme, and *H——*'s moral eſſays. He is likewiſe at the pains to extract the ſum and ſubſtance of theſe books, and to preſent it to his readers under a name, which, he ſays, is not without a meaning, tho' not intelligible to all, *viz.* THE ATHENIAN CREED. This creed is as follows.—'I believe in the beauty and comely proportion of Dame *Nature*, and in Almighty *Fate*, her only parent and guardian, for it hath been moſt graciouſly obliged (bleſſed be its name) to make us all very good.

'I believe that the univerſe is a huge machine, wound up from everlaſting by neceſſity, and conſiſting of an infinite number of *links* and *chains*, each in a progreſſive motion towards the zenith of perfection, and meridian of glory; that I myſelf am a little glorious piece of clock-work, a wheel within a wheel, or rather a pendulum in this grand machine, ſwinging hither

and thither by the different impulſes of fate and deſtiny; that my ſoul (if I have any) is an imperceptible bundle of exceeding minute corpuſcles, much ſmaller than the fineſt holland ſand; and that certain perſons, in a very eminent ſtation, are nothing elſe but a huge collection of neceſſary agents, who can do nothing at all.

'I believe that there is no ill in the univerſe, nor any ſuch thing as virtue abſolutely conſidered; that thoſe things vulgarly called *ſins*, are only errors in the judgment, and foils to ſet off the beauty of nature, or patches to adorn her face; that the whole race of intelligent beings, even the devils themſelves (if there be any) ſhall finally be happy; ſo that *Judas Iſcariot* is by this time a glorified ſaint, and it is good for him that he hath been born.

'In fine, I believe in the divinity of L. *S*——, the ſaintſhip of *Marcus Antoninus*, the perſpicuity and ſublimity of *A*——*e*, and the perpetual duration of Mr. *H*——*s*'s works, notwithſtanding their preſent tendency to oblivion. *Amen.*'

Max. 7. A moderate man muſt endeavour, as much as he handſomely can, to put off any appearance of devotion, and avoid all unneceſſary exerciſes of religious worſhip, whether public or private.

Max. 8. In church ſettlements, which are the principal cauſes that come before miniſters for judgment, the only thing to be regarded is, who the patron and the great and noble heretors are for; the inclinations of the common people are to be utterly deſpiſed.

Max. 9. While a ſettlement is carrying on, the candidate againſt whom there is a ſtrong oppoſition from the people, muſt be looked upon, and every where declared to be, a perſon of great worth, and remarkable abilities: provided always that if ever the ſame perſon, after he is ſettled, be at pains, and ſucceed, in gaining the people's affection, he ſhall then fall as much below the ordinary ſtandard in his character, as before he was raiſed above it.

Max. 10. Whenever we have got a ſettlement decided over the belly of perhaps the whole people in the pariſh, by a majority in the general aſſembly, the victory ſhould be improved, by appointing ſome of the orthodox oppoſers of the ſettlement to execute it, eſpecially thoſe of them that pretend to have a ſcruple of conſcience at having an active hand in any ſuch ſettlement.

Max. 11. The character which moderate men give their adverſaries, of the orthodox party, muſt always be that of *knaves* or *fools*; and, as occaſion ſerves, the ſame perſon (if it

it will paſs) may be repreſented as a *knave* at one time, and as a *fool* at another.

Max. 12. As to the world in general, a moderate man is to have great charity for atheiſts and deiſts in principle, and for perſons that are looſe and vicious in their practice; but not at all for thoſe who have a high profeſſion of religion, and a great pretenſion to ſtrictneſs in their walk and converſation.

Max. 13. All moderate men are joined together in the ſtricteſt bond of union, and do never fail to ſupport and defend one another to the utmoſt, *be the cauſe they are engaged in what it will.*

Such is the ſyſtem our author lays down for the education and accompliſhment of a *moderate clergyman*: it will enable our readers to form a tolerable judgment of his own principles, as well as of the principles of thoſe whom he endeavours to characterize.

We muſt not quit this pamphlet without taking notice of the *real moderation* of the price it is ſold at, (a proof the author is no enemy to the *practice* of this virtue) for it contains about double the quantity that might be expected, according to the current proportion.—In *ſome* productions, indeed, their extraordinary *bulk* would be no great recommendation to readers of taſte; who may, perhaps, think the ſcanty limits of our catch-penny pieces, the only good thing they can boaſt: but the work we are ſpeaking of is not of this ſort; the farewell it has left with us, like that of a glaſs of well-reliſhed wine, only makes us hope that the ingenious author will not ſtop his hand, but *put about the bottle*, that we may ſoon have the pleaſure of taſting him again.

N. B. We are informed, that two editions of theſe *Characteriſtics* were ſold in *Scotland*, before the preſent, which is the *third*, was advertiſed in the *London* papers; by which, about a month ago, we received our firſt intelligence of the publication.

ART. XXXIV. *Inſtitutes of Natural Law. Being the ſubſtance of a courſe of lectures on* Grotius de jure belli et pacis, *read in St.* John's *college*, Cambridge, *by* T. Rutherforth, *D. D. F. R. S. archdeacon of* Eſſex, *and chaplain to her royal highneſs the princeſs dowager of* Wales. *Volume the firſt.* 8vo. 5s. Innys, &c.

IN a work of this nature, wherein ſo great a variety of ſubjects is treated of, with numerous diviſions and ſubdiviſions under each, our readers will not expect from us a regular

abſtract. We muſt content ourſelves therefore with laying before them a ſhort view of what is contained in it.

The learned author's deſign is to trace out the rules which mankind are obliged to obſerve from their nature and conſtitution, conſidered as individuals. He divides his work into twenty chapters, in the firſt of which he treats of law in general. A law, according to his definition of it, is *a rule to which men are obliged to make their moral actions conformable.* He does not think it neceſſary to enter at large into the queſtion concerning the cauſe of obligation, about which moraliſts differ ſo widely, while they are agreed about the law to which we are obliged; diſputing about the reaſon of duty, whilſt they concur in eſtabliſhing the ſame rules of it. Without entering minutely into the diſpute, however, he endeavours to ſhew briefly, for what reaſon we are obliged to the duties of piety towards God, of juſtice and benevolence in reſpect of mankind, of chaſtity and temperance in reſpect of ourſelves. What he advances on the ſubject is as follows:

'It is, I ſuppoſe, an undoubted truth, that all men are deſirous of happineſs; and I ſhall farther take it for granted, 'that when any practice appears to be ſo connected with our 'happineſs, that we cannot obtain the one without following 'the other, we are then as ſtrongly obliged to that practice 'as we can be. Whatever rules therefore are, by our own 'nature, and the conſtitution of things, made neceſſary for 'us to obſerve, in order to be happy, theſe rules are the law 'of our nature. Now man, as an individual, unconnected 'with the creatures of his own ſpecies, not joined with them 'in a common intereſt, having no other proviſion or conve'niency but what his own labour could produce, having no 'prudence but his own to contrive for himſelf, and having no 'ſtrength but his own to defend him, would be able to obtain 'ſuch a degree of happineſs as his nature prompts him to de'ſire, and much more unable to obtain ſuch a degree as his 'nature is capable of. It is therefore the law of his nature, 'that he ſhould live in ſociety with others of his own ſpecies: 'by which I do not mean, that he ſhould merely live in com'pany with them, as many brute creatures are obſerved to 'herd together; but that he ſhould join with them in a com'mon intereſt, that he ſhould bind himſelf to them in ſuch a 'manner, as to labour with them for a general good. For 'without ſuch a connection of intereſts, he cannot make uſe 'of a joint or common wiſdom, to contrive for his own good, 'nor of a joint or common ſtrength to ſecure himſelf in the 'poſſeſſion of it. So that altho' his own particular happineſs

'be the end which the firſt principles of his nature teach 'him to purſue; yet reaſon, which is likewiſe a principle of 'his nature, informs him, that he cannot effectually obtain 'this end without endeavouring to advance the common good 'of mankind; but muſt either be contented to enjoy his own 'happineſs, as a part of the general happineſs, or not enjoy 'it at all.

'When he diſcovers farther, that there is a God, who 'made and governs the world, to whoſe power he owes his 'being, and to whoſe goodneſs he owes all the happineſs that 'he either does or can enjoy; and when he learns beſides, 'either by the uſe of his reaſon, or by expreſs declarations 'from the maker and governor of all things, that he is not to 'ceaſe to exiſt when he paſſes out of this preſent life; but 'that his being will be continued to him in another; the ſame 'deſire of happineſs which obliged him to purſue a general 'good, and to keep his intereſts, by this means, united to 'the common intereſts of his ſpecies, will oblige him to ob- 'ſerve all theſe rules in his moral conduct, which he finds to 'be neceſſary, in order to ſecure the favour of his maker, and 'his own welfare in the life after this. He will plainly under- 'ſtand, that the moſt effectual way to ſecure the latter point, 'is to ſecure the former; that he is moſt likely to obtain his 'future happineſs, by putting himſelf under the protection of 'that almighty being, who is the diſpoſer of all things. Nor 'can he have any hope of engaging the protection of God, 'but by endeavouring to pleaſe him, or by obeying his will, 'as far as he can diſcover what his will is. But ſince, from 'a view of what is before him, it appears, that God has 'made his nature and conſtitution ſuch as requires him, if he 'would be happy here, to work for a general good, or for the 'common intereſt of his ſpecies; the moſt reaſonable conclu- 'ſion is, that God, who made his nature and conſtitution 'what it is, expects him thus to work; and that, by thus 'endeavouring to do the work which God expects him to do, 'he takes the moſt effectual method of ſecuring whatever hap- 'pineſs can be hoped for hereafter.

'But beſides the general deſire of happineſs, he finds within 'himſelf certain appetites, which lead him to ſome particular 'ſorts of pleaſure, and that a part of his happineſs, whilſt he 'is here, conſiſts in the gratification of theſe appetites. But 'then he finds likewiſe, that if he indulges himſelf to exceſs 'in ſuch pleaſures, the exceſs is attended with pain and diſ- 'eaſes; and that if he gives himſelf up to thoſe pleaſures, he 'becomes either uſeleſs or hurtful to his ſpecies. From either

'of theſe diſcoveries he may collect, that he cannot be as 'happy as he naturally deſires to be, or that he cannot obtain 'his greateſt good, unleſs he takes care to reſtrain his appe- 'tites within proper bounds. For ſince pain and diſeaſes, 'which attend the too free indulgence of them, ariſe from 'his nature and conſtitution, exceſſes of this ſort are contrary 'to his nature and conſtitution, and conſequently are con- 'trary to the will of that being, who made his nature and 'conſtitution what they are. And ſince the ſame exceſſes in- 'terfere with the common good of his ſpecies, by making him 'either uſeleſs or hurtful, they are upon this account likewiſe 'contrary to his nature and conſtitution, which he finds to 'be ſuch, that he cannot obtain his own particular happineſs, 'without endeavouring to promote the common happineſs of 'his ſpecies.

'Upon the whole, mankind are naturally deſirous of mak- 'ing themſelves as happy as they can, and whatever rules are 'by their nature and conſtitution made neceſſary for them to 'obſerve, in order to obtain this greateſt good, are the law 'of their nature. And theſe rules have been ſhewn to con- 'ſiſt, firſt, in piety and reverence towards God, who is the 'maker and diſpoſer of all things; ſecondly, in juſtice and be- 'nevolence towards one another; or in working for a com- 'mon intereſt, by taking care to do no harm, and by endea- 'vouring to do good; and thirdly, in reſtraining their appe- 'tites by chaſtity and temperance, ſo as neither to hurt them- 'ſelves nor others by the improper indulgence of them.

'In tracing out the obligations ariſing from the law of na- 'ture, to obſerve theſe duties, I have taken the expectation 'of a life after this into the account; without conſidering 'whether we come to the knowledge of ſuch a life by the uſe 'of our reaſon, or by ſome expreſs revelation, which God has 'made to us. Nor do I think it neceſſary to enter here into 'any debate upon this head, becauſe by whatever means we 'are informed of this fact, that there will be a future life, 'ſuch a life is equally a part of our nature, and of the con- 'ſtitution of things; and all the conſequences relating to our 'practice, which can be deduced from it, are equally the 'laws of our nature. It may perhaps be urged, that the law 'of nature is a law, which reaſon diſcovers to us, and that 'upon this account revelation cannot fairly be made the foun- 'dation of it. But whoever is diſpoſed to make ſuch an ob- 'jection as this, ſhould conſider in what ſenſe reaſon is ſaid to 'diſcover the law of nature: it does not diſcover all the facts 'from whence it deduces this law. Many of them are learned

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'by our own experience, and many more depend upon the 'experience of other men, and are conveyed to us by their 'teſtimony. Whoever would be truly and fully informed of 'the nature and conſtitution of the human ſpecies, muſt make 'uſe of theſe means; and after he is thus informed of the 'facts, his reaſon traces out from thence, the rules which ſuch 'a nature and conſtitution obliges mankind to obſerve. The 'uſe of reaſon, in tracing out theſe rules, will, as far as I can 'ſee, be preciſely the ſame, whether he is informed of the 'facts relating to the nature and conſtitution of man, by his 'own experience and the teſtimony of other men, or whether 'he joins to theſe helps the much ſurer teſtimony of God.'

After treating briefly, in the ſecond chapter, of rights and obligation, the doctor proceeds, in the third, to treat of property. He endeavours, firſt, to ſhew, by what reaſons mankind were led to introduce ſuch an excluſive right as we call property; and then enquires, in what manner it could be introduced conſiſtently with juſtice. After this he conſiders what Mr. *Locke* has advanced upon the ſubject, and labours to make it appear, that he has miſtaken the exerciſe of a common right, for the excluſive right of property.

In the fourth chapter, our author ſhews in what reſpects property may be limited, and in the fifth informs us, what things ſtill remain in common: and they are ſuch, it is ſaid, as either from their own nature never could be appropriated, or tho' in their own nature they might be appropriated, yet, in fact, never have been. He conſiders the rights, which belong to all mankind in common, in reſpect to things of each ſort.

Derivative acquiſitions, by the act of man, are treated of in the ſixth chapter, and derivative acquiſitions by the act of the law, in the ſeventh; after which the doctor ſhews, in the eighth, what preſcription is, and on what founded. Preſcription, we are told, is a right to a thing acquired by long, honeſt, and uninterrupted poſſeſſion; tho' before ſuch poſſeſſion, ſome other perſon, and not the poſſeſſor, was the owner of it: and this right in the poſſeſſor is ſaid to be founded upon the preſumed dereliction of the proprietor. As to the length of time which gives an equitable claim by preſcription, the doctor is of opinion, that poſſeſſion for time immemorial, if the meaning of the word is rightly explained, is the moſt equitable time of poſſeſſion for acquiring a preſcriptive right. By time immemorial he here underſtands ſo long a time, that tho' a former owner may be able to make out ſome ſort of title, yet he cannot, either by the memory of any perſon now living, or

by

by any record of paſt facts, make out a clear and undoubted title to the thing in queſtion. Poſſeſſion for ſuch a length of time as this, he thinks, may fairly determine the thing to belong to the preſent poſſeſſor.

In the ninth chapter he conſiders the obligations ariſing from property, and in the tenth, the rights which a man has in his own perſon, with the ſeveral reſtraints under which thoſe rights are laid by the law of nature. The eleventh chapter treats of parental authority, and the twelfth of promiſes. In the thirteenth chapter the doctor conſiders the nature of contracts at full length, and with a good deal of accuracy and judgment; in the fourteenth he treats of oaths, and in the fifteenth of marriage. He defines marriage thus,—*A contract between a man and a woman, in which, by their mutual conſent, each acquires a right in the perſon of the other, for the purpoſes of their mutual happineſs, and of the production and education of children.* After this definition of marriage, he proceeds to conſider what determination this notion of it will lead us to, in ſome of the principal queſtions relating to it. As to polygamy, he ſhews it to be inconſiſtent with the law of nature, as being inconſiſtent with the right which each party gives to the other by the contract of marriage. And in regard to divorce, he endeavours to make it appear, that the ends of marriage cannot be effectually obtained, unleſs the contract be perpetual.

In conſidering marriages between relations, he diſtinguiſhes between kindred in the direct line, as parents and their children; and kindred in the collateral line, as brothers and ſiſters, uncles, and their nieces, or aunts, and their nephews. There is a plain reaſon in nature, he ſays, why marriages between perſons related by conſanguinity in the direct line, ſhould be void from the beginning, ſince all acts are void, if the validity of them would ſet aſide the obligation of a law of nature; but he acknowledges that it will be more difficult to find a natural reaſon, why perſons, who are related to one another by affinity, or by conſanguinity in the collateral line, ſhould be under an incapacity of contracting a valid marriage.

'But tho' we may be at a loſs,' ſays he, 'to find out a natural reaſon, which renders the marriages of perſons related 'in the collateral line unlawful; yet it ſeems to be very certain, that ſuch marriages are unlawful to all mankind. Theſe 'inceſtuous marriages are particularly mentioned as a part of 'the guilt of the *Canaanites*, and as one reaſon, amongſt 'others, why God was pleaſed to caſt them out of their land, 'and to give it to the children of *Iſrael*. There is not the 'leaſt reaſon for imagining, that God had ever given any po-

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'ſitive law about this, or any other matter, to the *Canaanites* 'in particular, excluſive of the reſt of mankind. But if he 'had not done this, and yet the *Canaanites* were obliged to 'obſerve ſuch a law, and were repreſented as ſinners for not 'obſerving it, the plain conſequence is, that this law muſt 'have been univerſal, ſo as to have obliged all mankind. But 'becauſe it was an univerſal law before the coming of Chriſt, 'and yet was no part of the law of nature, it muſt have been 'a poſitive law, given either to *Adam* or to *Noah*. Now 'from the neceſſity that *Adam*'s children were under to marry 'with one another, we cannot well imagine any ſuch law to 'have been given to him by the ſame god who laid them un-'der this neceſſity, by making no proviſion for them to marry 'with any one elſe. We muſt therefore conclude, that ſome 'poſitive law, forbidding inceſtuous marriages, was given to '*Noah*, and in him to all his deſcendants.'

In the remaining chapters the doctor treats of the right of defence, of reparation for damages done, of puniſhment, of war, and of ſlavery; but advances little that can be ſuppoſed new to thoſe who are converſant with ſuch ſubjects.

ART. XXXV. *A new courſe of Chemiſtry: in which the theory and practice of that art are delivered in a familiar and intelligible manner: The furnaces, veſſels, and inſtruments are deſcribed, and the preparations of the ſeveral medicines are laid down, according to the moſt eaſy and certain proceſſes. Together with a ſuccinct account of the ſeveral drugs uſed in the preparation of chemical medicines, as to their nature, production, and country. By* James Millar. 8vo. 5s. D. Browne, &c.

CHemiſtry, of all the arts, has been the moſt extolled by its admirers, and condemned by its oppoſers. The former have aſſerted, that nothing worthy of the ſubject can be ſaid in praiſe of chemiſtry; the latter have repreſented it as ſubject to innumerable errors, productive of very little utility; and, in ſhort, as the plague and curſe of a rational mind. Both, however, are in the wrong; and the one ought to be cenſured as much for their doating fondneſs, as the other for their unreaſonable prejudice and reproaches.

The changes which happen in bodies are cauſed by motion, which is infuſed into and agitates the vaſt corporeal ſyſtem. We are therefore to enquire into the cauſes of this motion, and by what means it may be excited, diverted, or ſtopped, in

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bodies. Theſe impulſive powers are not within the reach of reaſon, unaſſiſted by the obſervation of effects, evident to the ſenſes. It will then be worth our pains carefully to obſerve thoſe motions, which ariſe from the actions of bodies in the vicinity of others, or to apply bodies to bodies, and again to remove them to a diſtance from each other; while, by the means of fire, we excite in each body a proper motion, which is accounted the moſt effectual method to diſcover the virtues of bodies. All this is the work of chemiſtry, and conſequently muſt be acknowledged of the greateſt uſe in phyſics, there being none ſo well accommodated for diſcovering the ſecrets of nature: and yet it cannot be denied, but that it has been productive of great errors in ſearching into the nature of things. The principal error was, that as ſoon as the chemiſts had diſcovered by experience, the action which was peculiar to ſome ſingle body, they preſently regarded that way of nature as univerſal, and confidently aſſerted it to belong to all bodies in general. From this fallacious reaſoning, the doctrines of ferments, effervеſcences, oppoſite ſalts, fermentation, putrefaction, generation, tranſmutation, precipitation, became ſo univerſal; with an infinite number of others deduced from them. How did the face of phyſics change, as ſoon as theſe few actions were diſcovered! none but theſe were admitted in explaining the laws of nature, and whatever could not be reconciled with them was exploded; and in a little time, the notion ſo far prevailed, that all the powers of nature were circumſcribed within this narrow way of acting. Chemiſtry, however, had reſources within itſelf, and, without the aid of any of the ſciences, worked out its own deliverance. Nor will this ſeem extraordinary to one who conſiders, that the application of ſome bodies to others always produced new appearances, different actions, diſſimilar effects, which could by no means be reduced to one univerſal law, common to all. Men were convinced from very noble, uſeful, and entertaining experiments, made by the chemiſts, that there wanted a vaſt number of obſervations, a very careful examination of them, and a judicious and accurate comparing of them one with another, in order to eſtabliſh an univerſal mode, to which all the actions of nature are ſubjected; that there is nothing more fallacious, than from a ſimilitude of one thing to explain and judge of all the reſt; and that, as it is uſual for a young beginner to deduce the cauſes of all events from one ſingle mode or property, ſo mature age, taught by experience, takes up with true ſolid wiſdom, whoſe dictates to a chemiſt are, that he proceed by ſlow ſteps, with the greateſt caution, and with the

the moſt ſolicitous circumſpection and attention to every particular, before he preſumes to paſs his judgment upon natural things. Thus is chemiſtry, by correcting errors, adorning truths, and amending abuſes, become a certain, pure, moſt uſeful, and reputable part of learning.

Having obſerved thus much with regard to the art of chemiſtry itſelf, we ſhall now proceed to the work before us, which is divided into two parts, the *theory* and the *practice*. And to the whole is added, an appendix, containing proceſſes for making ſeveral curious preparations; and methods of producing ſtrange and inſtantaneous changes in others.

In the firſt part, before the author enters on the theory of chemiſtry, he has given us a conciſe hiſtory of the *materia medica*. There is, however, nothing more in this epitome than what may be found in a variety of authors on the ſame ſubject, and therefore it is unneceſſary for us to take any farther notice of it. With regard to the theory, the author has attempted to render it intelligible to every reader. It is indeed adapted entirely to the practical chemiſt; ſo that thoſe who are of a philoſophical turn, and deſirous of knowing the cauſes of thoſe ſurpriſing *phænomena*, ſo frequent in chemical experiments, muſt not expect ſatisfaction from this treatiſe. All that the author has attempted is, 'ſo much of the theory 'as is neceſſary to go through the practice of chemiſtry, with 'eaſe and ſatisfaction.' The following ſpecimen will ſhew the method he has followed in treating of the theory of chemiſtry.

'Certain experiments,' ſays he, 'have been made in che-'miſtry, and they have been found to ſucceed at all times 'alike: many of the ſame kind therefore have ſucceeded; and 'as many other, ſuch as we ſhall try, will continue to ſuc-'ceed like them. Theſe are very various, as well as very 'many; and their conſtant event being known, the ſum of 'this knowledge may be conſidered as a ſeries of principles, 'certain, inſtructive, and invariable.

'On theſe principles, that is, on the known reſult of ex-'periments already made, is to be eſtabliſhed the rational 'theory of chemiſtry: it is a ſubject that might be carried 'to a very great extent; but it will be eaſy to give a ſummary 'view of it in a ſuccinct manner. This will be of a piece 'with the reſt of this work, which is deſigned to inform the 'underſtanding, without burthening the memory.

'Chemiſtry, altho' it be not ſo antient as the enthuſiaſtic 'profeſſors pretend, yet it has been practiſed a great many 'years: and altho' we are not to believe all that the chemiſts

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'diſingenuouſly have laid down, or the credulous have repeated, 'yet there is a great deal delivered in the books that treat of 'it, which we have no reaſon to doubt, and which experi-'ment confirms. All that has been actually diſcovered in the 'time that chemiſtry has been ſtudied, ſerves to the eſtabliſh-'ing this theory of the art. The only caution to be uſed is, 'that we do not mix with the truth, things that are falſely 'pretended. Rejecting them, and taking from among them 'the real proceſſes of the art, we have ſufficient ground-work 'for eſtabliſhing ſuch a theory as ſhall ſet the art in a clear 'light before thoſe who are only curious; and ſhall lead ra-'tionally through every part of it thoſe who deſign the prac-'tice.

'The operations in chemiſtry are few and ſimple: they 'may by this method be explained and underſtood in the ab-'ſtract. The proceſſes are innumerable; and new ones may 'be added continually. There are thoſe who confound the 'ſenſe of the words; but this is ſtumbling at the threſhold; 'and if we do not ſet ourſelves right here, we ſhall never 'diſtinguiſh any thing.

'By operations in chemiſtry, we underſtand certain me-'thods of making changes in bodies, or of producing cer-'tain preparations from them; which operations may be 'practiſed upon all bodies of the ſame kind. Thus, by dry 'diſtillation, we obtain from hartſhorn an oil, a ſpirit, and a 'ſalt; and by the ſame operation we may obtain the ſame 'things from the horns of cows, or other animal ſubſtance. 'The dry diſtillation, or diſtillation by the retort, is then one 'of the operations in chemiſtry: but the deſcription of that 'peculiar method in which this oil, ſpirit, and ſalt are to be 'obtained in diſtillation from the horns of the deer, is one 'of the chemical proceſſes. The operation, therefore, is a 'thing of general inſtruction; the proceſs is the form, by 'which this is limitted or adapted to a particular ſubject. 'When we conſider chemiſtry in the theory, we have reſpect 'only to the operations of the art: when we reduce that 'theory to practice, we deliver proceſſes upon the foundation 'of thoſe before known and underſtood operations. All theſe 'operations may be underſtood by one who never heated a 'veſſel, or dirtied his hands with charcoal: ſuch a man is a 'chemiſt in theory: and, on the other hand, all the proceſſes 'of chemiſtry may be performed by one who knows nothing 'of the principles; becauſe he may mechanically follow thoſe 'whom he has before ſeen perform them. But he who is 'perfectly maſter of the art muſt be able to perform all that is

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' required in the practice of chemiſtry, and to underſtand how,
' why, and in what manner all the changes are made, upon
' the principles of this unerring theory.

' The chemiſts of many different times have ſet down the
' things they diſcovered; and in moſt inſtances they have done
' it faithfully. The effects of fire upon bodies may be de-
' duced from theſe; and we, by their joint help, may do what
' none of them ſingly could; we can form a theory of that art,
' of which they know only a part by the practice. When
' ſeveral proceſſes are deſcribed, reſpecting bodies of the ſame
' kind, and purſued by the ſame means, and we find, accord-
' ing to their accounts, the event the ſame in all; from theſe
' proceſſes we form the knowledge of an operation in che-
' miſtry, a thing of vaſt conſequence: for by this we know,
' without particular experiments, what we may obtain from
' all bodies of a like kind, and in what manner we may effect
' the changes. Theſe proceſſes concurring with one another,
' form a general plan for other proceſſes innumerable of the
' ſame kind, on the ſame kind of bodies; and the firſt being
' true, the others will not deceive us.

' One chemiſt has told us, that putting mint into an alembic
' with water, and making that water boil, he has obtained
' from the condenſed vapour, a water impregnated with the
' plant, and an oil. Another tells us the ſame thing of thyme,
' from his experiments; another of lavender; and ſo ſeveral
' others, perhaps, ignorant of what the reſt had written of ſo
' many other plants. Each of theſe deſcriptions of the manner
' in which theſe liquors were produced, is only a proceſs for
' obtaining the water and the oil from that particular plant;
' but all of them conſidered together, eſtabliſh this in theory,
' that a plant boiled with water in an alembic, and the va-
' pour condenſed, affords a water and an oil impregnated with
' its taſte, ſmell, and virtues; or at leaſt with ſome of them.
' This is carrying practice into theory; and, from the faithful
' account of ſeveral proceſſes deducing an operation. We
' know from this, that diſtillation with water produces oil and
' water from vegetables; and we are in theory acquainted with
' one of the operations of the art, and its uſes. We know
' how to obtain a water and an oil from any vegetable: that
' is, we have ſo much of the theory of chemiſtry, and we
' know how to reduce it to practice.

' It is thus the other operations in chemiſtry have been de-
' duced from experiments made by thoſe who knew nothing
' of the theory of the art; for the practice long preceded it:
' but we who have the advantage of living at a time when

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'that art has been ſo long practiſed, that a tolerable complete 'theory may be eſtabliſhed upon the experiments and pro- 'ceſſes, may ſtudy, and may underſtand the art, in a manner 'very much ſuperior to that in which they knew it, and may 'accordingly improve the practice.

'To know the theory of chemiſtry, is to underſtand what 'others have done in it; to reduce the diſcoveries they have 'made by accident to general rules; and from theſe to form a 'plan of the ſeveral operations in chemiſtry, according to one 'or other of which they have been effected; and thus we ſee, 'in one view, the foundation, nature, and extent of this 'theory. When particular experiments, in great number, 'and under a variety of circumſtances, all join to eſtabliſh ſome 'general effect upon ſimilar bodies, produced by ſome certain 'and invariable means, we are to allow, that the reſult of 'theſe experiments proves, that this effect will always be pro- 'duced by theſe means in bodies of the ſame nature. This 'we receive as allowed and unqueſtionable; and when we 'have collected together all that may be thus deduced fairly 'and certainly, from the experiments of thoſe who have prac- 'tiſed, we have before us the theory of chemiſtry, as perfect 'as we can have it for the preſent time.

'Chance directed the firſt chemiſts; for they had no theory, 'no rules, nor any general knowledge of an art not then eſta- 'bliſhed, in their proceſſes: they have ſet down from time to 'time the effects of theſe; and thoſe of later time, obſerving 'in what manner many of theſe agree, and arranging together 'thoſe which do in this manner agree, under certain diviſions; 'confirming all after by experiments of their own, not only 'upon the ſame bodies, but upon others of a like kind, have 'formed that ſyſtem of general knowledge, which may be 'made a theory of chemiſtry.

'In the purſuit of this uſeful deſign we are not to be diſ- 'couraged, if we find here and there an exception. When 'we ſay, that all bodies of a like kind, treated in the ſame 'manner by chemiſtry, afford like preparations, we ſay no 'more than is truth: but it will be eaſy for us to meet with 'what may be called exceptions. Natural bodies have often 'their ſingularities, by which they differ eſſentially from thoſe 'to which they ſeem moſt like. When we hit upon any one 'of theſe, the event will not anſwer as we imagined, and there 'will ſeem to ſtart up an objection to the rule; but we are 'not from this to ſuppoſe the theory leſs true; nay, we are not 'to allow what anſwers otherwiſe than we expected as an ob- 'jection. We erred in ſuppoſing this particular body, of the

'ſame kind with thoſe others on which we had been accuſ-
'tomed to experiment; and the theory of the art muſt have
'been falſe, if the event had anſwered our ignorant expecta-
'tions. Thus we diſcover, by the failure of the proceſs, only
'our own limited knowledge of bodies; and what might at
'firſt have been ſuppoſed to ſhake the foundation of the theory,
'in reality eſtabliſhes and confirms it.'

Such is the foundation of the theory of chemiſtry, laid down by our author; who proceeds to explain, from the concurrent reſult of various experiments, what are the general effects of fire and menſtruums, the great inſtruments of chemiſtry, on bodies belonging to the mineral, vegetable, and animal kingdoms.

At the end of the theory we have a ſhort deſcription of chemical furnaces and utenſils. This part, tho' of the greateſt conſequence, is generally treated in a very ſuperficial manner by chemical authors; nor has this writer ſupplied their defects, having added very little to what has been already obſerved; and the figures by which this part is illuſtrated, are moſt of them the ſame with thoſe in Dr. *Lewis*'s edition of *Wilſon*'s chemiſtry.

The ſecond part of this work contains the practice of chemiſtry, in which our author has given us, in a very conciſe manner, the proceſſes neceſſary for making the ſeveral medicines now in uſe in the ſhops. Theſe proceſſes are nearly the ſame with thoſe in the laſt edition of *Quincy*'s diſpenſatory; but without any account of the virtues or doſes of the medicines.

The appendix to this work contains many curious proceſſes for making uncommon preparations; and alſo ſeveral medicines, which have been mentioned, and not unjuſtly, with applauſe, tho' they are rarely uſed at preſent. Perhaps our readers may not be diſpleaſed to ſee the following proceſs for making the phoſphorus of urine, which the author aſſerts to be the ſame with that practiſed by the late Mr. *Godfrey*, as it has never before been publiſhed.

'Boil about twelve or fourteen gallons of freſh urine in a
'very large veſſel, and with great care that it doth not boil
'over, till it be reduced to a ſmall quantity, and have the
'conſiſtence of honey; take this out of the veſſel, in which
'it was boiled, and ſet it in a glaſs in a warm room: let it
'ſtand a long time, for it is neceſſary it ſhould putrify; and
'this does not come on ſuddenly. When it has been
'thoroughly putrified, put it into an iron pot, ſuch as is uſed
'in diſtilling of hartſhorn in large quantities, and lute on an

'alembic head of earthen ware, ſuch as are made for thoſe 'pots. Lute on the head very firmly, and fit to the noſe a 'long pipe; admit this into a large receiver. When all is 'thus ready, make a fire under the pot, and raiſe it by de-'grees to a great height: an alkaline ſalt is ſublimed, and 'afterwards a yellow oil comes over; the fire is then to be 'increaſed, ſo as to keep the bottom of the pot red hot for 'ſome time; a thicker oil, and a ſecond ſalt will come over: 'theſe, if there be uſe for them, may be preſerved: the re-'mainder is now prepared for making phoſphorus.

'Let the pot cool, and take out the reſiduum; throw it 'into a mortar a little heated, and beat it to a coarſe powder; 'have ready ſome powdered charcoal; mix with this powdered 'maſs twice its weight of powdered charcoal; grind them a 'little together, and then put the mixture, divided into three 'or four portions, into ſo many little glaſs retorts: cover 'theſe with a coat of *Windſor* loam, carefully laid on, to the 'thickneſs of the ſixth of an inch. Place theſe in a reverbe-'ratory furnace, and fit on large receivers filled with water, 'to ſuch a height that the necks of the retorts may be buried 'an inch and an half under the water. Make the fire gra-'dually, but raiſe it at the laſt to the moſt extreme degree. 'Continue it in this unremitted violence; and after twelve or 'fourteen hours, a bluiſh-looking matter will fall from the 'necks of the retorts in ſmall quantities, and ſink to the bot-'toms of the receivers. This is the phoſphorus. The fire is 'to be continued as long as any of it can be forced over; and 'then the veſſels are to be removed and unluted.

'The phoſphorus now remains in the bottoms of the re-'ceivers, in looſe fragments, and it is to be collected toge-'ther without taking it out of the water. To this purpoſe, a 'ſmall veſſel is to be put into each receiver; and the quan-'tity of phoſphorus it contains is to be got together, and 'taken out covered with water in this ſmaller veſſel. This 'veſſel is to be ſet in a ſand heat, and by degrees the phoſ-'phorus will melt, as the water continues boiling. When it 'is thus reduced into a maſs, it is to be put into a proper 'veſſel, and kept always under water, except when it is taken 'out to be uſed.'

Before we conclude this article, it will be proper to take ſome notice of the cenſure paſſed by our author on *Boerhaave*'s chemiſtry. '*Boerhaave*,' ſays he, 'is too volumi-'nous, too much perplexed; and where he is plain, is yet 'above the capacity of ordinary readers.' We muſt own, that we had conceived a very different opinion of *Boerhaave*'s cho-

themiſtry; nor are we now inclined to alter it, notwithſtanding Mr. *Millar*'s cenſure. That the theory of *Boerhaave* is more difficult to be underſtood than that of Mr. *Millar*, will not be denied; but it muſt be conſidered, that the latter has only ſhewn the effects of fire and menſtruums on bodies, whereas the former has attempted a theory of fire itſelf; and endeavoured to account for the actions of menſtruums, and other ſurpriſing *phænomena* attending chemical experiments. Theſe are reſearches worthy the genius of a *Boerhaave*; and how well he has ſucceeded, is ſufficiently evident from the juſt applauſe with which his work has been received in every part of *Europe*.

And with regard to his proceſſes, we can venture to ſay, that they are at leaſt delivered in as conſpicuous and intelligible a manner as thoſe of Mr. *Millar*. As an inſtance of this, we ſhall inſert the proceſs for making the butter and cinnabar of antimony, as given us by both theſe authors. Mr. *Millar*'s is as follows:

'Reduce to powder ſeparately two pounds of corroſive ſublimate, and one pound of crude antimony. When powdered, mix them together in a marble mortar, and paſs them through a ſieve, not a very fine one.

'Cut off the ſmall part of the neck of a large retort, ſo as to leave the opening very wide; put the mixture into this veſſel, and fit to it a receiver; ſet it in a ſand heat, and make a gentle fire. After a time, a thick matter, of the conſiſtence of congealed oil, will be ſeen in the neck of the retort. Continue the fire at this degree till no more of this riſes; it is called the butter of antimony. Let all cool, and break the glaſs. The butter may either be preſerved in its own form, by ſtopping it carefully in a glaſs, or be expoſed to a moiſt air, and it will run into a thin fluid; this is called the oil of antimony, or the antimonial cauſtic. From the maſs remaining at the bottom is to be procured what is called the cinnabar of antimony, and what is the principal object of this operation.

'Break the retort, and take out what remains at the bottom; grind it a little in a marble mortar, and put it into a common matraſs; cover the matraſs with a coat of *Windſor* loam, and ſet it in a ſand furnace; make a gentle fire firſt, but raiſe it by degrees till the ſublimation is perfected. There will be found a bright ſubſtance ſublimed in the bolt-head, which is to be ſeparated for uſe; it is the cinnabar of antimony.'

Boerhaave has deſcribed this proceſs in the following manner:

'Take of corroſive ſublimate of mercury, two pounds; rub 'it in a warm dry glaſs mortar, with a glaſs peſtle, till it is 'reduced to a very fine powder. Then take of the beſt an-'timony one pound, which alſo powder ſeparately very fine. 'Mix theſe as nicely as poſſible in a glaſs mortar, and they 'will grow warm, and emit a fume, of which beware with 'the utmoſt caution. Have by you, at the ſame time, a clean, 'dry, glaſs retort, which will hold three or four times the 'quantity of your powder; the retort ſhould have a large 'neck, and be cut off ſo low, that the mouth may be very 'wide. Dry the powder very well, and then put it into the 'retort, made hot and dry likewiſe, taking care that nothing 'black adheres to the inſide of the neck. Place the retort 'thus charged in a ſand furnace, ſo contrived for this purpoſe, 'that the belly of the retort may almoſt touch the bottom 'of the pot, and yet its neck may lie in a declining poſition. 'This being done, apply a large receiver, ſo cut that the 'mouth of it may exactly admit the neck of the retort, and 'cover the retort with ſand. Let the whole apparatus ſtand 'under a chimney, that will carry up the fumes without diſ-'perſing them; make a little fire, and when the retort is 'grown moderately hot, with a paſte, made of clay and lime, 'lute the joint; then raiſe your fire very gradually, and in the 'firſt place the receiver will begin to be clouded, and there will 'be a ſmall quantity of liquor collected in it. Carefully keep 'up your fire in this degree, till nothing more of this liquid 'will come over: when this ceaſes, increaſe your fire, but 'very cautiouſly, till you perceive a pinguious matter riſe into 'the neck of the retort, and diſtil into the receiver, coagula-'ting whilſt it paſſes from one to the other; keep up the fire 'to the ſame height, and there will be a white icy matter 'concreted in the neck of the retort. On both ſides of it 'therefore lay ſome live coals, firſt at a diſtance, and after-'wards nearer and nearer, till the neck of the retort is grown 'as hot as the belly of it; and then the matter will melt, and 'drop into the receiver. Proceed with this degree, and then 'very gently increaſe it till no more butter riſes into the neck, 'and all that has riſen is diſtilled into the receiver; then re-'move the receiver, taking all poſſible care, that none of the 'vapour comes to your lungs: and preſently ſtopping it, ſet 'it by. Lute on another properly fitted for this purpoſe, 'and increaſe your fire, and you will have a matter come off, 'of a yellow, red, blackiſh, and various other colours; upon 'which raiſe your fire to the higheſt degree, and at laſt place 'fire on the ſand near the top of the retort, that the ſand

may

'may be almoſt red hot, and ſo leave it for the ſpace of two 'hours. Let the whole ſpontaneouſly cool, and then remove 'the receiver, in which you will have ſome quantity of crude 'mercury, and a butter rendered impure by the ſulphureous 'fumes of the ſulphur of the antimony. In the neck of the 'retort too you will find a matter of various colours, made 'up of mercury, ſulphur, and butter; and upon breaking the 'retort, there will be found antimonial fæces at the bottom, 'but at the beginning of the neck you will find a denſe, hard, 'opaque, and very heavy maſs, the ſurface of which, that is 'contiguous with the glaſs, will have a ſhining appearance, 'whilſt the other is rough, and which, being reduced to 'powder, is true cinnabar of antimony, and is ſufficiently 'coſtly. In this proceſs there is need of a good deal of pa-'tience and caution; for if the fumes ſhould inſinuate them-'ſelves through the cracked glaſs, or lute, or any other way, 'and be received into the lungs, by their cauſtic quality, they 'would prove fatal.'

We ſhall leave our readers to paſs what judgment they pleaſe on theſe two proceſſes; and only obſerve, that *Boerhaave* has not omitted the moſt minute particulars: and it is well known, that chemical proceſſes are often rendered abortive by neglecting them. But what is ſtill of more conſequence, is the caution more than once repeated, of avoiding the noxious fumes; for unleſs a perſon carefully attends to that particular, he may ſoon finiſh at once his ſtudy of chemiſtry, and his life.

B.

ART. XXXVI. *Two Epiſtles on Happineſs: To a young Lady.* 4to. 1s. Knapton.

THE ſubject of theſe epiſtles, that *ſummum bonum* which has excited the enquiries of ſo many writers, and is the common object of our various purſuits, is too intereſting to ſuffer our being inattentive to the ſentiments of any one concerning it: tho' as the performance is addreſſed to a young lady, and, as we apprehend, by a young gentleman, we might ſuppoſe it to relate more particularly to female happineſs; or even preſuppoſe it to inſinuate ſome admonitions for the benefit of the ſex in that critical term of maturity, when a principal foundation of their ſubſequent happineſs or miſery is generally laid. But the firſt epiſtle convinced us he propoſed neither; ſince, notwithſtanding he terms the lady, towards the

beginning of it, his *fair inſpirer* and his *genius*, he adviſes her at the concluſion, in order to an attainment of that peace and quiet in which his notion of happineſs almoſt ſolely conſiſts, to engage in neither love nor friendſhip, tho' he allows them to be pregnant with tranſport as well as anguiſh.

Would *you* with tranſport gild the hours of life,
And bravely dare the dangers and the ſtrife,
Let ardour fill *thy* breaſt with gen'rous rage;
Engage in friendſhip, and in love engage:
But O! beware, e'er yet you feel the ſmart,
Weigh well that worth for which you give your heart;
Then to ſecure it, and your honour clear;
Be firm, be faithful, conſtant and ſincere.
But if content through humbler ſcenes to tread,
Baniſh'd be friendſhip, and that love be dead—
Or rather lull them in *thy* mind to ſleep;
Guiltleſs of vows, no vows have *you* to keep.
So may *thy* bark, of ſtorms no willing ſport,
With ſafety ride well anchor'd in the port.

It ſhould ſeem from this, that his *fair inſpirer and genius* had not inſpired nor animated him; and that he was as indifferent about inſpiring her; whence the application of thoſe epithets to her, will reſult rather from poetical cuſtom and mere politeneſs, than any particular gallantry or attachment.

His ſecond epiſtle, very conſiſtently with the firſt, continues to conſtitute his happineſs rather on perſonal indolence than any ſocial participation. You are to be diſcreet, prudent, and even conſtrained, to a degree of ſervitude, in concealing your diſadvantageous ſentiments of others, and of their purſuits, rather than to incur the leaſt hazard of creating an enemy, and exciting reſentment.—This extreme prudence muſt degenerate into puſillanimity, and unfit us for a uſeful diſcharge of our functions in civil life: to apply it at home, ſuch a diſpoſition muſt render a perſon, of adequate talents and acquirements in other reſpects, a very incompetent Reviewer: ſince it might both diſpoſe him to withhold the moſt warrantable cenſure on a bad writer; and, from a dread of diſobliging, even the invidious, might chill his juſteſt approbation of the moſt deſerving one.

Let others for ambitious ſchemes prepare;
Their follies join not, be not theirs thy care;
Their aim is grandeur; but as thine is peace,
Graſp not the thorny troubles of increaſe:
Theſe to condemn or praiſe be not thy choice,
Nor give thy judgment with the gen'ral voice:

Their

Their actions, if deſerving praiſe or blame,
Aſk not our judgment, nor our cenſure claim:
If right or wrong we cenſure or commend,
Sure foes we gain, uncertain is the friend;
Thoſe in their turn will deſp'rate ſlander bring,
With pois'nous teeth, and ever-darting ſting;
Our fortitude gives ground, and we renew,
Or raiſe a ſcene of troubles to ſubdue.

This ſavours of effeminacy and languor at leaſt; or if it has any merit, is worthier of a hermit than a man in the world. Yet to remove or qualify any objections to this reſerved, uncommunicating ſyſtem, he immediately ſubjoins,

But Oh! awake to virtue's early call!
Can'ſt thou do good? communicate to all:
To all thy ſuccour lend, thy aid impart;
When grief invades, the thought ſhall eaſe thy heart:
Each joy ſhall brighten, and ſhall make thy day
Of gladneſs ſhine in one unclouded ray:
In time of ſickneſs ſhall thy pain beguile,
And give the languid cheek the chearful ſmile;
Shall eaſe thy throbs, revive thy aching head,
With hope refreſh thee, and ſhall ſmooth thy bed.
But yet keep firm thy pow'r, nor others truſt;
The world's deceitful, treach'rous, and unjuſt:
Part with thy pow'r, tho' endleſs were the ſtore,
Like life, once gone, 'twill be retriev'd no more:—
Say at what point ſhall his benev'lence reſt,
Who, as he bleſſes, ſtill the more is bleſt?
Far as the ſun, it ſhall its beams diſplay, *&c. &c.*

To take little notice of much verboſity here to expreſs a ſingle ſentiment, generous and elevated indeed, and beautifully amplified by Mr. *Pope*, in his fourth epiſtle of the eſſay on man, we may aſk, how it conſiſts with the author's general ſyſtem? How are we to exert beneficence to the ſpecies we are to entertain a perpetual diſtruſt of, and to preſerve as little connection with as poſſible! In ſhort, this inflated declamation on diffuſion and beneficence, ſeems preſſed in partly to qualify what had been premiſed, and partly to adorn the poem, as it is not ſtrictly reconcileable with the general narrow ſcope of this preſcription for happineſs. Mr. *Pope* juſtly ſays—*Virtue alone is happineſs below*—Now beſides the many good qualities and habitudes, to which the general term of virtue is applicable, it has been eſpecially ſuppoſed to conſiſt in that ſtrength and extenſion of mind, which diſpoſes us to ſurmount afflictions ourſelves, and to prevent or mitigate the oppreſſion of others: the former ſeeming eſſential to ſuch a degree of hap-

pineſs, as is attainable in this mixed ſtate; and the latter conſtituting a divine virtue, that is, indeed, an admirable ingredient towards the beatitude of a good mind, by its diffuſing felicity to others.

After all, not to be more ſevere than the error requires, there ſeems to be little danger in a promulgation of ſuch philoſophical opinions or reveries as gentlemen may amuſe themſelves with, from a particular diſpoſition, or a gloom, that may perhaps be only temporary. Perſons the moſt capable of friendſhip and beneficence will not exert them the leſs, for this gentleman's extreme reſerve and contraction: and the eternal purpoſes of nature will talk a little more emphatically than himſelf, on the article of her happineſs, to his fair inſpirer.

With regard to the performance as a poem, there is nothing ſufficiently native or excellent in it, to denominate the author a poet; tho' in reſpect of ſeveral cotemporary productions, both in rhyme and blank verſe, it may be called decent, and his taſte poetical. He has carefully marked one line, as an imitation from *Milton*, and another, as alluding to a line of *Shakeſpeare*'s. Had he been equally ſcrupulous in his acknowledgements to Mr. *Pope*, he might have diſtinguiſhed the better part of his poem in the ſame manner; notwithſtanding ſome verbal alterations, which are not always advantageous ones: the works of that poet being probably ſome of the laſt a good critic would recommend to his friend, for an improvement and melioration of them. Some paſſages already cited will conſiderably juſtify this remark; but the third paragraph of the firſt epiſtle will exemplify it more particularly. The following illuſtration of the preference of virtue and merit to beauty, in the choice of a wife, however trite the obſervation, is more of the author's own, and not the leaſt deſerving part of his performance.

> The debt that's owing to *Clitander* pay;
> The money gold; and let *Clitander* weigh;
> Sterling's the gold; the guineas hold their weight;
> The number's juſt; what now ſhall be their fate?
> Shall he refuſe, and give them back again,
> For lo! the mould has form'd a pointed chin:
> The neck is faulty, forehead is too high,
> The cheek not dimpled, or too ſmall an eye?
> No; he obſerves ſuch blemiſh not implies
> Loſs of that worth or value that we prize;
> And tho' the artiſt may have miſs'd his aim,
> Th' intrinſic worth and value is the ſame;
> On this he reſts: and not on charms ſo gay,
> That uſe will injure; time muſt wear away;

Pleas'd

Pleas'd he accepts them, as they are not light:
And all confeſs *Clitander*'s in the right.
Let him that loves encounters and alarms,
For life, take blooming beauty to his arms:
A path more peaceful would you wiſh to find,
Be wedded to the beauties of the mind.

K

MONTHLY CATALOGUE *for* October, 1754.

RELIGIOUS.

I. *AN Earneſt Addreſs to his Pariſhioners*, by a miniſter of the church of *England*, concerning the neceſſity, nature, means, and marks of true faith in Chriſt Jeſus. 12mo. price 2d. or 1s. 6d. *per* dozen. Printed for *W. Faden*, in *Wine-office-court*, *Fleetſtreet*.

II. *A Word of Advice to Sureties in Baptiſm*; being a ſhort extract from a ſermon on that ſubject. 12mo. 1d. *Faden*.

III. *The Church Catechiſm explained*, after a new method, with proofs from ſcripture ſubjoined to every article. Folio, a broad ſheet, in a tabular way. Price 2d. or 1s. 6d. a dozen to thoſe who give them away. *Faden*.

The three foregoing pious and well-intended tracts, are all deſigned principally for the *poor*; the laſt article is the work of that eminent and orthodox divine, the reverend Mr. *William Dodd*, of *Weſtham*; the others have no name affixed to them.

IV. *A New Call to the Unconverted*. 12mo. 1s. Bourn.

This little piece conſiſts of four plain, practical ſermons upon theſe words, *Ezek.* xxxiii. 11. *Say unto them, as I live, ſaith the Lord, I have no pleaſure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O houſe of* Iſrael.

The author addreſſes himſelf to the conſciences of his readers, in a clear and forcible manner, without any ſtudied elegance of language, but in a plain familiar way, like one ſincerely deſirous of doing good.

V. *An Eſſay on the Proper Leſſons* appointed by the liturgy of the church of *England* to be read on *Sundays* and chief feſtivals throughout the year, as they are directed by her table of proper leſſons. To which are prefixed, Prefaces, pointing out the deſign of their reſpective leſſons. Together with ſuch reflections on the ſeveral paſſages contained therein, as may ſerve to enforce the doctrines or duties propounded to our faith and practice. And alſo ſome explanatory notes. With an introduction to the whole; wherein ſome advices are humbly offered to the readers of our leſſons. The whole intended for aſſiſt-

aſſiſting the judgment and devotion of the ſerious members of our church in hearing and reading the ſaid leſſons. 8vo. 4 vol. 20s. bound. *Rivington.*

See *Review*, vol. X. p. 76.

CONTROVERSIAL.

VI. *Two Diſputations concerning the* Meſſiah; one between a Papiſt and a *Jew*, the other between a Proteſtant and a *Jew*; contained in two letters from a merchant in *Amſterdam*. 8vo. 1s. *Keith.*

The firſt appearance of this tract was in the year 1678, when each letter was publiſhed ſeparate in quarto. The imprimatur prefixed to the firſt bears date, *Jan.* 9, 1677; the other *May* 28, 1678. Soon after the publication of the ſecond letter, they were collected into one pamphlet, with the following title: "Two conferences, one betwixt a papiſt and "a *Jew*, the other betwixt a proteſtant and a *Jew*, in two "letters from a merchant in *London* to his correſpondent in "*Amſterdam*, *London*, printed for *Thomas Parkhurſt*, 1678."

In the year 1737, a new edition was publiſhed in octavo, on a good paper and type; ſome of the copies of this date have the ſecond edition expreſſed in the title-page, printed for *E. Gardner*, in *Coleman-ſtreet*. Upon collating the ſeveral editions, we cannot perceive any material variations, beſides ſuch as may probably ariſe from the preſs.

The principal point intended to be proved in theſe conferences or diſputations is, 'that the Meſſiah, who was foretold 'by the prophets, and promiſed to the fathers, was come, and 'that Jeſus of *Nazareth* was he.'

The papiſt chiefly inſiſts upon this argument, as deciſive in the debate, *viz.* That many miracles were wrought by Jeſus Chriſt, and by his followers in his name, which were ſufficient to convince the world that he came from God, and that he was that prophet whom God had promiſed. His notion of miracles is, that they are ſuch wonderful works as are contrary to the courſe of nature, above and beyond the reach of any mere creature, and are the product of an almighty power. From which he draws two concluſions, firſt, that none but God, and ſuch as are aſſiſted by him, can work real miracles. Secondly, that God never did, or ever will, communicate to any this power of working miracles to confirm a falſehood. He next conſiders the evidence and teſtimony ariſing from the miracles wrought by Jeſus Chriſt in general, and his reſurrection from the dead in particular. The principal objections to the witneſſes of the reſurrection of Chriſt, as to their capacity and integrity, are here clearly ſtated and briefly obviated;

and ſeveral juſt obſervations offered upon the miracles which were wrought by the apoſtles and others in the name of Chriſt.

The *Jew*, in oppoſition to the reaſoning and concluſions of the papiſt, aſſigns this as his principal reaſon for his diſbelieving the miracles ſaid to be done by Jeſus and his followers, that they appear to him to be equally fabulous and ridiculous with thoſe which have been declared to have been wrought in confirmation of popery; of which he gives a diverting narrative.

Hereupon the proteſtant interpoſes, and repreſents the remarkable differences between the chriſtian and popiſh miracles, and by various juſt diſtinctions ſufficiently ſhews the credibility of the former, and the abſurdity of the latter.

In the ſecond conference the proteſtant conſiders the argument from prophecy, and attempts to make good theſe two aſſertions: 'Firſt, that the promiſed Meſſiah is long ſince 'come; and ſecondly, that Jeſus of *Nazareth* is he.'

The arguments which are advanced for this purpoſe are founded on the following texts of ſcripture, *Gen.* xlix. 9, 10. *Dan.* ix. 24, 25, 26, 27. *Hag.* ii. 9. and *Malachi* iii. 1. In this ſcheme of reaſoning we find various ſpecimens of a critical genius and ſolid judgment, interſperſed with a well digeſted narrative of occurrences in hiſtory, tending to confirm and illuſtrate his poſitions and arguments; the whole worthy of an attentive peruſal. It may not be improper to acquaint our readers, that the author of this compoſition was the rev. Mr. *Richard Mayo*, concerning whom the late Dr. *Calamy* hath obſerved * that after his ejection at *Kingſton*, he had a large congregation in *London*, and that he died *Sept.* 8, 1695. He left two ſons, one, Mr. *Richard Mayo*, a conformiſt, who was miniſter at St. *Thomas's*, in *Southwark*, and chaplain of that hoſpital; the other, Mr. *Daniel Mayo*, a diſſenting miniſter at *Kingſton*, in *Surry*, where the father, in *Auguſt* 1662, was ejected and ſilenced.

VII. *Spicilegium Shuckfordianum*; or, *a noſegay for the critics*. Being ſome choice flowers of modern theology and criticiſm, gathered out of Dr. *Shuckford's* ſupplemental diſcourſe on the creation and fall of man. Not forgetting Biſhop *Garnet's Katikra*. 8vo. 6d. *Withers*.

The late Dr. *Shuckford* is here ludicrouſly attacked by ſome harlequin *Hutchinſonian*, probably the famous Mr. *R*—. But as the worthy doctor is now no more, and as no controverſy ſeems likely to ariſe from the appearance of this publication, which happened ſome months ago, we gladly acquieſce in the little regard paid to it by the public; and proceed to ſomething more important, *viz.*

* *Calamy's* abridgement, *&c.* vol. II. page 668. 2d edition.

VIII.

POLITICAL.

VIII. *Serious Conſiderations* on the preſent ſtate of the affairs of the northern colonies. By *Archibald Kennedy*, eſq; author of, 'The importance of gaining and preſerving the friendſhip 'of the *Indians* of the ſix nations to the *Britiſh* intereſt con-'ſidered.' 8vo. 6d. *New-York* printed: *London* reprinted for *R. Griffiths.*

This gentleman, who ſeems to be no leſs juſtly than greatly alarmed, on account of the encroachments of our eternal enemies the *French*, on our *North-American* ſettlements, ſuggeſts ſeveral important and uſeful hints towards the moſt effectual means for checking their progreſs, and retrieving our declining credit with the *Indians.*

IX. *Some Account of the* North-American Indians; their genius, characters, cuſtoms, and diſpoſitions, towards the *French* and *Engliſh* nations. To which are added, *Indian* miſcellanies, *viz.* 1. The ſpeech of a *Creek Indian* againſt the immoderate uſe of ſpirituous liquors; delivered in a national aſſembly of the *Creeks*, upon the breaking out of the late war. 2. A letter from *Yariza*, an *Indian* maid of the royal line of the *Mohawks*, to the principal ladies of *New-York.* 3. *Indian* ſongs of peace. 4. An *American* fable. Collected by a learned and ingenious gentleman in the province of *Penſylvania.* 8vo. 1s. *Griffiths.*

Our readers will find an account of this pamphlet in the *Review* for *April* laſt, under the title of, *The ſpeech of a Creek Indian, &c.*

X. *The Speech of the reverend and right hon.* William *lord viſcount* Preſton, late of St. *John's College, Cambridge*, before the laudible ſociety of *Antigallicans*, held at their anniverſary meeting, *May* 3, 1753. 4to. 6d. *Robinſon.*

It chiefly conſiſts of the uſual *Antigallican* declamation.

XI. *A Scheme to prevent the running of Wools*, by Mr. *Bradſhaw.* 8vo. 1s. *Griffiths.*

As far as we may be allowed to judge of a ſubject that cannot be ſuppoſed immediately within our province, the ſcheme before us for remedying a grievance (that has ſo frequently, but hitherto unſucceſsfully been attempted) is not unworthy a ſerious attention. Mr. *Bradſhaw*'s propoſals are, 'ıſt. An 'immediate prohibition of the *Spaniſh* wools into *Ireland.*— '2dly. That the people of *Ireland* be permitted to export their 'own woollen manufactured goods—to *Great Britain* only; 'not to be ſold for conſumption in *England*, but for ex-'portation from *England*, as the proprietors or buyers ſhall 'think proper.—And, 3dly. In order to prevent the expence

'to this kingdom, that would attend the erecting and keeping 'warehouſes, and the multiplying the revenue officers for 'receiving and diſcharging ſuch woollen goods as the people 'of *Ireland* may ſend us, and alſo to prevent the ſale and 'conſumption of ſuch woollen goods in *England* to the pre-'judice of our own manufactures, landlords of paſture grounds, 'and the leſſening the labour of our own poor, he propoſes, 'that a duty be laid on all *Iriſh* woollen goods at importation 'from *Ireland*, which duty ſhall be drawn back upon expor-'tation to foreign countries only.' Our author's arguments in ſupport of theſe propoſals are ſtriking, and delivered with perſpicuity; but as they depend upon a ſeries of calculations, cloſely connected with each other, nothing leſs than a peruſal of the pamphlet can give our readers a competent idea of them. L.

XII. *A candid Enquiry*, why the natives of *Ireland*, which are in *London*, are more addicted to vice than the people of any other nation; even to the dread and terror of the inhabitants of this metropolis. With ſome conſiderations how to remedy the like evil for the future. 8vo. 6d. *Dowſe.*

This enquirer, who, in his title-page, ſo *candidly* takes it for granted, that the *Iriſh* reſiding in *London* are more inclined to wickedneſs than the people of *any other nation*, endeavours to account for this ſuppoſed pre-eminence in vice, by alleging that they corrupt one another after their arrival here. Of the vaſt numbers that are continually imported, many, he ſays, 'apply themſelves to ſervices, or other lawful employ-'ments. But—moſt who are out of buſineſs, are conſtantly 'ſpunging and living on them that are in, who are generally 'good natured enough to ſupport them, till they are turned 'out of bread themſelves, on account of theſe idle followers 'and hangers-on; and having once loſt their places and cha-'racters, are quickly corrupted by keeping bad company.— 'The many drinking-clubs they reſort to, and which they 'are very fond of, greatly contribute to the ruin of theſe 'people.—At theſe receptacles of vice and drunkenneſs, often 'upwards of an hundred men and women of the moſt infa-'mous ſort rendezvous; by which means they come to the 'knowledge of each other, and aſſociate in gangs, according 'to their different views: and being intoxicated with liquor, 'often the unwary are drawn in with the moſt guilty; and 'old offenders, for the ſake of the reward, or to ſave their 'own necks, impeach thoſe who are but mere novices in vil-'lainy to what they are themſelves.'

Our author ſhews us no other method of removing the great evil complained of, but that of ſending theſe vicious people 'back

back to their own country; for which he has a whimſical ſcheme: but we ſhall not trouble our readers with it.

POETRY.

XIII. *Advice to new-married perſons*; or, the art of having beautiful children. In four books. To which is added, the art of bringing up children, *&c.* 12mo. 2s. *Owen.*

Quillet's Callipædia, and *Armſtrong's Art of preſerving health*, are here pilfered, and patched together. We are at a loſs whether to ſtile ſuch a felonious compoſition *authoriſm*, or *bookſelleriſm*; or whether we ſhould not look for a word that will give the ideas of both united.

XIV. *Poems on ſeveral occaſions*, never before printed. Part the firſt. 4to. 1s. 6d. *Crowder* and *Woodgate.*

Specimen.

The ſix firſt lines of a prologue ſpoken *before* the *Orphan* (as the author phraſes it) when performed at *H——*.

Altho' unpractis'd thus we tread the ſtage,
This night we hope your hearts *for to* engage;
A noble theme doth your attention claim,
A theme which might redound to *Shakeſpear's* fame.
For next to him, old *Otway* we admire,
The ſoul to charm, or fancy *for to* fire.—

MEDICAL.

XV. *A Collection of Caſes and Obſervations in Midwifry*, by *William Smellie*, M. D. to illuſtrate his former treatiſe or firſt volume on that ſubject. 8vo. 6s. *Wilſon* and *Durham.*

For an account of Dr. *Smellie's* former treatiſe on this ſubject, we muſt refer our readers to the fifth volume of the *Review*, p. 465. The publication before us conſiſts of a conſiderable number of lingering and laborious caſes, which appear to be as judiciouſly choſen, as candidly related, and the obſervations upon them equally inſtructive and pertinent; from whence, to uſe our ingenious author's own words, 'the young 'practitioner will learn how to behave in the like occurrences, 'and above all things to beware of being too haſty in offering 'aſſiſtance, while nature is of herſelf able to effectuate a delivery.' A premonition not leſs uſeful than neceſſary to be regarded. The unſucceſsful caſes herein reported ſeem well calculated to anſwer the purpoſe of their inſertion, which is profeſſedly to ſerve as 'ſo many beacons, to caution others from falling into 'the ſame errors and miſtakes in the courſe of practice.'—It is not without ſome pleaſure we learn from the preface to this ſecond volume, that the doctor propoſes to extend his collection to a third.

XVI. *A Treatiſe on Gangrenes*, in which the caſes that require the uſe of the bark, and thoſe in which it is pernicious (unleſs joined with proper correctives) are aſcertained: and the ob-

objections to its efficacy in the cure of gangrenes conſidered. By *Thomas Kirkland*, ſurgeon. 8vo. 1s. 6d. Printed at *Nottingham* by *G. Ayſcough*, and ſold in *London* by *R. Griffiths*.

Tho' we cannot rank Mr. *Kirkland* among the firſt claſs of writers, yet it muſt be allowed, that he treats his ſubject in a manner becoming a ſenſible man, and a judicious practitioner: and the candour and integrity with which he appears to have delivered his ſentiments, will, doubtleſs, in ſome meaſure, compenſate for a few defects in this performance; which is ſeen to a ſtill greater diſadvantage, on account of its typographical imperfections.—The principal point our author ſeems to have had in view, is the junction of nitre as a corrective to the bark, in the cure of ſpreading gangrenes, eſpecially to patients of robuſt habits; he tells us, that he has experienced in ſeveral caſes, one of which he particularizes, 'that the additional heat which the bark would have otherwiſe cauſed, was 'prevented, and it ſtill retained its efficacy, aſſiſted by the antiſeptic quality of the nitre.'

MISCELLANEOUS.

XVII. *A Tour through Normandy.* Deſcribed in a letter to a friend. 4to. 1s. 6d. *Woodyer.*

This appears to be the reſult of a real journey through this part of the *French* king's dominions; and we apprehend it is the work of ſome judicious antiquarian, the greateſt part of the author's obſervations being employed on the monumental remains he met with: ſo that thoſe who read travels for the ſake of entertaining incidents and deſcriptions, will meet with little gratification in this pamphlet; which, however, in its way, is not deſtitute either of novelty, or proofs of the writer's learning and taſte.

XVIII. *Memoirs of the Shakeſpear's Head, in Covent-garden:* in which are introduced many entertaining adventures, and ſeveral remarkable characters. By the Ghoſt of *Shakeſpear.* 12mo. 2 vols. 6s. *Noble.*

A meagre plan is here filled with trivial incidents, ſcarce any of which deſerve the name of adventures. If it will be any recommendation of the work, to inform our readers, that moſt of the characters exhibited in it appear to be drawn from particular perſons in real life, we may venture to ſay, that in our opinion, they are, indeed, copies from living originals; but theſe originals are only a pack of inſignificant rakes, and women of the town: However, the author has cautiouſly diſavowed this circumſtance, in his dedication, to Mr. *Foote.*

SINGLE SERMONS *ſince* Auguſt.

1. DR. *Sharp's*, before the univerſity of *Oxford*, at St. *Mary's*, on *Act-ſunday*, in the forenoon. *July* 7, 1754. 8vo. 6d. *Fletcher*, in *Oxford*, *Rivington*, in *London*. 2 *Cha-*

2. *Charity conducive to God's glory.* By *Robert Leyborne*, D.D. for the benefit of the general hoſpital in *Bath*. Preached at the requeſt of the preſident and governors of the hoſpital, in the abbey-church, *April* 29, 1753; and at St. *James*'s in that city, *May* 12, 1754. To which is added, a ſhort account of the ſtate of the hoſpital, as it ſtood *May* 1, 1754. 8vo. 6d. *Leake*, in *Bath*; *Hitch* in *London*.

3. *Chriſt's care of the future bleſſedneſs of his people.* Preached at *Abingdon*, *Berks*, on the deceaſe of Mrs. *Mary Rebarts*, who died *May* 6, 1754, in the 74th year of her age. By *Joſeph Stennet*, D. D. 8vo. 6d. *Ward*.

4. *The nature of juſtice and moral honeſty*, ſhewn in two ſermons, preached at *Ware*, in *Hertfordſhire*; wherein are ſome general rules laid down that may eaſily be applied to particular caſes, as they may happen to ariſe in common life; and the doctrine applied particularly to the caſe of tithes and offerings. By *W. Webſter*, D. D. 8vo. 6d. *Ruſſel*.

5. *The ſacred nature of an oath, and the great ſin of perjury.* Preached at *Guildford* aſſizes, *Aug.* 23, 1754, before the right hon. Sir *Dudley Rider*, knt. lord chief juſtice of all *England*, and the hon. Mr. Juſtice *Foſter*. By *Thomas Turner*, M. A. curate of *Dorking*. 4to. 6d. *Bladon*.

6. Preached at St. *Nicholas*'s church, in *Newcaſtle*, before the governors of the infirmary for the counties of *Durham*, *Newcaſtle*, and *Northumberland*, *June* 26, 1754, being their anniverſary appointed for returning thanks to almighty God for the ſingular ſucceſs he hath given to this charity, and for imploring his bleſſing upon it at all times. By *Thomas Dockwray*, M. A. fellow of St. *John's College*, *Cambridge*, and lecturer of St. *Nicholas*'s church, *Newcaſtle*. 4to. 6d. *Cambridge* printed; and ſold for the benefit of the infirmary, by Mr. *Thurlbourn*, in *Cambridge*; Mr. *Bathurſt*, in *Fleetſtreet*, *London*; and by the bookſellers at *Newcaſtle*.

7. Preached at the ſchool-feaſt at *Biſhop-Stortford*, in *Hertfordſhire*, *Aug.* 15, 1754. By *Richard Bullock*, M. A. rector of *Copdocke cum Waſhbrooke*, *Suffolk*. 4to. 6d. *Beecroft*.

8. *The good ſoldier of Jeſus Chriſt characteriſed*; in a ſermon preached at *Birmingham*, *March* 31, and at *Coſely*, *April* 7, occaſioned by the ſudden and much lamented death of the rev. Mr. *Samuel Bourn*, who died *March* 22, 1754, in the 66th year of his age. By *S. Blyth*. 8vo. 6d. Printed for *Benj. Bourn*, under the *Royal Exchange*, and ſold by *T. Warren*, in *Birmingham*.

N.B. Sundry Catalogue-articles are reſerved for our next.

THE MONTHLY REVIEW,

For *NOVEMBER*, 1754.

ART. XXXVII. *Chriſtianity as taught in ſcripture. Sermons preached at the* Wedneſday's *lecture at St.* James's *church, and on public occaſions at St.* Mary's, *in* Bury St. Edmond's. *By* R. Kedington, *D. D. rector of* Kedington, *in* Suffolk. 8vo. 2s. 6d. Beecroft.

IN the firſt of the five ſermons contained in this book, the author endeavours to point out the great folly of the religion of the heathens, the inſufficiency of human reaſon in religious enquiries, and the conſequent neceſſity of revelation; alſo to ſhew that the chriſtian religion is ſuch a revelation as we ſtood in need of, and that the holy ſcriptures are neither uncertain nor perplexing, but ſufficiently plain and clear in all their main doctrines and neceſſary points of faith, to all perſons of a competent underſtanding.

The ſecond ſermon was preached before the corporation for the charitable relief of widows and orphans, in the archdeaconries of *Suffolk* and *Sudbury*. Some general arguments are offered in it, to enforce the practice of charity. The author ſhews, that *doing good* is the ſign of a large and generous mind; the moſt pleaſant employment in the world; one of the weightieſt and moſt ſubſtantial duties of religion: that it carries its reward along with it, both here and hereafter; tends to improve our natures, and raiſe them to their higheſt excellency and perfection. He concludes with ſhewing, that charity is more eſpecially due to *the houſhold of faith*.

The third is an honeſt and ſenſible diſcourſe; it contains, firſt, a ſhort view of chriſtianity in its pureſt ages, before its eſtabliſhment by the ſecular power; and, ſecondly, a view of it from its eſtabliſhment under *Conſtantine*, down to the time of the reformation.

In the fourth he ſhews, what the deſign of the church is in the inſtitution of *Lent*, and in what manner it ought to be obſerved.

In the fifth, he gives a new interpretation of theſe words of St. *James*, *Whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all.* After refuting the common interpretation of theſe words, he endeavours to eſtabliſh an unexceptionable one, drawn from the apoſtle himſelf. 'It 'evidently appears,' ſays he, 'from the apoſtle's own words, 'that he is only ſpeaking of the duties we owe to our neighbour, 'and ariſing from what he calls emphatically the *royal law*: 'and of this law, he declares, *that whoſoever ſhall keep the 'whole law, and yet offend in one point, is guilty of all.* That 'is, in every ſuch inſtance he wholly offends againſt the law 'of charity, in not doing as he would be done by, and loving his neighbour as himſelf.

'And this interpretation, the three inſtances he produces, 'all founded in offences only againſt our neighbour, ſufficiently evince and ſupport, as the genuine and true ſenſe of 'the words.

'In the firſt, he ſays, *if ye have reſpect of perſons, ye com-'mit ſin, and are convinced of the law as tranſgreſſors*: that is, 'if ye act with prejudice and partiality, you break the *royal 'law* wholly in every inſtance of ſuch corrupt proceeding, 'and do not love your neighbour as yourſelves, nor do to him 'as you would be done by.

'Moreover, he goes on to inſtance, in the great ſin of mur-'der particularly: *he*, argues the apoſtle, *that ſaid do not com-'mit adultery, ſaid alſo do not kill: now if thou commit no adul-'tery, yet if thou kill, thou art become a tranſgreſſor of the law.* 'That is, do not think thyſelf void of the breach of charity 'towards thy neighbour, becauſe thou offendeſt him only in 'one point or inſtance, and to excuſe thyſelf by pleading thy 'innocence and clearneſs in others: no, remember the ſame 'God who commands thee in ſcripture *to love thy neighbour 'as thyſelf, and ſo fulfil the law of charity*, will not think or 'account thee blameleſs, becauſe thou obeyeſt the ſaid law in 'one or more inſtances, if yet thou art guilty of the breach of 'it in any other; but for every ſuch offence will eſteem thee 'a *tranſgreſſor of the law.*

'And

'And thus it evidently and eaſily appears, from the nature 'of the thing, as well as St. *James*'s own words in the in'ſtances he uſes, and which I have now conſidered and ap'plied to illuſtrate the ſenſe and meaning of them, that a 'perſon who in any ſingle inſtance wilfully injures his neigh'bour, does thereby wholly tranſgreſs the law of charity, in 'not loving his neighbour as himſelf.

'To draw a further argument in ſupport of this interpre'tation from the apoſtle's own words, it is obſervable, that 'theſe two expreſſions, *is guilty of all*, and, *is a tranſgreſſor of* 'the law, are uſed by himſelf twice in the verſes foregoing 'and ſubſequent to the words of the text, as ſynonimous and 'equivalent expreſſions; and are, I think, deciſive in the point, 'and clearly and fully eſtabliſh the ſenſe here contended for: 'nor can any criticiſm on the words in the original invalidate 'what is here ſaid, ſince we have St. *James* himſelf thus aſ'certaining the meaning of them, and rendering, by this 'means, any further enquiry unneceſſary, and beſide the pur'poſe: ſo that evidently it appears, upon the whole, from his 'own explication and ſimilar uſe of theſe two phraſes, that he 'means, as I have all along inſiſted, that whoever offends his 'neighbour in one point or inſtance of ſocial duty, by his 'tranſgreſſion breaks and wholly violates the royal law, or 'law of charity, in not doing as he would be done by, nor 'loving his neighbour as himſelf.'

R.

ART. XXXVIII. *A Chain of Philoſophical Reaſoning: Being an attempt to demonſtrate the neceſſary exiſtence of a Supreme Being, both from nature and reaſon. Wherein will be explained, ſome paſſages, commonly miſtaken, in Sir* Iſaac Newton's Principia Mathematica. *Likewiſe a refutation of the* Epicurean *ſyſtem of the formation of the univerſe. With remarks upon matter and motion, and other phyſical ſubjects. In a letter to a friend.* 8vo. 2s. Baldwin.

MR. *Alexander Campbell*, the author of this performance, endeavours, in a chain of reaſoning deduced from the knowledge of our own exiſtence, to prove, that there is an eternal Being, ſupreme in power, wiſdom, and goodneſs, who is the creator of all things. In his preface he informs his readers, that brevity and perſpicuity are the points he has chiefly laboured; how far he has ſucceeded in the laſt of theſe, we

leave our readers to determine, from the following ſpecimen. Speaking of the Trinity, he reaſons thus:

'God, who is infinite, &c. muſt be ſo in all that he is in 'himſelf. Such a Being, ſo tranſcendently pure and active, 'muſt needs act eternally; and that in the moſt perfect way 'and manner of acting and producing the moſt perfect effect 'by the eternal action.

'2d. God would not eternally act on any thing, but on 'himſelf, for there was nothing elſe eternally to be the object 'to action: ſo God did eternally act on God. It behoved 'that action to have an eternal product, and of the higheſt 'perfection, *i.e.* of infinite perfection: the product was there-'fore eternal and infinite. So God, by an eternal act, did 'produce God; not made, (for that imports an extrinſic ſub-'ject, whereof any thing is made) but produced or begot of 'himſelf, God of God.

'3d. This eternal, infinite production, infinitely perfect, 'could not but be beloved by the producer eternally, and 'could not but reciprocally love the producer eternally: ſo 'this love proceeding from the producer and the produced, 'from the eternal father, and the eternal ſon eternally, I muſt 'be allowed to call the eternal EFFLATION or SPIRIT.

'4th. Thus from reaſon it is evident, ſuch a production and 'reciprocal emanation may be; ſo that there is a threefold re-'lation, a double production and individual eſſence, indiviſible 'and yet relative. And altho' the judgment of men, nay, of 'angels, cannot perceive how this is; yet, reaſon perceives, 'and the meaſures of reaſon prove, that it is.

'5th. This action, according to human conception, did 'produce a co-eternal idea of himſelf; this is the eternal ſon, 'loving and beloved eternally; there neither is, nor can be 'any other eternal idea, becauſe there was no other whereof 'there could be an idea; nor more than one, becauſe there is 'but one indiviſible whereof there could be an eternal idea. 'There could be but one of that one; for ſince in that one 'there could be no diviſibility nor variety, there could be but 'one mutual complacence, or they would be one and the 'ſame, and yet not one and the ſame, which is abſurd.'

Our author preſents us with a ſhorter view of his reaſoning: it is as follows. '1ſt. ſays he, God is moſt perfectly from 'himſelf, or ſelf-ſufficient. 2dly. The ſelf-ſufficient preſents 'himſelf by himſelf, to himſelf moſt fully; or he excites or 'begets his own image, idea, conception of himſelf in him-'ſelf, which is himſelf. 3dly. This ſelf-ſufficient muſt have

'chief

'chief love, joy, and acquieſcence, reſulting from this repre-
'ſentative of himſelf to himſelf.'

If any of our readers ſhould think this reaſoning very perſpicuous, and be deſirous of a further acquaintance with Mr. *Campbell*'s perſpicuous reaſonings, we muſt refer them to the performance itſelf.

R.

ART. XXXIX. *Barbados, a poem. To Sir* Thomas Robinſon. *By Mr.* Weekes. 4to. 2s. Dodſley.

WE have here a ſtriking inſtance of the unhappy conſequences of miſtaken talents, and abilities miſapplied. Of all attainments, that of ſelf-knowledge is the moſt uſeful, and, one would think, not the moſt difficult to be acquired; yet experience ſhews, there are as few adepts in this as in any other ſcience. And, it may be preſumed, that it is from this general deficiency, we are to account for the great number of crude and *illiterate* productions in the *literary* world. Moſt of theſe illegitimate brats had probably never exiſted, if their parents had previouſly made but a moderate proficiency in the art of knowing themſelves; and what anxiety, what mortification, what impertinence, would this important acquiſition prevent! How many perſons, of not deſpicable natural parts, if properly and uſefully employed, might have preſerved the reſpect of the world, as ſenſible and judicious people; who, by unluckily running their heads againſt *the preſs*, are expoſed to the cenſure and ridicule of even thoſe who are their ſuperiors in nothing but *diſcretion*: a kind of negative virtue, which, however, ſhall ſecure to its unenterpriſing poſſeſſor the reputation that the ſollicitous ſcribbler ſhall loſe by his miſdirected induſtry.—And yet the degrees of natural underſtanding may be equal in both; or the latter have the advantage in genius and capacity.—Thus we often meet with *ſentiments* in an *ill-written* book, that would have procured the author eſteem and honour in a converſation, but which are thrown away in print, buried, and overlooked, among the defects of form and expreſſion; as the weeds in a neglected garden ſooner attract our notice, than the flowers that lie ſcattered among them: the owner will be cenſured for the former, and receive no credit from the latter.

In converſation we have little to fear from criticiſm. There common ſenſe alone will enable us to ſuſtain our parts, without

expoſing us to contempt; and many errors and bagatelles may chance to paſs *viva voce*, without any ill conſequence: levities and miſtakes may flow unregarded from the tongue; but, tho' they would never have been remembered againſt the *friend*, or the *companion*, yet, in print, they will live, long enough, at leaſt, to perpetuate the folly of the *writer*.

Among thoſe who thus, for want of being better acquainted with their own abilities, have loſt themſelves in the purſuit of literary fame, is the author of *Barbados*, a poem; and we are ſorry to find him among the number of theſe erratics; as he appears, if we may judge from what he writes of himſelf, to be a youth of a well-diſpoſed mind, his vanity in fancying himſelf a favourite of the muſes excepted. A ſpirit of piety towards his Creator, and of benevolence towards his fellow-creatures, breathes through a great many very ordinary verſes, the defects of which continually check the riſing applauſe of the reader; who, while he approves the ſubſtance, will be apt to turn the form into ridicule. Yet ſometimes his verſification is paſſable enough; thus, when he invites

> To meditation ſweet, the ſtudious mind,
> Delighted with the luxury of thinking!

One might be tempted to accept the invitation, and take a walk with ſo promiſing a companion, in his *thought-inſpiring ſhades*; but, who would not be as ready to leave him to his own reveries, when he breaks into the following rhapſodical whine, courting *knowledge* as his miſtreſs, tho' he elſewhere pays his adorations to a lady, whom he calls *Sprinia*.

> Thou KNOWLEDGE! thou art ſtill my ev'ry care!
> My ſoul's beſt comforter, and boſom friend!
> For thee I *pant* and *ſearch*, and *toil* and *live*;
> Let me not *pant*, and *toil*, and *live* in vain!—

But leſt the piteous languor of the two laſt lines ſhould not be thought a ſufficient taſte of our author's *luxury of thinking*, let us ſee what the following mixture of devout rapture and theatrical execration will do.

> On ev'ry bough the birds harmonious chant,
> And all in one glad merry concert join,
> To hail the ſun, and ſing their maker's praiſe.
> And am I mute? Shall I refuſe to join
> The grateful hymn? full of the praiſe of God
> Himſelf? *Blaſt firſt my pow'rs!* and when I ceaſe
> To ſing his praiſe, *O may I ceaſe to live!*

Through all this extravagance our readers will perceive the author's well-meaning; and they will not diſlike the man, tho'

tho' they pity the poet. We are particularly pleaſed with his humanity in the following reprehenſion of the cruel taſk-maſters, ſet over the negroes by our *American* planters:

Cloſe watch, ye *Drivers* *, your work-hating gang,
And mark their labours with a careful eye;
But ſpare your cruel and ungen'rous ſtripes!
They ſure are men, tho' ſlaves, and colour'd black;
And what is colour in the eye of heav'n?
'Tis impious to ſuppoſe a diff'rence made;
Like you they boaſt ſound reaſon, feeling ſenſe,
And virtues equally as great and good,
If leſſon'd rightly, and inſtructed well.
Spare then your tyranny, inhuman men!
And deal that mercy you expect from heav'n.

This (and ſimilar paſſages might be produced) will ſerve to juſtify our idea of Mr. *Weekes*, as a good ſort of man. He might too have paſſed, in private life, as an *ingenious* man, had he confined his talents within the ſphere of common converſation, and kept clear of the *Cacoethes*. However, we hope that no worſe conſequence than his receiving a little mortification will follow his having expoſed himſelf to public animadverſion; and if, as *Pope* ſays,

He left no calling for this idle trade,

he may yet make a *uſeful* member of ſociety in other reſpects, tho' he fail as an *Inſtructor*.

That our readers may not think theſe reflections too harſh, we muſt crave their further attention, while we produce another paſſage or two from this poem, to ſupport our cenſure, and give them a more adequate idea of the work.

We ſhall paſs over our author's labour'd preface, which ſerves only to convince us, that he is not more excellent in proſe than in verſe.—His deſign in this poem is to ſing the praiſes of *Barbados*, his native country. He very gravely ſets out thus:

Fir'd with the ſenſe of filial gratitude,
Much due reſpect, and reverential love,
For that *induſtrious* venerable ISLE,
Which gave me birth, and rear'd me up to life,
In verſe once more † I humbly *deign* to ſing.—
——— Hail, native land,
Bleſt ſpot, for ever hail!—

* White ſervants, whoſe province it is to ſee that the ſlaves do their work.

† The reader will find a ſpecimen of a former work of Mr. *Weekes*, vid. Choice of a huſband, *Review*, vol. X. p. 302.

But he ſoon falls into ſuch a ſtrain, as would almoſt perſuade us he had forgot the deſign he ſet out with, and was now about to entertain us with a burleſque, or mock-panegyric.

For *pickles*, *ſweetmeats*, *cordials*, and *preſerves*,
The world reſounds thy praiſe; without theſe gifts,
What figure would a *Britiſh* ſide-board make?

Again,

Thy *ſweetmeat's* fame let entertainments tell——
- - - - - - - - -
Of thy fam'd *drams*, (*Barbados* waters ſtil'd)
Who has not heard? Let thoſe who like, applaud.

After celebrating theſe drams and cordials, the author, however, condemns their uſe, and ſays,

I loath them all, and wiſh they ne'er had been;—
- - - - - - - - -
The clear, pure, limpid ſtream is all my drink,
And ever was, and is, and ſhall be ſtill.

The laſt line puts us in mind of *Pope's* ten *low words*, tho' it conſiſts but of nine. Our author has another of eight not inferior to it, *viz.*

For ever, and for ever, and for ever.

His account of a turtle-feaſt, and the manner of dreſſing the turtle in the *Weſt-Indies*, is equally worthy the dignity of heroic verſe.

The *cook* is call'd; from various mouths, earneſt
Which firſt to ſpeak, he learns their different taſtes;
And their laſt word is ſtill, *to dreſs it well!*—
- - - - - - - - -
Their hungry ſtomachs now demanding food,
The *cook* is teaz'd to death with frequent calls,
And frequent oaths to haſte; unthinking men!
When hunger rages, patience you have none,
And yet will dare, your meat well dreſs'd, expect!

Our bard has the ſame propenſity to this unconſcious, unmeant kind of drollery, even in his moſt extatic addreſſes to his miſtreſs, whom he more than once takes occaſion to celebrate in this work. His exception, or caution, ſo *mal-apropos* expreſſed in the laſt line but one of the following paſſage, is merry enough.

——— Reader! fancy all you can!—of all
Whate'er is ſweet, or beautiful, or fair,
And *Sprinia* will eclipſe the pictur'd form,
And on the ſtricteſt trial prove divine.
Such thy perfections are, thou pride of beauty,
And thou ſoul of virtue! Thee when I ceaſe
To love, and praiſe, and honour, and adore,
(*Unleſs thou e'er ſhould'ſt forfeit my regard*)
May grief, deſpair, and guilt mark all my days!

The

The foregoing citations are ſufficient to ſhew, that however our author may flatter himſelf, the muſes have manifeſted no great inclination to rank him among the number of their favourites; and that they paid little regard to his invocation, in the beginning of his poem.

> And you, celeſtial maids, who ne'er diſdain
> To lend your ſacred aid to grateful lays,
> Support my ſong; *no common ſtrains I aſk,*
> But ſuch as worthy of the ſubject choſe.

G

ART. XL. *The Theological Works of the moſt rev. Dr.* John Potter, *late lord archbiſhop of* Canterbury, *containing his ſermons, diſcourſe of church-government, and divinity lectures, in three volumes.* 8vo. Oxford, *printed at the theatre, and ſold by Meſſ.* Rivington, *in* London, *price* 18s.

THE eminent ſtations in which the late primate was long fixed, may probably raiſe the expectations of many, with regard to thoſe pieces which are now firſt offered to the public. The editors obſerve concerning them, that they need no other introduction, than to aſſure the reader, they are the works of that great and excellent prelate whoſe name they bear. They conſiſt of three parts. The firſt contains his ſermons and charges; the ſecond, his diſcourſe of church-government, as printed before, only with ſome few ſlight alterations: theſe, we are told, were prepared for the preſs by himſelf, and are printed by his expreſs order. The third contains his divinity-lectures, delivered at *Oxford*, when he was *regius* profeſſor there: theſe are printed from his own manuſcript, and with his permiſſion, tho' not prepared for the preſs by himſelf; and all together form a complete collection of the theological works of Archbiſhop *Potter*. The diſcourſe on church government, which was deſigned as an anſwer to *Tindal's* rights of the chriſtian church, and firſt printed in 1707, is, in the judgment of the editors, a work ſo well known, and hath been ſo well received, that they think it unneceſſary to ſay any thing concerning it. The lectures, which are in *Latin*, they recommend as one continued treatiſe on the authority and inſpiration of the ſcriptures. As they decline to give any character of the author, they content themſelves with applauding his writings, as well calculated to promote the practice of piety and true religion: and admirably ſuited to the occaſions of theſe preſent times: as exhibiting a clear, full, and accurate ſtate of the moſt uſeful and important queſtions, and furniſhing a ſufficient anſwer

to

to moſt of the objections and cavils which have of late years been ſtarted againſt the chriſtian faith.

Some may perhaps ſuggeſt, that the editors, who appear to have very ſtrong attachments to our deceaſed metropolitan, ought to have affixed their names to the preſent collection of his works; that there might be no reaſonable foundation to ſuſpect the authenticity of the new pieces, or to apprehend that the alterations made in the diſcourſe on church-government, are not warranted by the author himſelf. We are the rather diſpoſed to mention the propriety of ſome meaſure of this kind, having lately obſerved the ill treatment a truly pious and venerable writer ſeems to have met with in this reſpect. We mean the worthy Mr. *John Kettlewell*, formerly vicar of *Coles-hill*, in *Warwickſhire*. By comparing the firſt edition of his *Help and Exhortation to worthy communicating*, with that treatiſe as it appears in the collection of his works in two volumes *folio*, the critical reader may perceive, that more than one whole page is entirely caſtrated, beſides various ſentences which are mutilated and curtailed. The paſſages which the editors have rejected, evidently contradict ſome favourite ſentiments which Dr. *Hickes*, Mr. *Leſly*, Dr. *Brett*, and other nonjurors have advanced upon the Lord's ſupper; and tho' we cannot, at the diſtance of almoſt forty years, with certainty ſay, who had the care of the *folio* edition, yet we think it not improper to obſerve, that the life of Mr. *Kettlewell* prefixed to it, is declared to have been compiled from the collections of Dr. *Hickes*, and *Robert Nelſon*, eſq;

In the firſt volume of Archbiſhop *Potter's* works, are fourteen ſermons and eight charges. The two laſt of the ſermons, being on public occaſions, were printed ſoon after they were preached; one before the houſe of lords, on the firſt of *Auguſt*, 1715; the other at the coronation of King *George* II. and Queen *Caroline*, *Oct.* 11. 1727. The ſubjects of the other diſcourſes we ſhall briefly mention. The *firſt* is deſigned to ſhew, wherein *pleaſing men* is inconſiſtent with the ſervice of Chriſt. And here our author obſerves, that the expreſſion of *pleaſing men*, ſhould be underſtood of gratifying them in ſome way wherein it is unlawful for them to be pleaſed. And that this is done, when either our words and doctrines, or our actions, are ſuited to the falſe apprehenſions, or vicious deſires of men: tho' he confeſſes, that the former of theſe ſeems principally deſigned in the text, [*Gal.* i. 10.] wherein the apoſtle vindicates the ſincerity of his preaching to the *Galatians*. In this diſcourſe there is a paſſage, which ſeems peculiarly deſigned by way of advice to the governors and

and tutors at *Oxford*, where our author was biſhop near twenty-two years. 'With regard to our actions, we are ſaid to *pleaſe* 'men, when we comply with the cuſtoms and manners of any 'perverſe generation; when, to avoid the imputation of ſingu-'larity, we run into the ſame criminal exceſſes with others; 'and, to be ſhort, when in hopes of their approbation, we com-'mit any ſin, or omit any duty of what kind ſoever. To which 'we muſt add, that the guilt of *pleaſing men* is contracted not 'only by poſitive compliances, but by *conniving* at the faults of 'others, whom it is our duty to reſtrain: and to this place muſt 'be referred all neglect of executing wholſome laws, and all 'looſeneſs of diſcipline in thoſe who have authority over 'others, out of a fooliſh and vicious tenderneſs of offending 'them; whereby men are pleaſed at the expence of their own 'ſalvation; and they who thus criminally pleaſe them, be-'come accountable for the ruin of all ſuch as periſh through 'their default. Neither is it always eaſy to determine which 'of theſe two is more fatal, to comply ourſelves, or by our 'connivance to encourage others, in ſin; it being evident, 'that by this latter, and, perhaps, in ſome men's opinion, 'more excuſeable, ſort of pleaſing men, great numbers are 'often betrayed into deſtruction, whom timely ſeverities 'would have reclaimed; and, conſequently, more diſhonour 'is reflected on the laws of God, and more diſſervice done 'to religion, than commonly follows from our poſitive con-'currence in any act of ſin.'

In the *ſecond* ſermon, on *Matth.* xvi. 24. are many uſeful obſervations concerning ſelf-denial, and taking up the croſs; the proper meaning of which figurative language, is judiciouſly explained. In conſidering the queſtion, in what ſenſe we are obliged, in order to our becoming the diſciples of Chriſt, to *deny our underſtanding*, there is very ſuitable admonition given to ſuch as may be diſpoſed to declaim againſt the uſe of reaſon in matters of religion. '—But muſt we then diveſt 'ourſelves of reaſon, before we can be chriſtians, or is it 'any offence againſt religion to make uſe of our underſtand-'ings? ſo far is this from a true ſtate of the caſe, that the 'chief and beſt uſe whereto our underſtanding can be applied, 'is the making it ſubſervient to the ends of religion: that 'the chriſtian religion in particular is, in the apoſtle's phraſe, 'a *reaſonable ſervice*; and that there never was, nor can be, 'in any one inſtance, the leaſt diſagreement between the 'dictates of true religion and right reaſon.'

Enquiry is made, in the *third*, what is intended by forſaking wicked thoughts; and ſome proper advices are offered, for the

the ſatisfaction of ſuch as may be perplexed with anxieties and fears, chiefly ariſing from bodily infirmities; but we apprehend, the principal foundation of comfort alledged, exactly correſponds with the doctrine of ſincerity, as pleaded for by Biſhop *Hoadly*, tho' Biſhop *Potter* had animadverted with no little ſeverity on his brother prelate, on this account; yet in this ſermon he allows, "that God is pleaſed, 'through the merits of Chriſt, graciouſly to accept the habitual ſincerity of our hearts, and will never condemn us 'for thoſe defects, which we could not poſſibly remedy or 'prevent.' He alſo juſtly cenſures the vain preſumption of ſuch as attempt to unfold thoſe deep ſecrets of God's nature and providence, which he has not thought fit to diſcover to us, either in the books of his creation, or thoſe of holy ſcripture. In which, as there is ſo much ſolid and uſeful, ſo much noble and excellent knowledge offered, it is, he ſays, but impertinent curioſity to bewilder ourſelves in fruitleſs and endleſs ſpeculations.

The full import of the apoſtle's declaration, *our converſation is in heaven*, our author attempts to give us in the *fourth* ſermon. In repreſenting the advantages reſulting, in the future world, from a heavenly converſation in this, he has the following aſſertion.—"The clouds," ſays he, "which now 'darken our underſtanding, being then entirely diſpelled, the 'MOST IGNORANT of us ſhall clearly comprehend thoſe deep 'myſteries of religion and nature, in fruitleſs enquiries after 'which, the moſt learned and quick-ſighted in this world 'have unhappily waſted their lives.'—He hath juſtly obſerved, that between the duties and privileges of our celeſtial converſation, through the wiſe and juſt appointment of God, there is a connection ſo cloſe and indiſpenſable, that whoſoever neglects to perform the one, muſt for ever utterly deſpair of obtaining any part of the other: the happineſs of the bliſsful regions he deſcribes in warm and animated language; 'our 'happineſs,' ſays he, 'will be as laſting as our nature; 'and there endure to all eternity. O! vaſt, incomprehenſible 'eternity; how doſt thou at once fill us with pleaſure and 'amazement! How are we loſt in this contemplation, 'that when millions and millions of ages have been paſt, in 'the full enjoyment of perfect happineſs, infinite millions 'ſhall ſtill ſucceed, and the laſt period of our happineſs be 'always as far diſtant as at the beginning!'

In the fifth, our author propoſes to conſider the peculiar advantages of the goſpel-revelation of life and immortality; not only in regard to the exiſtence of ſuch a ſtate, and the nature

and duration of the happineſs therein to be enjoyed; but alſo the means whereby that happineſs muſt be obtained. Having obſerved, that the *Jews* enjoyed a more clear and certain proſpect of a future life than the heathens, he aſſerts, 'that 'God's covenant with *Abraham*, in its obvious and literal 'ſenſe, extended ONLY to the land of *Canaan*, and tempo-'ral proſperity there to be enjoyed; and that after this the 'Jews were conſidered by *Moſes* as a political body of men; 'that the law therefore was chiefly inforced with preſent re-'wards and puniſhments; with health, long life, plenty, 'peace and proſperity, on the one hand; and with ſickneſs, 'untimely death, famine, war, captivity, and endleſs cala-'mities on the other; and that the happineſs and miſery of 'the next life are not there ſo much as ONCE expreſly men-'tioned.' From hence one would be apt to conclude, that the *Jewiſh* diſpenſation was merely a political conſtitution; and that the ſacrifices and oblations appointed by the law, were only deſigned to anſwer the purpoſes of ſtate policy, and exhibited and aſcertained the remiſſion of ſins, conſidered as political tranſgreſſions; that is, as they declared the ſuſpenſion, or removal of penalties and puniſhments threatened by that civil eſtabliſhment, which was immediately ſubjected to the dominion of God. His Lordſhip alſo acknowledges, 'that the *Jews*, having in *Egypt* 'for ſeveral ages been accuſtomed to groſs idolatry, were ſo 'much addicted to the falſe gods of the heathens, and the ſu-'perſtitious methods of ſerving thoſe gods, that the religion, 'which in compliance with their prejudices, God was pleaſed 'to preſcribe for them, conſiſted chiefly in the obſervation of 'outward forms; which, tho' accepted when performed in 'obedience to his commands, had no affinity or reſemblance 'to that refined or ſpiritual worſhip, which is due to him who 'is a ſpirit, and the father of all ſpirits.' This ſtrange conceſſion, on which, we fear, ſome unbelievers will triumph, we apprehend is erroneous; the primate, perhaps, did not reflect, that the adult *Iſraelites*, who had lived in *Egypt*, were excluded the land of promiſe, and, for their unbelief, deſtroyed in the wilderneſs.

The *ſixth*, is on a ſubject of the utmoſt importance, *viz.* the terms of acceptance with God; and abounds with judicious and excellent obſervations. Here we are told, that the reward of heaven being the free gift of God, muſt be expected in that way, and on thoſe terms only, which he has been pleaſed to appoint: he is maſter of his own favours, and may diſpenſe them on what conditions he thinks fit: '*in vain* '*therefore do they worſhip me*, ſays our Lord, of the phariſees; 'and the ſame may be ſaid of all others, who place religion

'in

'in any thing wherein God hath not placed it, *teaching for* 'doctrines the commandments of men. So that *ſtriving*, as op-'poſed to *ſeeking* in this ſenſe, implies a ſtrict obſervation of 'the terms of ſalvation, as revealed by God himſelf, and not 'as they have been deviſed by men.' He likewiſe takes notice, 'that our holy religion hath freed us from the ceremo-'nial law, which, from the multitude of troubleſome rites, 'the diſtinction of meats, the obſervation of times and ſea-'ſons, the GREAT PAYMENTS for tithes and offerings, and 'the long and frequent journies to *Jeruſalem* therein pre-'ſcribed, is by St. *Paul* termed, *a yoke of bondage* [*Gal.* v. 1.] 'and by St. *Peter*, *a yoke*, which *neither* they, *nor* their *fathers* '*were able to bear*, *Acts* xv. 10.'

The teſtimony of conſcience, as affording juſt grounds of rejoicing, is the ſubject of the *ſeventh* ſermon; which, it is remarked by the learned prelate, only means the witneſs of our own minds, calling to remembrance, or reflecting on, our paſt lives and behaviour. That what afforded the ground of St. *Paul*'s rejoicing, was a perſuaſion that he had faithfully diſcharged the weighty truſt committed to him; and that the ſame foundation of joy belongs to every one whoſe conſcience bears witneſs, that he hath religiouſly, and to the beſt of his power, performed the ſeveral duties, to which his reſpective capacity and ſtation in the world oblige him. And that as the beſt ground of joy any chriſtian can have, is, that he lives in the favour, and under the bleſſing of God; ſo the moſt certain, and, indeed, only ordinary means to be aſſured of this, is, the witneſs of our conſcience, that, without any wilful deviation, we have kept his commandments.

The *eighth* contains ſome judicious and uſeful obſervations upon the duty of contentment, and ſuggeſts proper directions for attaining this ſtate of mind; particularly exhorting us to conſider our ſituation and circumſtances in life, as allotted us by Divine Providence, regulated by wiſdom and equity, and calculated to qualify us for eternal happineſs.

In the *ninth* diſcourſe it is propoſed to furniſh a ſatisfactory anſwer to this enquiry, whence it comes to paſs, that ſo many pray to God without any viſible ſucceſs? In anſwer to this, in general, our author conſiders the principal conditions requiſite, in order to the acceptance of our prayers; or what qualifications ſhould recommend the perſons who pray, and the ſubjects of their addreſſes; and alſo in what manner their devotions ſhould be conducted. Piety towards God, faith in his promiſes, and charity towards our brethren, he recommends as eſſential qualities in the perſons who deſire acceptance in their prayers: that the ſubject matter of our requeſts be lawful,

ful, and ſuch as God hath allowed us to expect from him; always connecting our diligent endeavours with our ardent devotions; and that the chief requiſites, as to the manner, are reverence, fervency, and perſeverance.

The religious fear of God, and the ſervile fear of men, are conſidered in the *tenth*. From the religious fear of God we are juſtly directed to exclude that ſullen and ſlaviſh dread, that deſpairing and ſuperſtitious horror, which repreſents him as vindictive and tyrannical, delighting in the miſery of his creatures, and armed with power only for their deſtruction; and to cultivate ſuch a reverential awe, or filial fear, as that whereby dutiful and affectionate children are diſpoſed, throughout their whole behaviour, to oblige, honour, and obey their kind and indulgent parents.—He ſhews, that, in the ſcriptural ſenſe, to fear God, is to live agreeable to the precepts of religion.

The nature of love to God, and the chief fruits and effects of it, are explained and inculcated in the *eleventh*. The duty of loving God is deſcribed as implying, that we think of God with delight and complacency, and talk of God and religion with frequency and alacrity; and embrace the opportunity we have for divine ſervice and worſhip, with ſatisfaction and joy. The genuine fruits of this ſacred affection are ſet forth, as including a conſtant endeavour to obey the laws of God, to promote the belief and practice of true religion in others, to ſuppreſs all ſorts of impiety and vice, and to endure with patience and readineſs whatever afflictions and ſufferings may happen to us in the cauſe of religion. Hence he concludes, that in love to God is contained that ſovereign principle, in which all the duties of religion are implied, and without which no piety or virtue, how perfect ſoever in all other reſpects, will find acceptance.

The *twelfth* is deſigned to caution us againſt building our hopes of attaining the happineſs of heaven upon any precarious and deluſive foundations. He enumerates, and juſtly explodes, the falſe grounds on which too many are diſpoſed to rely; and obſerves, that the religion of Chriſt is chiefly practical, abundantly more intended for the regulation of our lives, than for the information of our underſtandings; and that in God's account, the diſobedient and preſumptuous chriſtian is far leſs excuſeable than any of thoſe to whom the goſpel was never revealed. The conduct of the ſuperſtitious and hypocritical profeſſor, he hath, with an agreeable propriety of ſentiment and language, deſcribed and cenſured. "One 'without ceaſing frequents the public offices of the church, 'he hears with attention, and prays with fervency. Another 'ſtrictly obſerves all the ſtated and ſolemn times of abſti-

'nence: ſo ſeverely juſt is a third, that he pays *tithes* of 'mint, *aniſe*, and *cummin*; not however *exceeding the righte-* 'ouſneſs of the *phariſees*, who, the more ſucceſsfully to *devour* 'the *widow and fatherleſs*, and to cover their other acts of 'impiety and immorality, *made long* and frequent *prayers*, 'and faſted twice every week, in many other reſpects rigidly 'paying and exacting obedience, not to the ſtrict letter alone 'of the *Moſaical* law, but to the numberleſs traditions of 'their elders.'

In the charges to his clergy, which immediately follow the ſermons, he addreſſes to them ſuch admonitions and advices as he apprehended moſt ſuitable to the particular juncture of public affairs, whether political or eccleſiaſtical. In the firſt, delivered at his primary viſitation, which was not long after the happy ſuppreſſion of the 'moſt horrid and unnatural 'rebellion' of 1715, he complains of the great degeneracy and corruption in the nation, 'a great depravation of 'moral as well as religious principles, and, in too many, of 'the moſt ſhameful contempt of all things ſacred, even of 'all thoſe moſt ſolemn oaths and obligations, which in all 'ages and countries have been held inviolable.' He ſpeaks with a proper contempt and abhorrence of popery, and diſaffection to the excellent prince then on the throne; exhorts his clergy to promote union and concord, and urges ſeveral uſeful conſiderations relating to their moral and religious conduct; one thing he tells them, which, in his opinion, 'ought to 'be moſt frequently recommended, and moſt earneſtly preſſed 'on men's conſciences, is the daily exerciſe of religious du-'ties in private families: which, ſhould it once generally ob-'tain, as without all diſpute it ought every where to do, 'would ſoon of itſelf, and without any other aſſiſtance, ex-'cept the divine bleſſing, put a ſtop to that deluge of pro-'faneneſs and irreligion which hath broken in upon us.' He obſerves to them, that 'beſide their general obligation, 'both as chriſtians and as clergymen, they are farther re-'quired by one of the rubrics prefixed before our excellent 'liturgy, *to ſay daily the morning and evening prayer, either* 'privately or openly, and therefore cannot be ſuppoſed un-'mindful of their duty in this reſpect; but if by the pious 'labours and example of the clergy, this practice was once 'generally introduced into other families, the happy fruits 'of it would ſoon appear, by the manifeſt increaſe of reli-'gion and good manners in all parts of the nation.'

In moſt of his charges, the good biſhop, however, delivers himſelf rather in a looſe and declamatory, than a judicious, connected, and ſolid manner; and blends ſome generous and free

free conceſſions with weak ſentiments and low phraſes, indicating rather too flaming a zeal for ſome favourite opinions. He frequently points his artillery againſt ſome eminent perſons of the church of *England*, particularly Biſhop *Hoadly*, and Dr. *Samuel Clarke* and his friends. His brother prelate he condeſcends to treat with too little regard to delicacy of ſentiment, or decency of language. Dr. *Sykes* ſeems likewiſe the object of his reſentment; yet, to that learned writer's judicious and complete "vindication of the innocency of "error," againſt the biſhop's miſrepreſentations, he never though fit to reply. Tho' we have careſully reviewed this debate, we do not preſume to interpoſe our judgment upon an affair which hath been ſo long before the public; by whom the deciſion hath been already and fully made. But we cannot allow ourſelves wholly to overlook the groundleſs ſeverity of his cenſures on that ſcheme of the Trinity, which he warmly oppoſes; not duly recollecting how fully his animadverſions recoil upon his own practice. 'To have differ-'ent objects of worſhip, or to worſhip any object but God, 'is *idolatry* in the language of ſcripture, where the rule is, '*thou ſhalt worſhip the Lord thy God, and him only ſhalt thou* '*ſerve*;' which words not only appropriate the worſhip and ſervice ſpoken of to the perſon of the father, whom alone Chriſt himſelf worſhipped; but likewiſe explode the biſhop's own practice in worſhip, who called upon the *ſon of David*, and the *lamb of God*, to hear him: and we preſume the biſhop would not plead, that either the ſon of *David*, or the lamb of God, was perſonally and individually the ſupreme God; or that the ſupreme father was conſcious of the frailties and infirmities of mortality, and was perſonally and individually the ſon of *David*, or the lamb of God; or that the glory of the one ſelf-exiſtent, independent, and unbegotten God and Father of all, and that of the derived and begotten ſon, was numerically or ſpecifically the ſame, without any difference or inequality. Eſpecially as in one place he intimates, that the only begotten of the eternal father was not eſſentially poſſeſſed of original and infinite majeſty, but for ever SITS at the right hand thereof. Elſewhere, he ſuggeſts, that the *Bangorian* principles, relating to *ſincerity*, *&c.* had prepared the way for licentious ſcepticiſm, and did certainly end in downright infidelity. But he in other places declares, 'that there muſt 'ſomewhere be a very great fault, when ANY ONE of the 'meaneſt believers is excluded from communion, who deſires 'to embrace it on the terms which God hath preſcribed—

'and that as the chriſtian religion hath been completely publiſhed to the world by our bleſſed Lord and his apoſtles, 'NO ADDITION can be made to it without a new revelation; 'here then is no room for invention, &c.'

In his ſixth charge he ſeems to attack and expoſe the folly of the methodiſts, who appear to have more zeal than reaſon or prudence; as reaſoning themſelves out of the uſe of their reaſon, and gradually ſinking into enthuſiaſm and ſuperſtition.

We decline to animadvert on ſome errors in his pieces, in chronology and hiſtory; but we cannot take leave of the archbiſhop without noting, that his remark, that before the birth of *Jacob* and *Eſau*, God loved the former and hated the latter, can neither conſiſt with the aſſertions of the prophet, *Mal.* i. 2—4. nor the reaſonings of the apoſtle, *Rom.* ix. 13, in both which places theſe patriarchs are not conſidered perſonally, but politically, as the fathers of families, and the founders of nations.

The third volume contains four and twenty lectures in *Latin*, delivered in the public ſchools, where he reſided as *regius* profeſſor of divinity, about thirty years; the principal ſubjects of them relate to the defence of revelation againſt unbelievers; in which the truth, inſpiration, excellency, and uſefulneſs of revealed religion in general, and chriſtianity in particular, are diſtinctly repreſented: to which are added, two orations; one at the public commencement at *Oxford*, *July* 13, 1713; the other to the convocation of the province of *Canterbury*, *Dec.* 10, 1741.

ART. XLI. *Sixteen Sermons formerly printed, now collected into one volume. Of the evils falſely imputed to chriſtianity, in two ſermons.—On the queen's acceſſion day.—Of ſubjection to the higher powers.—The unhappineſs of abſolute monarchy.—St.* Paul's *behaviour to the civil magiſtrate.—Of the extremes of implicit faith and infidelity, in four ſermons.—The deluſion of proteſtants.—The reſtoration made a bleſſing.—The nature and duty of a public ſpirit.—The nature of the kingdom of Chriſt.—At the funeral of Mrs.* Howland.—*On* Jan. 30, *before the houſe of lords. To which are added, Six ſermons upon public occaſions, never before printed. The nature and duty of moderation.—Of God's dealings with ſinful nations.—The duty of praying for governors.—Of the government of God's providence.—The miſchief of inteſtine quarrels.—The conſideration of our latter end. By* Benjamin *lord biſhop of* Wincheſter. 8vo. 5s. Knapton.

THIS

THIS able and worthy prelate's character, as a writer, is above any praiſes we can beſtow: we ſhall content ourſelves, therefore, with obſerving only, in general, that there are few writings in the *Engliſh* language, wherein there is greater plainneſs and perſpicuity, greater energy and ſtrength of reaſoning, or a more free and maſterly manner, than in moſt of his lordſhip's. As to thoſe ſermons that were formerly printed, we need ſay nothing; the public is ſufficiently acquainted with them. The ſix additional ones are plain, practical diſcourſes, without any affectation of elegance, in regard to the language, or refinement in point of reaſoning.

The ſhort account his lordſhip has, in his preface, given of all the ſermons in this collection, may not be unacceptable to our readers: it is as follows;

'The *two firſt* of them were preached at St. *Swithin*'s 'church, in the year 1702, where I then officiated for Mr. '*Hodges*, the worthy rector of that pariſh, during his *abſence* 'at *ſea*, as *chaplain-general* of the *fleet*. *They* were occaſioned 'by the great *fury* in *party matters*, which *then* raged: and 'were honeſtly deſigned to ſhew, that the *violences* of *chriſtians* 'ought not to be charged upon the *chriſtian religion* itſelf.

'The *third* ſermon was *preached* at the church of St. *Peter's* '*Poor*, on the *acceſſion-day* of Queen *Anne* to the throne, '*March* 8. 1704-5, when I thought it my duty to take that 'firſt opportunity, after my coming thither, of declaring 'againſt the abuſes of that day. The printing of it was en'tirely owing to the earneſt requeſt of ſome of the chief pa'riſhioners, who heard it. When it appeared, I was much 'abuſed in a pamphlet, for what *they* thought ſo well of, by 'a *then* neighbouring *clergyman*, to whom I gave no *anſwer*, 'but by a private letter to a friend of his.

'The *fourth* is, *that* ſermon about *magiſtrates* and *ſubjects*, 'preached at St. *Lawrence's*, on *Sept.* 29, 1705, which was 'followed by a long *controverſy* upon the ſubject of it. I 'was called to it by the accidental mention of me, by a friend, 'to Sir *Owen Buckingham*, then *lord mayor*, with whom I had 'not myſelf the leaſt acquaintance. The *reader* has *heard*, 'if not *read*, enough of this long ago. I ſhall ſay no more 'of it in this place, than that, from the date of this ſermon, 'near *fifty years* ago, a torrent of *angry zeal* began to pour 'out itſelf upon me; which, tho' *for the preſent*, indeed, very 'diſagreeable, yet opened a way to ſuch *explications* of the 'doctrine of it, and *reaſonings* about it, as have produced 'what, at the end, makes me not to repent of having 'preached it.

'The *fifth* was preached at the aſſizes, in *March* 1707-8, 'at *Hertford*, at the requeſt of the *high-ſheriff*, Sir *Richard* 'Houblon. The ſubjects of it, *the happineſs of the preſent* 'eſtabliſhment, *and the unhappineſs of abſolute monarchy*, were 'pointed out to me, too ſtrongly to be neglected, by the pub-'lic writings of that time; particularly thoſe of Mr. *Leſly*, 'then much celebrated by many.

'The *ſixth* was preached at the ſame place, at the ſummer 'aſſizes in 1708, at the requeſt of the ſame gentleman. The 'ſubject is St. *Paul*'s *behaviour* to the *civil magiſtrate:* which 'was choſen by *me*, on account of many *paſſages*, relating to 'that *apoſtle*, in the *political controverſies* in thoſe days very 'warmly handled, and therefore *not unſeaſonable.*

'The *four* next ſermons, about the duty of *enquiry*, and 'the *extremes* of *implicit faith* and *infidelity*, were preached at 'my *pariſh church*, in the year 1712, on occaſion of the many 'writings publiſhed about that time, which ſeemed, on one 'hand, to attack the *chriſtian religion* itſelf; and, on the 'other, to diſcourage a free *examination* of it.

'The *eleventh*, called *The preſent deluſion of many*, *&c.* was 'preached at St. *Peter's Poor*, *Nov.* 5, 1715, and was occa-'ſioned by the *rebellion* then on foot, and the unaccountable 'conduct of *many proteſtants* with relation to it, which ſuffi-'ciently juſtified the *title* given to the *ſermon*, when it was, 'at the deſire of many, immediately printed.

'The *twelfth* was preached on *May* 29, 1716, at St. 'James's chapel, at the requeſt of the then *lord almoner*, to 'whoſe care the ſermon of that day belongs. All that I ſhall 'ſay of it is, that the ſubject of it, *viz.* the reſtoration *made* 'a *bleſſing by the* proteſtant ſucceſſion, which had then juſt 'taken place, muſt be allowed to be as pertinent to the *day* 'as any that could poſſibly have been thought of.

'The *thirteenth* was preached to the ſociety of the gentle-'men of *Wales*, *March* 1, 1716. The *ſubject* of it, the na-'ture and duty of a public ſpirit, I thought particularly of im-'portance at that time; and I can truly ſay, was choſen 'without the leaſt thought of reflecting on any one man, or 'ſet of men, more than another; but entirely with a view to 'the *duty* of *all* equally, to have a ſacred regard to the good 'of the whole, and to ſacrifice all their paſſions to *that.*

'The *fourteenth* is the *ſermon* concerning the nature of the 'kingdom of Chriſt, which is known too well, by the many 'public *debates* occaſioned by it, to need any word about it 'here. At whoſe requeſt it was commanded to be publiſhed,

'I know

'I know not. But I know, that it was not, either directly, 'or indirectly, from any deſire of mine.

'The *fifteenth* was preached at the *funeral* of an excellent 'lady, Mrs. *Howland*, and deſigned, as all ſuch diſcourſes 'ought to be, for the uſe and ſervice of all *chriſtians*. But 'here I cannot but think it a due, in point of gratitude, to 'her memory, publicly to acknowledge this ſingular obliga-'tion to her, that, in the year 1710, when *fury* ſeemed to 'be let looſe, and to diſtinguiſh *me* particularly, ſhe herſelf, 'unaſked, unapplied to, without my having ever ſeen her, or 'been ſeen by her, choſe, by preſenting me to the *rectory* of '*Stretham*, then juſt vacant, to ſhew in her own expreſſion, '*that ſhe was neither aſhamed nor afraid*, to give me that public 'mark of her *regard*, at that critical time.

'The *ſixteenth* was preached on the *anniverſary faſt-day*, 'on account of the martyrdom of King *Charles* I. and pub-'liſhed by order of the *houſe* of *lords*. It was not calculated 'to provoke, but to appeaſe, the paſſions of men; and, as 'far as publicly appeared, it was received without any marks 'of much diſpleaſure againſt it.

'Of the *ſix* additional ſermons, never before publiſhed, I 'need ſay no more, than that the *two* firſt were preached at 'St. *Swithin*'s, and the other *four* at St. *Peter's Poor*, upon 'days appointed for public *faſts* or *thankſgivings*: and that 'they are chiefly upon the *ſubjects* of univerſal amendment of 'our lives, good temper, *union*, *love*, and *mutual charity*, at 'home. All as *practical* and *uſeful*, as I could make them; 'and equally applicable to all *men* and *chriſtians* in the nation.

'If any ſhall judge, from ſome diſcourſes in this volume, 'that I uſed to entertain my pariſhioners, in my *ſunday diſ-'courſes*, with *political* or *controverſial* points, they will be as 'much *miſtaken*, as many others were heretofore diſappointed, 'who came to hear me with the ſame notion. The *ſermons* 'on the *terms* of *acceptance*, printed long ago, may beſt ſhew 'in how *plain*, and how *practical* a manner, I endeavoured to 'inſtruct thoſe in whom I was moſt nearly concerned.

'The only *inferences* in my own favour, which I wiſh to 'be drawn from what is now publiſhed, are, that I never 'omitted any one public opportunity, in proper time and 'place, of defending and ſtrengthening the true and only 'foundation of all our *civil* and *religious liberties*, when it was 'every day moſt zealouſly attacked; and of doing all in my 'power, that all the *ſubjects* of this *government*, and this *royal* '*family*, ſhould underſtand and approve of thoſe *principles*, 'upon which alone their happineſs is fixed; and *without which*

'it could never have been rightfully eſtabliſhed, and muſt in 'time fall to the ground: and alſo, that I was as ready, 'whenever occaſion was offered, by the writings and attacks 'of *unbelievers*, and by the abſurd *repreſentations* of *others*, to 'defend a religion, moſt amiable in all its precepts, and moſt 'beneficial to *human ſociety*, in the only way proper; by ſhew-'ing it in its native light, with which it ſhines in the *new* 'teſtament itſelf, free from all the *falſe paint* with which *ſome*, 'or the undeſerved *dirt*, with which *others*, have covered it.'

R.

ART. XLII. *Letters from a gentleman in the north of* Scotland, *to his friend in* London. *Containing the deſcription of a capital town* * *in that northern country: with an account of ſome uncommon cuſtoms of the inhabitants; likewiſe an account of the* Highlands, *with the cuſtoms and manners of the* Highlanders. *To which is added, a letter relating to the military ways among the mountains, begun in the year* 1726. *The whole interſperſed with facts and circumſtances entirely new to the generality of the people of* England, *and little known in the ſouthern parts of* Scotland. 8vo. 2 vols. 10s. Birt.

THO' no very high entertainment can be expected from any account that can be given of the *Highlands* of *Scotland*, and tho' there is but little of method and erudition in this deſcription of them, yet the peruſal of theſe letters has been accompanied with ſome degree of pleaſure. They abound with a variety of little ſtories and incidents, which, tho' they may ſeem low and trifling, give the reader a juſt idea of the uncultivated inhabitants of the northern part of our iſland, lead him naturally to many uſeful reflections, and may teach him to ſet a juſt value upon the many ſuperior privileges and advantages which we, in the ſouthern part of this happy iſland, enjoy.

The letter-writer appears to be a perſon of a natural turn for obſervation, and truly diſpoſed to give a fair and impartial repreſentation of things. There is an air of honeſty through the whole of his work; he writes like a gentleman, and when he makes reflections, they are generally juſt and pertinent. One caution, however, ſeems neceſſary to be given the reader, in the peruſal of theſe letters: he muſt not imagine that the manners of the *Highlanders* are at preſent altogether ſuch as the letter-writer repreſents them; for they have

* *Inverneſs.*

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+ Written by Capt. Birt

undergone a very conſiderable alteration, and, we are credibly informed, for the better, ſince the time of his writing, which was between twenty and thirty years ago. That ſpirit of induſtry which begins to take place among them, together with a more free and liberal education, will ſoon, it is to be hoped, poliſh their manners, take off the ruſt of barbarity, ſloth, and ignorance, and convert the uncouth ſavage into an induſtrious and uſeful member of ſociety.

As, in general, we judge of things by compariſon, and are always partial to ourſelves, moſt of our readers will, no doubt, be led, from the account given of the *Highlanders* in theſe letters, to draw concluſions highly in their own favour: they ought, however, to conſider, how many abſurd and ridiculous cuſtoms there are among ourſelves, which, if fairly repreſented, would give a polite and ſenſible ſtranger no very favourable opinion of us.

We now proceed to give ſuch extracts from theſe letters as, we imagine, will afford moſt entertainment to our readers. In the firſt volume we have chiefly an account of the manners and cuſtoms of the inhabitants of *Inverneſs*, and the adjacent country. The letter-writer gives a very particular deſcription of the town of *Inverneſs*, and from what he ſays of the poverty of its inhabitants, we are naturally led to reflect upon the melancholy conſequences of the want of manufactories and foreign trade, eſpecially with reſpect to the common people, whom it affects even to the want of the neceſſaries of life.

'Here,' ſays he, 'is a melancholy appearance of objects 'in the ſtreets. In one part the poor women, maid-ſervants, 'and children, in the coldeſt weather, in the dirt or in ſnow, 'either walking or ſtanding to talk with one another, without ſtockings or ſhoes. In another place, you ſee a man 'dragging along a half-ſtarved horſe, little bigger than an aſs, 'in a cart about the ſize of a wheel-barrow. One part of 'his plaid is wrapt round his body, and the reſt is thrown 'over his left ſhoulder; and every now and then he turns 'himſelf about, either to adjuſt his mantle, when blown off 'by the wind, or fallen by his ſtooping; or to thump the 'poor little horſe with a great ſtick. The load in his cart, if 'compact, might be carried under his arm, but he muſt not 'bear any burden himſelf, tho' his wife has, perhaps, at the 'ſame time, a greater load on her loins than he has in his 'cart: I ſay, on her loins, for the women carry fiſh, and 'other heavy burthens, in the ſame manner as the *Scots* pedlars carry their packs in *England*.'

Notwithſtanding the exceſſive poverty of the *Highlanders* in general, they are remarkable for their pride, eſpecially their pride of family; a quality which muſt appear extremely ridiculous in a piper, or a paultry ale-houſe keeper.

'I was once ſurprized,' ſays our letter-writer, 'to ſee a 'neighbouring lord diſmount from his horſe, take an ale-'houſe keeper in his arms, kiſs him, and make him as many 'compliments as if he had been a brother peer. I could not 'help aſking his lordſhip the meaning of that great familiarity, 'and he told me, that my landlord was of as good a family 'as any in *Scotland*, but that the *laird*, his father, had a great 'many children, and but little to give them. By the way, 'in the *Lowlands*, where there are ſome few ſigns at public 'houſes, I have ſeen written upon ſeveral, Mr. *Alexander*, or 'Mr. *James* ſuch a one; this is a token that the man of the 'houſe is a gentleman, either by birth, or that he has taken 'his maſter of arts degree at the univerſity.

'I ſhall give you one more inſtance of this kind of gentility. At a town called *Nairne*, not far from hence, an officer, who hoped to get a recruit or two, ſent for a piper to play about the town before the ſerjeant, as more agreeable to the people than a drum. After ſome time our landlord came to us, and, for an introduction, told us the piper was a very good *gentleman*, thinking, I ſuppoſe, that otherwiſe we ſhould not ſhew him due reſpect, according to his rank: he then went out, and returning with him, he introduced our muſician to us, who entered the room like a *Spaniard*, with a grave air, and ſtately ſteps; at firſt he ſeemed to expect we ſhould treat him according to the cuſtom of the country, by aſking him to ſit and take a glaſs with us; but we were not well enough bred for that, and let him ſtand, with a diſappointed countenance, to hear what was to be his employment. This we partly did, as knowing we had in reſerve a better way of making our court.

'In the evening, when he returned with the ſerjeant, our landlord made him a kind of ſpeech before us, telling him (for he came two miles) that we had ſent to him rather than any other, having heard how excellent he was in his way, and at the ſame time ſtole into his hand the two ſhillings that were ordered him, with as much caution as if he had been bribing at an election, or feeing an attorney-general before company.

'It was now quite another countenance; and being pleaſed with his reward, which was great in this country, being no leſs than one pound four ſhillings, he expreſſed his gra-

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'titude by playing a *voluntary* on his pipe for more than half 'an hour, as he ſtrided backward and forward, without ſide 'of the houſe, under our window.'

In regard to the ſervants among the *Highlanders*, our letter-writer's account is as follows: 'I know,' ſays he, 'little re-'markable of the men, only that they are generally great 'lovers of *ale*; but my poor maids, if I may judge of others 'by what paſſes in my own quarters, have not had the beſt 'of chances, when their lots fell to be born in this country. 'It is true, they have not a great deal of houſhold-work to 'do, but when that little is done, they are kept to ſpinning, 'by which ſome of their miſtreſſes are chiefly maintained. 'Sometimes there are two or three of them in a houſe, of 'no greater number of rooms, at the wages of three half 'crowns a year each, a peck of oatmeal for a week's diet, 'and happy ſhe that can get the ſkimming of a pot to mix 'with her oatmeal, for better commons. To this allowance 'is added a pair of ſhoes or two, for *ſundays*, when they go 'to kirk. Theſe are ſuch as are kept at board wages. In 'larger families, I ſuppoſe, their ſtanding wages is not much 'more, becauſe they make no better appearance than the 'others. But if any of them happens, by the encouragement 'of ſome *Engliſh* family, or one more reaſonable than ordi-'nary among the natives, to get cloaths ſomething better than 'the reſt, it is ten to one but envy excites them to tell her 'to her face, She muſt have been a *heure*, or ſhe could ne'er 'ha' getten ſic bonny *geer*.

'All theſe generally lie in the kitchen, a very improper 'place one would think, for a lodging, eſpecially of ſuch 'who have not wherewithal to keep themſelves clean. They 'do ſeveral ſorts of work with their feet. When they waſh 'a room, which the *Engliſh* lodgers require to be ſometimes 'done, they do it with their feet. Firſt, they ſpread a wet 'cloth upon part of the floor, then, with their coats tucked 'up, they ſtand upon the cloth, and ſhuffle it backward and 'forward with their feet; then they go to another part, and 'do the ſame, till they have gone all over the room. After 'this they waſh the cloth, ſpread it again, and draw it along 'in all places by turns, till the whole work is finiſhed. This 'laſt operation draws away all the remaining foul water. I 'have ſeen this likewiſe done at my lodgings, within a quar-'ter of a mile of *Edinburgh*.

'When I firſt ſaw it, I ordered a mop to be made, and the 'girls to be ſhewn the uſe of it; but, as it is ſaid of the *Spa-'niards*, there was no perſuading them to change their old

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'method. I have ſeen women by the river-ſide waſhing par-
'ſnips, turnips, and herbs, in tubs with their feet. An *Eng-*
'*liſh* lieutenant-colonel told me, that about a mile from the
'town, he ſaw, at ſome little diſtance, a wench turning and
'twiſting herſelf about, as ſhe ſtood in a little tub; and as
'he could perceive, being on horſeback, that there was no
'water in it, he rid up cloſe to her, and found ſhe was grind-
'ing off the beards and huſks of barley, with her naked feet;
'which barley, ſhe ſaid, was to make broth withal: and,
'ſince that, upon enquiry, I have been told it is a common
'thing.

'They hardly ever wear ſhoes, but on a *ſunday*; and then
'being unuſed to them, when they go to church, they walk
'very aukwardly; or, as we ſay, like a cat ſhod with wal-
'nut ſhells. I have ſeen ſome of them come out of doors,
'early in a morning, with their legs covered up to the calf
'with dried dirt, the remains of what they contracted in the
'ſtreets the day before; in ſhort, a ſtranger might think there
'was but little occaſion for ſtrict laws againſt low fornication.
'When they go abroad, they wear a blanket over their heads,
'as the poor women do, ſomething like the pictures you may
'have ſeen of ſome barefooted order among the *Romiſh* prieſts.
'And the ſame blanket that ſerves them for a mantle by day,
'is made a part of their bedding at night, which is generally
'ſpread upon the floor: this, I think, they call a *ſhake-*
'*down*.—

'Let thoſe who deride the dirtineſs and idleneſs of theſe
'poor creatures, which my countrymen are too apt to do,
'conſider what inclination they can have to recommend them-
'ſelves; what emulation can there proceed from mere de-
'ſpair? Cleanlineſs is too expenſive for their ſmall wages;
'and what inducement can they have, in ſuch a ſtation, to be
'diligent and obliging to thoſe who uſe them more like ne-
'groes than natives of *Britain?* Beſides, it is not any thing
'in nature that renders them more idle and uncleanly than
'others, as ſome would inconſiderately ſuggeſt, becauſe many
'of them, when they happen to be tranſplanted into a richer
'ſoil, grow as good ſervants as any whatever; and this I have
'known by experience.

'It is a happineſs to infancy, eſpecially here, that it cannot
'reflect and make compariſons of its condition; otherwiſe,
'how miſerable would be the children of the poor that one
'ſees continually in the ſtreets! Their wretched food makes
'them look pot-bellied; they are ſeldom waſhed, and many
'of them have their hair clipped, all but a lock that hangs

'down over the forehead, like the repreſentation of old *Time* 'in a picture; the boys have nothing but a coarſe kind of 'veſt, buttoned down the back, as if they were idiots, and 'that their coats were ſo made, to prevent their often ſtrip-'ping themſelves quite naked.

'The girls have a piece of a blanket wrapped about their 'ſhoulders, and are bare-headed like the boys, and both with-'out ſtockings or ſhoes in the hardeſt of ſeaſons. But what 'ſeems to me the worſt of all is, that they are over-run with 'the itch, which continues upon them from year to year, 'without any care taken to free them from that loathſome 'diſtemper. Nor indeed is it poſſible to keep them long 'from it, except all could agree, it is ſo univerſal among 'them. And as the children of people in better circumſtances 'are not nice in the choice of their companions and play-fel-'lows, they are moſt of them likewiſe infected with this diſ-'eaſe, inſomuch, that upon entering a room where there 'was a pretty boy or girl, that I ſhould have been pleaſed to 'have careſſed and played with (beſides the compliment of it 'to the father and mother) it has been a great diſappointment 'to me to diſcover, it could not be done with ſafety to my-'ſelf. And tho' the children of the upper claſſes wear ſhoes 'and ſtockings in winter time, yet nothing is more common 'than to ſee them bare-footed in the ſummer.

'I have often been a witneſs, that when the father or 'the mother of the leſſer children has ordered their ſtockings 'and ſhoes to be put on, as ſoon as ever they had an oppor-'tunity they pulled them off; which, I ſuppoſe, was done to 'ſet their feet at liberty.—

'The working tradeſmen, for the moſt part, are indolent; 'and no wonder, ſince they have ſo little incitement to in-'duſtry, or profitable employment, to encourage them to it. 'If a bolt for a door be wanted, the dweller often ſupplies it 'with one of wood, and ſo of many other things, inſomuch, 'that the poor ſmith is ſometimes hardly enabled to main-'tain himſelf in oatmeal. The neatneſs of a carpenter's work 'is little regarded; if it will juſt anſwer the occaſion, and 'come very cheap, it is enough. I ſhall not trouble you with 'further inſtances. But to ſhew you what they might be, if 'they had encouragement, I ſhall mention a paſſage that 'related to myſelf. I ſent one day for a *wright* (they have no 'ſuch diſtinction as *joiner*,) to make me an engine to chop 'ſtraw withal for my horſes, and told him it muſt be neatly 'made, and I would pay him accordingly; otherwiſe, when 'it was done, it would be his own. The young man, in-

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'ſtead of being diſcouraged by the danger of loſing his time 'and materials, was overjoyed at the conditions, and told 'me at the ſame time, that he ſhould be quite undone, if he 'was long about work which he did for his countrymen, for 'in that caſe they would not pay him for his time. In fine, 'he made me the machine, which was more like the work 'of one of our cabinet-makers in *London*, than that of an '*Inverneſs* carpenter: and he brought it home in as little 'time as I could reaſonably expect.

'Here I may obſerve, that when a young fellow finds he 'has a genius for his trade or buſineſs, and has any thing of 'ſpirit, he generally lays hold of the firſt occaſion to go to '*England*, or ſome other country, where he hopes for better 'encouragement. Hence, I take it, aroſe a kind of proverb, 'that there never came a fool out of *Scotland*. Some, per-'haps, would be giving this a different interpretation; but 'what I mean is, that the cleverеſt, and moſt ſprightly among 'them leave the narrow way of their own country: and from 'this may come, for ought I know, another ſaying, that they 'ſeldom deſire to return home.—

'The fiſhermen would not be mentioned, but for their 'remarkable lazineſs; for they might find a ſale for much 'more ſea-fiſh than they do, but ſo long as any money re-'mains of the laſt marketing, and till they are driven out by 'the laſt neceſſity, they will not meddle with the ſalt-water. 'At low ebb, when their boats lie off at a conſiderable diſ-'tance from the ſhore, for want of depth of water, the wo-'men tuck up their garments to an indecent height, and wade 'to the veſſels, where they receive their loads of fiſh for the 'market; and when the whole cargo is brought to land, they 'take the fiſhermen upon their backs, and bring them on 'ſhore in the ſame manner.

'The lodgings of the ordinary people are indeed moſt mi-'ſerable ones, and even thoſe of ſome who make a tolerable 'appearance in the ſtreets, are not much better. Going 'along with ſome company, toward one of the out-parts of 'the town (*Inverneſs*) I was ſhewn the apartment of a young 'woman, who looks pretty ſmart, when abroad, and affects 'to adorn her face with a good many patches, but is of no 'ill-fame. The door of the houſe, or rather hutt, being 'open, and nobody within, I was prevailed with to enter, 'and obſerve ſo great a curioſity. Her bed was in one corner 'of the room upon the ground, made up with ſtraw, and 'even that in ſmall quantity, and upon it lay a couple of 'blankets, which were her covering, and that of two chil-

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'dren that lay with her; in the oppoſite corner was juſt ſuch 'another bed, for two young fellows, who lay in the ſame 'room.'

As our letter-writer purſues no regular order or method, we ſelect ſuch parts of his work as we think beſt adapted to give our readers a tolerable notion of the manners of the *Highlanders*, and ſhall paſs over entirely what he ſays in relation to their *cookery*; ſince it will be no difficult matter to imagine, of what kind it is, after the account that has been given of the poor condition of their female ſervants. Our author tells us, that he went one day, together with ſome other *Engliſh* gentlemen, to dine, by invitation, with an eminent chief, not many miles from *Inverneſs*: his account of the manner in which he was received and entertained is as follows.

'When we approached his *caſtle* (which was a houſe 'ſcarce fit for one of our farmers of fifty pounds a year) our 'chief, with ſeveral attendants, came a little way to meet us; 'gave us a welcome, and conducted us into a parlour pretty 'well furniſhed. After ſome time, we had notice given us 'that dinner was ready in another room; where we were no 'ſooner ſat down to table, but a band of muſic ſtruck up in 'a little place out of ſight, and continued playing all the time 'of dinner. Theſe concealed muſicians he would have had 'us think were his conſtant domeſtics; but I ſaw one of 'them ſome time after dinner, by mere chance, whereby I 'knew they were brought from this town, to regale us with 'more magnificence.

'Our entertainment conſiſted of a great number of diſhes, 'at a long table, all brought in under covers, but almoſt cold. '—What the greateſt part of them were, I could not tell, 'nor did I enquire, for they were diſguiſed after the *French* 'manner; but there was placed next to me a diſh, which I 'gueſſed to be boiled beef; I ſay, that was my conjecture, for 'it was covered all over with ſtewed cabbage, like a ſmo-'thered rabbit, and over all, a deluge of bad butter. When 'I had removed ſome of the incumbrance, helped myſelf, and 'taſted, I found the pot it was boiled in had given it too high 'a *goût* for my palate, which is always inclined to plain eat-'ing. I then deſired one of the company to help me to ſome 'roaſted mutton, which was, indeed, delicious, and there-'fore ſerved very well for my ſhare of all this inelegant and 'oſtentatious plenty.

'We had very good wine, but did not drink much of it; 'but one thing I ſhould have told you was intolerable, *viz.* 'the number of *Highlanders* that attended at table, whoſe feet

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'and foul linnen, or woollen, I do not know which, were 'more than a match for the odour of the diſhes. The con-'verſation was greatly engroſſed by the chief, before, at, and 'after dinner; but I do not recollect any thing was ſaid that 'is worth repeating.—I make little doubt, but after our noble 'hoſt had gratified his oſtentation and vanity, he curſed us in 'his heart for the expence; and that his family muſt ſtarve 'for a month, to retrieve the profuſion: for this is according 'to his known character.'

In *Inverneſs*, we are told, there are two churches, one for the *Engliſh*, the other for the *Iriſh* tongue. To theſe churches there are three miniſters, each of them at one hundred pounds a year. The *Scottiſh* clergy, our letter-writer obſerves, except ſome rare examples to the contrary, lead regular and unblameable lives; the ſubjects of their ſermons are, for the moſt part, grace, free-will, predeſtination, and other topics, hardly ever to be determined.

'They might,' ſays he, 'as well talk *Hebrew* to the com-'mon people, and I think to any body elſe. But, *thou ſhalt* 'do no manner of work, they urge with very great ſucceſs. The 'text relating to *Cæſar*'s tribute is ſeldom explained, even in 'places where a great part of the inhabitants live by the con-'trary of that example. In *England*, you know, the mini-'ſter, if the people were found to be negligent of their cloaths 'when they come to church, would recommend decency and 'cleanlineſs, as a mark of reſpect due to the place of worſhip; 'and indeed, humanly ſpeaking, it is ſo to one another. But 'on the contrary, if a woman in ſome parts of *Scotland*, 'ſhould appear at kirk dreſſed, tho' not better than at an or-'dinary viſit, ſhe would be in danger of a rebuke from the 'pulpit, and of being told ſhe ought to purify her ſoul, and 'not employ part of the ſabbath in decking out her body; 'and I muſt needs ſay, that moſt of the females in both parts 'of the kingdom, follow, in that particular, the inſtructions 'of their ſpiritual guides religiouſly.

'The miniſter here in *Scotland* would have the ladies come 'to kirk in their plaids, which hide any looſe dreſs, and their 'faces too, if they will be perſuaded, in order to prevent the 'wandering thoughts of young fellows, and perhaps ſome 'old ones too: for the miniſter looks upon a well-dreſſed 'young woman to be an object unfit to be ſeen in the time of 'divine ſervice, eſpecially if ſhe be handſome.—Their prayers 'are often more like narrations to the almighty, than petitions 'for what they want; and the *ſough*, as it is called, the whine, 'is unmanly, and much beneath the dignity of their ſubject.

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'I have heard of one miniſter, ſo great a proficient in this 'ſough, and his notes ſo remarkably flat and productive of 'horror, that a maſter of muſic ſet them to his fiddle: and the 'wag uſed to ſay, that in the moſt jovial company, after he 'had played his tune but once over, there was no more mirth 'among them, all the reſt of that evening, than if they were 'juſt come out of the *cave of Trophonius*. Their preaching 'extempore expoſes them to the danger of exhibiting undi-'geſted thoughts, and miſtakes, as indeed it might do to any 'others, who make long harangues without ſome previous 'ſtudy and reflection. But that ſome of them make little 'preparation, I am apt to conclude, from their immethodical 'ramblings. I ſhall mention one miſtake: I may call it an 'abſurdity. The miniſter was explaining to his congregation 'the great benefits ariſing from the ſabbath. He told them it 'was a means of frequently renewing their *covenant*, *&c.*— 'And likewiſe it was a worldly good; as a day of reſt for 'themſelves, their ſervants, and cattle. Then he recounted 'to them the different days obſerved in other religions; as the 'ſeventh day by the *Jews*, *&c.* But, ſays he, behold the par-'ticular wiſdom of our inſtitution, in ordaining it to be kept 'on the *firſt*: for if it were on any other day, *it would make 'a broken week.*

'The *cant* is only approved of by the ignorant (poor or 'rich) into whom it inſtils a kind of enthuſiaſm, in moving 'their paſſions by ſudden ſtarts of various ſounds. They have 'made of it a kind of art, not eaſy to attain. But people of 'better underſtanding make a jeſt of this drollery, and ſeem 'to be highly pleaſed when they meet with its contrary. The 'latter is manifeſt to me by their judgment of a ſermon preach-'ed at *Edinburgh*, by a *Scots* miniſter, one Mr. *Wiſhart*. Se-'veral of us went to hear him, and you would not have been 'better pleaſed in any church in *England*. There was a great 'number of conſiderable people, and never was there a more 'general approbation than there was among them, at going 'from the kirk. This gentleman, as I was afterwards in-'formed, has ſet before him Archbiſhop *Tillotſon* for his mo-'del; and, indeed, I could diſcover ſeveral of that prelate's 'thoughts in the ſermon.—

'Not to trouble you with any more particulars of their od-'dities from the pulpit, I ſhall only ſay, that ſince I have been 'in this country, I have heard ſo many (and of ſo many) that 'I really think there is nothing ſet down in the book called '*Scots preſbyterian eloquence*, but what, at leaſt, is probable: 'but the young miniſters are introducing a *manner* more ele-

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'gant and reaſonable, which irritates the old ſtagers againſt 'them, and therefore they begin to preach *at* one another.

'If you happen to be in company with one or more of 'them, and wine, ale, or even a dram is called for, you muſt 'not drink till a long grace be ſaid over it, unleſs you could 'be contented to be thought irreligious and unmannerly. 'Some time after my coming to this country, I had occaſion 'to ride a little way with two miniſters of the kirk, and as 'we were paſſing by the door of a *change*, one of them (the 'weather being cold) propoſed a dram. As the alehouſe-'keeper held it in his hand, I could not conceive the reaſon 'of their bowing to each other, as pleading by ſigns to be 'excuſed, without ſpeaking one word. I could not think 'they were contending who ſhould drink laſt, and myſelf, a 'ſtranger, out of the queſtion; but in the end the glaſs was 'forced upon me, and I found the compliment was, which 'of them ſhould give the preference to the other of ſaying 'grace over the brandy. For my part I thought they did not 'well conſider to whom they were about to make their ad-'dreſs, when they were uſing all this ceremony one to ano-'ther in his preſence. And (to uſe their own way of argu-'ment) concluded they would not have done it in the preſence 'at St. *James*'s.

'They ſeem to me to have but little knowledge of men, 'being reſtrained from all free converſation, even in coffee-'houſes, by the fear of *ſcandal*, which may be attended with 'the loſs of their livelihood; and they are exceedingly ſtrict 'and ſevere upon one another in every thing which, accord-'ing to their way of judging, might give offence. Not long 'ago, one of them, as I am told, was ſuſpended for having 'a ſhoulder of mutton roaſted on a *ſunday* morning; another 'for powdering his peruke on that day. Six or ſeven years ago, 'a miniſter, (if my information be right) was ſuſpended by 'one of the preſbyteries. The occaſion was this:

'He was to preach at a kirk ſome little way within the '*Highlands*, and ſet out on the *Saturday*; but, in his journey, 'the rains had ſwelled the rivers to ſuch a degree, that a ford 'which lay in his way was become impaſſable. This obliged 'him to take up his lodging for that night at a little hut near 'the river, and getting up early next morning, he found the 'waters juſt enough abated for him to venture a paſſage, 'which he did with a good deal of hazard, and came to the 'kirk in good time, where he found the people aſſembled, 'and waiting his arrival. This riding on horſeback of a '*Sunday* was deemed a great ſcandal. It is true, that when

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'this affair was brought by appeal before the general aſſembly 'in *Edinburgh*, his ſuſpenſion was removed, but not without 'a good many debates on the ſubject.

'Tho' ſome things of this kind are carried too far, yet I 'cannot but be of opinion, that theſe reſtraints on the con-'duct of the miniſters, which produce ſo great regularity 'among them, contribute much to the reſpect they meet with 'from the people; for altho' they have not the advantage of 'any outward appearance, by dreſs, to ſtrike the imagination, 'or to diſtinguiſh them from other men, who happen to wear 'black, or dark grey, yet they are, I think I may ſay, ten 'times more reverenced than our miniſters in *England*.

'Their ſeverity, likewiſe, to the people, for matters of 'little conſequence, or even for works of neceſſity, is ſome-'times extraordinary. A poor man, who lodged in a little 'houſe, where (as I have ſaid) one family may often hear 'what is ſaid in another; this man was complained of to the 'miniſter of the pariſh, by his next neighbour, that he had 'talked too freely to his *own wife*, and threatned her with 'ſuch uſage, as we may reaſonably ſuppoſe ſhe would eaſily 'forgive. In concluſion, the man was ſentenced to do pe-'nance for giving *ſcandal* to his neighbours: a pretty ſubject 'for a congregation to ruminate upon!—

'One of our more northern miniſters, whoſe pariſh lies 'along the coaſt between *Spey* and *Findorn*, made ſome fiſher-'men do penance for ſabbath-breaking, in going out to ſea, 'tho' purely with endeavour to ſave a veſſel in diſtreſs by a 'ſtorm. But behold how inconſiſtent with this pious zeal 'was his practice in a caſe relating to his own profit. When-'ever the director of a certain *Engliſh* undertaking in this 'country fell ſhort of ſilver, wherewith to pay a great number 'of workmen, and he was therefore obliged to give gold on pay-'day to be divided among ſeveral of them, then this careful guar-'dian of the ſabbath exacted of the poor men a ſhilling for 'the change of every guinea, taking that exorbitant advan-'tage of their neceſſity.

'In buſineſs, or ordinary converſation, they are, for the 'moſt part, complaiſant, and, I may ſay, ſupple, when you 'talk with them ſingly; at leaſt I have found them ſo; but, 'when collected in a body at a preſbytery, or ſynod, they 'aſſume a vaſt authority, and make the poor ſinner tremble. 'Conſtantly attending ordinances, as they phraſe it, is a 'means with them of ſoftening vices into mere frailties; but 'a perſon who neglects the kirk, will find but little quarter.

'Some time ago two officers of the army had tranſgreſſed 'with two ſiſters at *Stirling*: one of theſe gentlemen ſeldom 'failed of going to kirk, the other never was there. The 'affair came to a hearing before a preſbytery, and the reſult 'was, that the girl who had the child by the kirk-goer was 'an impudent baggage, and deſerved to be whipped out of 'the town, for ſeducing an honeſt man; and that he who 'never went to kirk, was an abandoned wretch for debauch-'ing her ſiſter.'

This may ſuffice for an idea of the *Highland* parſons; we ſhall now lay before our readers ſome of the cuſtoms uſual at buryings in this country.

'When people,' ſays our letter-writer, 'of ſome circum-'ſtance are to be buried, the neareſt relation ſends printed 'letters, ſigned by himſelf; and ſometimes, but rarely, the 'invitation has been general, and made by beat of drum. The 'friends of the deceaſed uſually meet at the houſe of mourn-'ing the day before the funeral, where they ſit a good while, 'like quakers at a ſilent meeting, in dumb ſhew of ſorrow; 'but, in time, the bottle is introduced, and the ceremony 'quite reverſed. It is eſteemed very ſlighting, and ſcarcely 'ever to be forgiven, not to attend after invitation, if you 'are in health: the only means to eſcape reſentment, is to 'ſend a letter, in anſwer, with ſome reaſonable excuſe.

'The company, which is always numerous, meets in the 'ſtreet, at the door of the deceaſed; and when a proper 'number of them are aſſembled, ſome of thoſe among them 'who are of higheſt rank, or moſt eſteemed, and ſtrangers, 'are the firſt invited to walk into a room, where there uſually 'are ſeveral pyramids of plumb-cakes, ſweet-meats, and ſeve-'ral diſhes, with pipes and tobacco; the laſt is according to 'an old cuſtom, for it is very rare to ſee any body ſmoke in '*Scotland*. The neareſt relations and friends of the perſon to 'be interred attend, and, like waiters, ſerve you with wine 'for about a quarter of an hour, and no ſooner have you 'accepted of one glaſs, but another is at your elbow, and ſo 'a third, *&c.* There is no excuſe to be made for not drink-'ing; for then it will be ſaid, you have obliged my brother, 'or my couſin ſuch a one, pray, Sir, what have I done to be 'refuſed? When the uſual time is expired, this detachment 'goes out, and another ſucceeds, and when they all have had 'their *tour*, they accompany the corps to the grave, which 'they generally do about noon.

'The miniſter, who is always invited, performs no kind 'of funeral ſervice for thoſe of any rank whatever, but moſt

'com-

'commonly is one of the laſt that leaves the place of burial. 'When the company are about to return, a part of them are 'ſelected to go back to the houſe; where all ſorrow ſeems to 'be immediately baniſhed, and wine is filled about as faſt as 'it can go round, till there is hardly a ſober perſon among 'them. And, by the way, I have been often told, that ſome 'have kept their friends drinking upon this occaſion for more 'days together than I can venture to mention. In the con-'cluſion, ſome of the ſweetmeats are put into your hat, or 'thruſt into your pocket, which enables you to make a great 'compliment to the women of your acquaintance.

'This laſt homage they call the *drudgy*, but I ſuppoſe they 'mean the *dirge*, that is, a ſervice performed for a dead per-'ſon ſome time after his death; or this may be inſtead of a 'lamentation, ſung at the funeral; but I am ſure it has no 'ſadneſs attending it, except it be for an aching head the 'next morning. The day following, every one that has 'black puts it on, and wears it for ſome time afterwards; 'and if the deceaſed was any thing conſiderable, tho' the 'mourner's relation to him was never ſo remote, it ſerves to 'ſooth the vanity of ſome, by inciting the queſtion, For whom 'do you mourn? My couſin the laird of ſuch a place, or my 'lord ſuch a one, is the anſwer to the queſtion begged by the 'ſorrowful dreſs. I have ſeen the doors and gates blacked 'over, in token of mourning.'

Our letter-writer, in one of his epiſtles, gives us a ſhort ſketch of what he had obſerved in the converſation of an *Engliſh* fox-hunter, and that of a *Highland* laird, ſuppoſing neither of them to have had a liberal and polite education, or to have been far out of their own counties.

'The firſt of theſe characters,' ſays he, 'is, I own, too 'trite to be given you, but this by way of compariſon. The 'ſquire is proud of his eſtate, and affluence of fortune, loud 'and poſitive over his *October*, impatient of contradiction, or 'rather will give no opportunity for it; but whoops and hol-'lows at every interval of his own talk, as if the company 'were to ſupply the abſence of his hounds. The particular 'characters of the pack, the various occurrences in a chace, 'where *Jowler* is the eternal hero, make the conſtant topic 'of his diſcourſe, tho' perhaps none others are intereſted in it. 'And his favourites the trencher-hounds, if they pleaſe, may 'lie undiſturbed upon chairs and counter-panes of ſilk; and 'upon the leaſt cry, tho' not hurt, his pity is excited more 'for them, than if one of his children had broke a limb, and

'to that pity his anger ſucceeds, to the terror of the whole 'family.

'The laird is national, vain of the number of his followers, 'and his abſolute command over them. In caſe of contra- 'diction, he is loud and imperious, and even dangerous, be- 'ing always attended by thoſe who are bound to ſupport his 'arbitrary ſentiments. The great antiquity of his family, 'and the heroic actions of his anceſtors, in their conqueſts 'upon enemy clans, is the inexhauſtible theme of his con- 'verſation; and, being accuſtomed to dominion, he imagines 'himſelf, in his *uſky*, to be a ſovereign prince.

'Thus, one of them places his vanity in his fortune, and 'his pleaſure in his hounds. The other's pride is in his line- 'age, and his delight is command, both arbitrary in their 'way; and this the exceſs of liquor diſcovers in both. So 'that what little difference there is between them, ſeems to 'ariſe from the accident of their birth; and if the exchange of 'countries had been made in their infancy, I make no doubt 'but each might have had the other's place, as they ſtand ſe- 'parately deſcribed in this letter.

'On the contrary, in like manner, as we have many coun- 'try gentlemen, merely ſuch, of great humanity and agree- 'able, if not general, converſation; ſo in the *Highlands* I 'have met with ſome lairds, who ſurprized me with their 'good ſenſe and polite behaviour, being ſo far removed from 'the more civilized part of the world, and conſidering the 'wildneſs of the country, which one would think was ſuffi- 'cient of itſelf to give a ſavage turn to a mind the moſt 'humane.'

But leſt we ſhould be charged with having tranſgreſſed too far upon the patience of our readers, by detaining them with a long account of a people ſo rough and unpoliſhed in their manners, we ſhall here conclude with acquainting them, that the gentleman who wrote theſe letters lived a conſider- able time among the *Highlanders*, and ſeems to have been at no ſmall pains to inform himſelf very particularly concerning their cuſtoms and manners; ſo that what he advances, as far as appears to us, is worthy of credit.

R.

ART.

ART. XLIII. *The Life of Pope* Sixtus V. *continued from page* 287, *and concluded.*

IN the laſt *Review* we laid before our readers an account of ſome of the meaſures our pontiff purſued, to eradicate the reigning diſorders, as well as to regulate the future police of the eccleſiaſtical ſtate: among which ought not to be omitted his 'abolition of *quarters* and other immunities, in the houſes 'of ambaſſadors, cardinals, nobles, or prelates.' To this purpoſe, he ſent for all the ambaſſadors then at *Rome*, and ordered them to acquaint their reſpective maſters, "that he was "determined nobody ſhould reign in *Rome* but himſelf; that "there ſhould be no privilege or immunity of any kind there, "but what belonged to the Pope, nor any ſanctuary or aſy-"lum, but the churches, and that only at ſuch times, and "upon ſuch occaſions as he ſhould think proper; that his in-"tention was to have juſtice ſtrictly obſerved, and rigorouſly "executed, in all places, as well in the palaces of princes, "cardinals, and ambaſſadors, as the houſes of private perſons:" and very ſoon afterwards he publiſhed a bull to the ſame effect, ſignifying that all ſuch offenders "ſhould be deemed uſurpers "of the ſovereign authority,—guilty of *læſæ majeſtatis*, *ipſo* "*facto* excommunicated, and not to be abſolved by any, but "the Pope himſelf, except in the article of death."—The ſame attempt had been made by ſome of his predeceſſors, and was imitated by his ſucceſſors, but ineffectually; they wanted this Pope's reſolution: *Sixtus* would be obeyed.

Thus far we have beheld his holineſs acting in his civil capacity; proceed we now to take a view of his conduct as a politician: in his tranſactions with foreign powers, we find him maintaining the ſame degree of firmneſs as in his treatment of his own ſubjects. 'Before he had been Pope two 'months, he quarrelled with *Phillip* II. of *Spain*, *Henry* III. 'of *France*, and *Henry* king of *Navarre*.'—In reſpect to the former of theſe princes, *Sixtus* had very early formed deſigns to re-annex *Naples* to the dominions of the church; of which he gave an intimation when the *Spaniſh* ambaſſador, according to cuſtom, preſented him with a *genet*, as a tribute, which had been paid many years, acknowledging that kingdom to be held in vaſſalage of the Pope. On this occaſion *Sixtus* received the ambaſſador with 'ſuch a countenance as ſhewed he was not 'much pleaſed either with the preſent or the homage; and 'riſing from his throne, ſaid, in a ſneering manner, "Cer-"tainly our predeceſſors were in a very complaiſant mood,

" when they accepted of a poor pitiful hackney, in lieu of a " rich and flouriſhing kingdom; but we ſhall ſoon put an " end to this ſimple cuſtom." Tho' the vigilance of the *Spaniards* prevented his deſign upon that kingdom from taking effect, their embaſſador, Count *Olivarez*, was obliged to ſubmit to many indignities from the Pope; who had taken a diſlike to him ' for ſo conſtantly teazing him to ſend aſſiſt-' ance to the league (in *France*) which he was very unwil-' ling to have done, but was, in the end, compelled to it by ' his everlaſting importunities, (and to make ſome ſhew of his ' zeal for the *Roman* catholic religion) which he could never ' forgive, and was reſolved to take the firſt opportunity of ' revenge that offered.'

Sixtus ' had cauſed the vulgate *Latin* edition of the bible to ' be publiſhed, which occaſioned a good deal of clamour; but ' nothing like what there was upon his printing an *Italian* ' verſion of it. This ſet all the *Roman* catholic part of *Chriſ-* ' *tendom* in an uproar. Count *Olivarez*, and ſome of the car-' dinals, ventured to expoſtulate with him pretty freely upon ' it, and ſaid, " It was a ſcandalous, as well as a dangerous " thing, and bordered very nearly upon hereſy." But he ' treated them with contempt, and only ſaid, " *We do it for* " *the benefit of you, that do not underſtand* Latin." The moſt ' zealous of the cardinals wrote to the king of *Spain*, entreat-' ing him " to interpoſe, and think of ſome remedy for this " evil, as he was more intereſted in it than any one elſe, with " regard to the kingdoms of *Naples* and *Sicily*, and the dutchy " of *Milan*; for if the bible ſhould come to be publicly read " there, in the vulgar tongue, it might raiſe ſcruples and un-" eaſineſſes in the conſciences of thoſe people; as it was, be-" ſides, one of the firſt principles of heretics, to read the " ſcriptures in the vulgar tongue."

' *Philip*, who was a furious bigot, ordered his ambaſſador ' to uſe his utmoſt endeavours with the Pope to ſuppreſs this ' edition, as it would give infinite offence; and ſaid, if he did ' not, he ſhould be obliged to make uſe of ſuch means to pre-' vent its being read in his kingdoms, as his zeal for true re-' ligion ſuggeſted, and the Almighty had put in his hands. *Oli-* ' *varez* having received theſe orders, immediately demanded ' an audience of the Pope, and repreſented to him with much ' warmth, how diſagreeable this new verſion was to his maſter, ' and what ſcandal it gave to his whole court. *Sixtus* ſuffered ' him to harangue with great vehemence for above an hour, ' and when he was come to the end of his carcer, made no ' anſwer. Upon which the count ſaid, " Won't your holi-

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" neſs be pleaſed to let us know your thoughts upon this " matter." " I am thinking," ſaid *Sixtus*, " to have you im- " mediately thrown out of the window, to teach other people " how to behave when they addreſs themſelves to the pontiff." ' And immediately withdrew into another apartment.

' The poor ambaſſador, who was ſufficiently acquainted ' with the temper of *Sixtus*, made haſte out of the *Vatican*, ' expecting he would have been as good as his word; and ' when he got home, and had recovered his ſpirits a little, ſaid, " Thank God, I have had a great eſcape to-day."

But notwithſtanding his late danger, it was not long afterwards when the count was in almoſt equal jeopardy. *Philip* being provoked at the contempt ſhewn to his miniſters, as well as becauſe his holineſs would not vigorouſly concur with him in all his perſecuting meaſures againſt the reformed in *France* and *England*, had determined to convoke a general council at *Seville*, and to cite the Pope to appear there: to which purpoſe he ſent orders to his ambaſſador to take the opportunity of ſome feſtival to acquaint his holineſs of this reſolution. Accordingly *Olivarez* ' prepared a writing, by way of notification of the council, which ' he intended to deliver to the Pope ſoon after, at a ſolemn ' cavalcade.'—*Sixtus* being informed of this, and of the time and place where the writing was to be preſented to him, ſent for the governor and two maſters of the ceremonies, and told them, ' he had altered his mind as to the order that was to be ' obſerved in the proceſſion; that it was his pleaſure, they ' themſelves ſhould immediately precede his perſon, the com- ' mon *hangman* going next before them with a halter in his ' hand, and before him two hundred of the guards, four and ' four; and that if any perſon ſhould dare to offer a *paper* ' or *writing* to him, they ſhould order the *hangman* to fall ' upon him that moment and ſtrangle him, without further ' ceremony, tho' he were an *ambaſſador*, *cardinal*, *king*, or ' *emperor*.—The ambaſſador was acquainted with this diſpo- ' ſition (as it was ſuppoſed) by the Pope's private directions, ' juſt as he was coming out to deliver the writing, and was ' ſo terrified with it, that he once deſigned to have left the ' city immediately, and retired to *Naples*; but his pride got ' the better of that reſolution, as he thought ſuch a ſtep would ' be a blot upon his character: for which reaſon he ventured ' to ſtay in his palace; and, barring all the gates and doors, ' threw the writing into the fire, and went to prayers, recom- ' mending himſelf to God, and expecting to be ſtrangled as ' ſoon as ever the cavalcade was over.'

With as little ceremony, not long after his exaltation, *Sixtus* ordered the *French* ambaſſador to quit *Rome* and the eccleſiaſtical ſtate in two days: the occaſion of which was, becauſe the king of *France* had refuſed to receive the archbiſhop of *Nazareth* in the quality of *nuncio*. The king was angry at the mal-treatment of his miniſter, but the Pope was more violent, and threatned vengeance; nor was it without difficulty this affair was accommodated by the interpoſition of ſome of the cardinals, nor till the archbiſhop was received as nuncio in *France*, was the ambaſſador permitted to reſume his functions at *Rome*.

'But theſe are trifles in compariſon of the extremities he 'proceeded to with the king of *Navarre* and the prince of *Conde*; the inſtances of the league, which his predeceſſor had rejected, prevailed upon *Sixtus*, in the earlieſt part of his pontificate, to fulminate a bull againſt theſe princes. Never was any excommunication expreſſed in words ſo ſevere and terrible. It exalted the ſuperiority of the Pope above all the potentates on earth; and declared that this power over men in this world, like that of God over the angels in heaven, was tranſmitted to him as ſucceſſor of St. *Peter*, and was veſted in him to maintain the laws of the church, to puniſh ſuch as ſhould rebel againſt thoſe laws, to pronounce the authority of diſobedient princes null and void, to deprive them of their crowns, drive them from their thrones as uſurpers and miniſters of wickedneſs, and to interdict them from all commerce with the faithful. In conſequence of theſe diabolical * pretenſions, he declared '*Henry*, late king of *Navarre*, 'and *Henry* prince of *Conde*, whom he called illegitimate and 'deteſtable deſcendants of the illuſtrious houſe of *Bourbon*, '*heretics*, chiefs, favourers, and protectors of hereſy, as ſuch 'fallen under the cenſures and penalties of the holy canons, 'whereby they were deprived of their dominions, eſtates, and 'dignities, and incapable of ſucceeding to any ſovereignty, 'eſpecially to the crown of *France*; he abſolved their ſubjects 'from the oath of allegiance and forbad their paying them any 'ſort of obedience, under pain of being involved in the ſame 'excommunication.'—So great was the authority uſurped by

*, In this manner it is expreſſed by a *French Roman* catholic author, who appears to have been furniſhed with ſome materials not ſo well known to Mr. *Farnworth*. We have therefore taken the liberty, which, we hope, will not be diſagreeable to any of our readers, to make ſome extracts, tending, as we apprehend, to illuſtrate the character of our Pope from this work, which is entitled *Hiſtoire des Papes*. 4to. *A la Haye*, 1734. 5 tom.

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the papal ſee over the conſciences, as well as the properties, of mankind; nor is there any great reaſon to doubt, but that it is only want of power, not want of inclination, that reſtrains their re-aſſumption of the ſame authority. The like principles are ſtill inculcated, and the ſame doctrines now taught; how grateful therefore ought *Britons* to be for their deliverance from ſo infamous a ſubjection!

The king of *Navarre*, who had for ſome time abandoned himſelf to his pleaſures, was by this inſult rouſed from his lethargy; he not only prevented the publication of this bull in his own dominions, but prevailed with the king of *France* to ſuppreſs it in that kingdom; and in order to be further revenged of the Pope, he found friends at *Rome* 'bold enough to 'ſtick up his proteſt, with that of the prince of *Conde*, in 'every ſtreet, upon all the cardinal's doors, and even upon the 'gates of the *Vatican*; in which they appealed from the ſen-'tence of excommunication pronounced by one *Sixtus* (who 'ſtiled himſelf the *Roman* pontiff) to the high court of peers 'in *France*; calling him an infamous abandoned liar, for ac-'cuſing them of *hereſy*, which was a falſe and malicious charge, 'and more properly belonged to himſelf than them, as they 'would fully prove before a free and general council, law-'fully called, not by the pretended Pope, who had no right to 'convoke it, but by ſuch as had due power and authority: 'they declared him Antichriſt, if he did not appear before 'ſuch an aſſembly, and ſubmit to its decrees; and upon that 'account ſaid, they would wage eternal and irreconcileable 'war againſt him, and never lay down their arms, till they 'had ſeverely revenged the outrageous affront he had offered 'to their ſovereign, his royal houſe, and all the nobility of 'the kingdom.'

Our pontiff's irritable diſpoſition was at firſt vehemently inflamed by this reſolute abnegation of his authority. Nevertheleſs, as ſoon as the earlieſt tranſports of his fury were ſomewhat ſubſided, he admired and applauded, in the king of *Navarre*, that fortitude of which he was himſelf not a little proud. So true it is, to uſe the word of our *French* author, that courage commands reſpect even from enemies *. From this time *Sixtus* conceived ſo high an opinion of *Henry*, that he ſaid, 'of all the crowned heads in *Europe*, there is not one fit to 'be truſted with a ſecret, but this prince and Queen *Elizabeth*;' nor could all the intreaties of the league afterwards prevail on him to contribute in the leaſt towards the expence of that war.

* *Hiſtoire de Papes*, tom. 5.

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The hiſtory of this Pope furniſhes ſome anecdotes relative to the laſt mentioned princeſs, that we do not remember to have met with in our *Engliſh* hiſtorians. Queen *Elizabeth* conſidering the then perplexed ſtate of the kingdom, could not be indifferent as to the choice of a Pope; ſeeing it might have been greatly in the power of one with a martial diſpoſition and *Spaniſh* inclination, to have diſturbed the repoſe of her dominions. On the 10th of *May*, 1585, ſhe was informed, that Cardinal *Montalto* was elected, that he had aſſumed the name of *Sixtus* V. and had already given ſome proofs of being a very different ſort of perſon from what he had appeared before. On the 20th, ſhe received a more circumſtantial account of his behaviour, with a metzotinto print of him, which ſhe conſidered for ſome time very attentively, and then ſaid, 'ſhe believed what was reported of him, but 'did not think he would be any great friend to the *Spa-* 'niards.'

The next day a council was held, to conſider of the moſt proper meaſures to be taken with a Pope of his enterpriſing genius, who might poſſibly engage all the *Roman* catholic princes againſt *England*; when it was reſolved to employ one Mr. *Carr**, a *Roman* catholic gentleman, to diſcover the deſigns of *Sixtus*, with whom he had been particularly acquainted during a former reſidence at *Rome*. This gentleman, we are told, was recommended to this important truſt by the earl of *Eſſex*, to whom he was under ſuch obligations, as were deemed ſufficient to inſure his fidelity. He was accordingly furniſhed with bills of exchange, and the queen's picture ſet with diamonds, to make a preſent of to *Alexander Peretti*, the Pope's nephew, when he ſhould meet with a favourable opportunity. He was alſo charged to ſpare neither pains nor expence to inſinuate himſelf into the good graces of *Peretti*, whereby he might poſſibly penetrate into the Pope's real intentions, and learn how he ſtood affected towards *Spain*.—*Carr* arrived at *Rome* the 18th of *June*, and was well received by *Peretti*, who had juſt then been made a cardinal, and had taken his uncle's name, *Montalto*.

Carr ſoon judged, from the conduct of his holineſs, that he was not over favourably inclined to the *Spaniards*; and not long after his arrival, by the means of the cardinal nephew, he was introduced to the Pope, who treated him with great affability: *Sixtus*, who was not ignorant of the penalties an *Engliſhman* incurred for reſiding abroad, pretty eaſily gueſſed Mr. *Carr*'s errand; nevertheleſs, without conſidering him as a

* The *French* author calls him *Le Chevalier Carre*.

ſpy,

ſpy, he endeavoured, by a ſhew of openneſs and familiarity, to draw from him the diſpoſitions of the *Engliſh* court, and to make uſe of him to his own advantage.

Two days afterwards he ſent for him again, and, in a private audience, aſked him ſeveral queſtions concerning the temper, inclinations, perſon and manners of *Elizabeth*. *Carr* having reſolved him, produced the queen's picture, and preſented it to the Pope, who viewed it for ſome time, with a good deal of ſeeming pleaſure, and ſaid, *Your queen is born to be happy, ſhe governs her kingdom with wiſdom and ſucceſs; nothing is wanting but for her to marry me, to give the world another* Alexander *. *Carr* was highly pleaſed at the Pope's humour, and concluded that his holineſs had no particular diſlike to the queen. ‘ *Sixtus* then aſked him, how the *Engliſh* and ‘ *Spaniards* agreed now, as the latter were *volucres cæli*, pre- ‘ tending to fly over every body's head;’ and, without ſtaying for an anſwer, added ‘ We fancy your queen is a good ‘ deal embarraſſed at preſent, as the maxims of her govern- ‘ ment muſt naturally incline her to ſend a ſpeedy and effectual ‘ ſuccour to the *Hollanders*; and on the other hand, we imagine, ſhe is afraid to do it, leſt ſhe ſhould provoke King ‘ *Philip* to fall upon her with all his forces: but if ſhe ſtands ‘ in awe of him now, ſhe will have greater reaſon to do ſo, ‘ when he has conquered them, and acquired ſo much more ‘ ſtrength. It is impoſſible thoſe provinces ſhould hold out ‘ long, as nobody is capable of aſſiſting them but the queen of ‘ *England*, and ſhe dares not, tho' it is her intereſt: but pray ‘ tell us what will become of *England*, when he is maſter of ‘ the *Low Countries*? We ſhall then order a *requiem* to be ‘ ſung for it.’ *Carr* judged by this diſcourſe, that the Pope would not be diſpleaſed, if he acquainted the queen, that ſhe ought to take the ſtates of *Holland* under her protection; and as his orders were to inform her of every thing that paſſed at *Rome*, he immediately diſpatched a meſſenger with letters in a cypher, giving a minute detail of every occurrence.—Upon the receipt of theſe letters, a council was called, wherein it was reſolved to ſend immediate relief to the *Low Countries*.

Tho' we cannot pretend, nor does it belong to us, to prove how far the inſinuations of *Sixtus* might then influence the *Engliſh* councils (eſpecially as theſe tranſactions are not taken notice of by our own annaliſts); yet it may not be amiſs to obſerve, that the earl of *Leiceſter*'s patent, appointing him *general* of the *Engliſh* forces employed in the *Low Countries*, is dated at *Weſt-*

* *Hiſtoire des Papes.*

minſter,

minſter, *Oct.* 2, 1585 *, the very year of our pontiff's exaltation to the papacy.

But to return to our hiſtory; the day after the preceding conference, *Peretti* more explicitly urged the propriety of the queen's protecting the ſtates, and at the ſame time gave *Carr* an opportunity of preſenting the picture he had in commiſſion to deliver. The cardinal accepted it with the utmoſt pleaſure, and in return gave *Carr* a picture of his uncle, telling him, 'that he might diſpoſe of it as he pleaſed, perhaps his 'miſtreſs might have a curioſity to ſee it.' As *Carr* knew how acceptable it would be to the queen, he ſent it with his letters, giving an account of his converſation with *Peretti*, which were alſo accompanied with twelve gold medals of the Pope.

She was ſo well pleaſed with this picture, that ſhe ſent orders to *Carr* to procure her one of the cardinal, directing him to employ his utmoſt addreſs and vigilance to cheriſh the Pope's and his nephew's favourable diſpoſition to *England*, and, on the contrary, to improve their diſlike to *Spain*: and the better to conceal their intrigues from the *Spaniards*, *Carr* was ordered home, under pain of perpetual baniſhment, and confiſcation of all his effects. The Pope, who ſaw through this fineſſe, ſent for *Carr* once a week, and to prevent any ſuſpicion in the *Spaniſh* ambaſſador, he ſaid, 'he could not help compaſſionating the man's misfortunes, as he was ſo great a ſufferer for his religion.'

'In the mean while, *Carr* was very happy in having the 'mutual eſteem of the Pope and his miſtreſs: both of them 'conſidered him as a man of fidelity, probity, ſecreſy, and 'addreſs. The Pope regarded him as one very capable of 'being uſeful to him with the *Engliſh* court, and *Elizabeth*, 'as one that might do her great ſervices at *Rome*; nor were 'either deceived. For, in truth, he knew the moſt ſecret in-'tentions of *Sixtus*, with reſpect to *Spain*, of which he did 'not fail giving advice to the queen; and on the other hand, 'he knew all that paſſed in *England*, relative to the *Low Coun-'tries* and the league in *France*; the only two things that gave 'any concern to the Pope, who wiſhed but to reduce the 'power of *Philip*, that he might the more eaſily accompliſh 'his deſign for the recovery of *Naples* †.'

When *Philip* was uſing his utmoſt endeavours to prevail on the Pope to unite all the *Roman* catholic princes in a league againſt *Elizabeth*, whoſe view, he ſaid, was to extirpate the true religion, *Sixtus* was for ſome time at a loſs how to act:

* *Acta Regia*, p. 470.
† *Hiſtoire des Papes.*

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on the one hand, he wiſhed nothing more than to embarraſs the king of *Spain* in an expenſive war, that might hinder any relief being ſent to *Naples*, when he ſhould attack it; nor was he leſs deſirous to keep alive the diſagreement between *Philip* and *Elizabeth:* on the other hand, he was as unwilling to render the king of *Spain* more powerful by ſuch a league, leſt it ſhould terrify the queen, and put her upon ſeeking a reconciliation at any rate. Wherefore he reſolved to conduct himſelf in ſuch a manner to both parties, as ſhould be moſt conducive to his own deſigns. And, tho' he had intended to complain of *Philip*, for having entered into an alliance with the *Turks*, as an action unworthy a king, who bore the title of catholic, and defender of the holy ſee, yet, contrary to his natural temper, he choſe to appear ignorant of it: whilſt, by the means of *Carr*, he ſecretly ſpirited up *Elizabeth* to ſpare no expence to ſet the *Turk* upon the houſe of *Auſtria* in *Hungary*, whilſt ſhe attacked them in the *Low Countries*.

'If *Elizabeth* had the character of a ſubtle intriguing princeſs, *Sixtus* deſerved it no leſs, conſidering the many ſtratagems he made uſe of to draw both *Elizabeth* and *Philip* into his ſnare. He thought by ſtirring up the former againſt the latter, he ſhould plunge her into an expence, that would gall her ſubjects to ſuch a degree, as perhaps would occaſion rebellion, or, at leaſt, oblige her to deſiſt from perſecuting the catholics; and, on the other hand, by whetting up *Philip* againſt *Elizabeth*, he ſhould make him ſpend all his force in *Flanders* and *England*, and ſo thoroughly entangle him in a hot war with thoſe two powers, that being drained both of men and money, it would be impoſſible for him to oppoſe the deſigns he meditated againſt him: for that purpoſe he extolled *Philip*'s piety and zeal for religion to the ſkies, admiring his greatneſs of mind; and told him, what a ſtain it would be upon his glory, if he ſuffered a woman, a weak as well as impudent and wicked woman, to ſupport or protect his rebellious ſubjects; a woman that was not content with withdrawing her allegiance from the holy ſee, but took upon her to incite others to rebel againſt a monarch, whom no other potentate upon earth durſt preſume to treat after that manner. In ſhort, there was no promiſe, nor perſuaſion, nor argument, nor adulation of any kind, which he did not make uſe of to induce him to exert his ſtrength to diſtreſs *Elizabeth*; at the ſame time that he acquainted her with the deſigns of *Philip*, informing her of the ſtrength and number of his forces, and what places were to be attacked; repreſenting to her, that it was abſolutely neceſſary, nay,

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'her indiſpenſible duty and intereſt, to pull down that *Coloſſus*, 'to humble that haughty and overgrown tyrant, that kept the 'world in terror; that only to enter the liſts with him, would 'make her name glorious, but immortal if ſhe got the better 'of him, as ſhe certainly would, provided ſhe drew her ſword 'in earneſt; that ſhe was the only power in *Europe* that was 'capable of undertaking it; and that the antient and well known 'valour of the *Engliſh* nation, conducted by a princeſs of her 'conſummate wiſdom and prudence, could not fail of ſucceſs. The queen, being thus aſſured of the Pope, no longer treated *Philip* with reſpect. Mean while *Philip* was making great preparation to attack *England*, of which he thought proper to acquaint his holineſs by a letter under his own hand; which as ſoon as *Sixtus* had received, he read openly in the preſence of the ambaſſador who delivered it, and highly applauded the zeal and pious reſolution of his maſter; but immediately ſent a copy of it to *Carr*, with ſome other private advices, ordering him to communicate them without delay to *Elizabeth*; at the ſame time exhorting the queen 'not to let 'her courage fail her, but put the kingdom into a proper 'ſtate of defence, and be ready to receive him; that it was 'more than probable this expedition would prove fruitleſs, if 'not prejudicial to the king of *Spain*.'

Our pontiff's behaviour when he received the news of the execution of *Mary* queen of *Scotland*, is far from being the leaſt remarkable incident in his life. The nuncio that reſided at *Paris*, ſent him a detail of this tranſaction. *Sixtus* was juſt riſen from ſupper, and was leaning againſt a window, when *Peretti* preſented the packet to him; while his nephew was reading the account of this occurrence, the Pope looked ſtedfaſtly at him, and all at once ſtriking his hand upon the edge of the window, fetching at the ſame time an heavy ſigh, he turned himſelf towards *England*, and ſaid, *O queen, who haſt been found worthy to ſee a crowned head laid at thy feet!* Nor is it impoſſible, if *Philip* had been in his power, but he would have ſerved him in the ſame manner *. As there is no place in the world where the conduct of princes is more freely canvaſſed than at *Rome*, they talked of *Elizabeth* in terms of the higheſt indignation; ſatires and libels were daily publiſhed, in which ſhe was deemed a *murdreſs*, *barbarian*, and *ſacrilegious heretic*. *Sixtus*, who could not forbear ſaying, *Whenever the horrible execution of Queen* Mary *was talked of, that he would have done no leſs, had he been king of* England †, forbad, under pain of the gallies, any one to ſpeak or write any thing dero-

* *Hiſtoire des Papes.* † *Ibid.*

gatory to the honour of that princeſs; inſiſting, that tho' ſhe was an heretic, yet her rank and merit intitled her to reſpect: which redoubled the eſteem the queen had before conceived for his holineſs.

Nevertheleſs, the death of *Mary* was ſo univerſally reſented, that the murmurs and complaints it occaſioned obliged our Pope to take ſome notice of it. The *Spaniards* were the loudeſt in their outcries, and *Philip* particularly urged *Sixtus* with two requeſts: one was, to make *William Alan*, an *Engliſh Roman* catholic prieſt, a cardinal; hoping thereby to facilitate his attempt upon *England*: the other was, to furniſh him with pecuniary aſſiſtances to ſerve the ſame purpoſe. The Pope conſidered, firſt, that the reputation of his zeal would be aggrandized by granting what was aſked of him, beſides, he really deſired to re-unite the kingdom of *England* to the church: and ſecondly, that by engaging *Philip* in a war againſt a queen whom he himſelf adviſed to a vigorous defence, the king of *Spain* muſt unavoidably be brought into no little danger. Wherefore he ordered *Alan* to come without delay to *Rome*, where he created him a cardinal prieſt, and then ſent him immediately to *Spain*, to forward *Philip* in his enterprize againſt *England*, and to aſſiſt him with his councils, charging him to take care that no time ſhould be loſt. This cardinal alſo carried with him the treaty which the ambaſſador of *Spain* had concluded with *Sixtus*, whereby the latter engaged to furniſh the former with a million of crowns, and permiſſion to raiſe the tenths through all his dominions except *Naples*.

Sixtus afterwards ſent for *Carr*, and converſed with him a long time on the queen's negligence in preparing for her defence. He obſerved, that *Philip* was determined to employ not only all his own forces, but thoſe of ſome other *Roman* catholic princes, againſt her: that, for his part, his ſtation, as Pope, obliged him to preſerve appearances, but that the ſuccours he ſhould grant to *Spain*, were ſuch as would not be prejudicial to *Elizabeth*; that the red hat which he had given to an *Engliſhman* could not hurt her, and that he would not have given it him, but for the ſake of removing him from *Flanders*, from whence he could have more eaſily influenced *Philip*'s friends in *England*; inſtead of which the queen had nothing to fear from him at ſo great a diſtance. That it was true that he had promiſed to let the king of *Spain* have a million of crowns, and had given him permiſſion to levy the tenths through his dominions; but that the money was not to be paid till ſix months after *Philip* was maſter of ſome conſiderable place in *England*, which it was her buſineſs to prevent. He

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alſo obſcurely hinted, that he ſhould be obliged to publiſh an excommunication againſt *Elizabeth*; but that he left it to her prudence to take ſuch meaſures as ſhe ſhould judge moſt convenient, and to conſider well his deſign in excommunicating her *.

The bull of excommunication was accordingly publiſhed with great ſolemnity, ſoon after, at *Rome*, through the eccleſiaſtical ſtate, and in *Spain*; but the *Venetians* would not allow the publication of it in their territories. The nuncio reſiding there, at the inſtigation of the *Spaniſh* ambaſſador, reported their non-compliance to the Pope, who ſent him for anſwer, 'that he approved of his conduct, and ſhould be ſtill more 'pleaſed with it, if he could by any means bring the *Vene-* 'tians to acknowledge, that they did not do this out of any 'contempt or diſregard to the holy ſee, but for political rea- 'ſons, and for fear of affronting thoſe who had it in their 'power to be either good friends, or dangerous enemies.'

In return for this ſtep of the Pope, *Elizabeth* had his holineſs excommunicated by the biſhop of *London*, at St. *Paul*'s, which when *Sixtus* was informed of, he ſaid, 'We find our excom- 'munication has not much frightned the queen of *England*; 'and this is all we ſhall do for the *Spaniard*.'

We have extended our account of theſe tranſactions to an unuſual length, for the ſake of communicating to our readers memoirs, not generally known, relating to a princeſs whoſe memory will always be revered by every friend to his country, as well as with a view to lay before them an ample ſpecimen of this pontiff's political ſpirit and genius, whoſe intrigues may in ſome meaſure be ſaid to have influenced, in his day, all the councils of *Europe*.

Tho' our Pope's behaviour, in ſome particulars, may not command an univerſal applauſe, yet it is certain, the holy ſee was under very great obligations to him: his impartial, tho' rigorous adminiſtration of juſtice, had a very happy effect; 'he ſtrenouſly defended the rights of the poor, the widow, and 'the orphan; he refuſed audience to nobody, ordering his 'maſters of the ceremonies to introduce the pooreſt to him 'firſt: but was more particularly ready to hear any accuſa- 'tion againſt the magiſtrates;—the ſame conduct he obſerv- 'ed between the clergy and their ſuperiors, always applying 'quick and effectual, tho' moſtly ſevere, remedies.—In ſhort,

* Theſe two paragraphs are chiefly taken from the *Hiſtoire des Papes*.

'he had wrought ſuch a reformation, that the governor told 'him one day, the place of a judge was now become a perfect '*ſine cure.*'

At his acceſſion to the papacy, he found the apoſtolic chamber, or treaſury, not only exhauſted, but in debt; he left it not only clear, but enriched it with five millions of gold; he alſo augmented the revenue to double its former amount.

To him the city of *Rome* was obliged for ſeveral of its greateſt embelliſhments, particularly the *Vatican* library; and to him its citizens were indebted for the introduction of trade into the eccleſiaſtical ſtate.

Tho' he was naturally an enemy to profuſion, he was never ſparing in expence, to relieve ſuch as were really neceſſitous, eſpecially thoſe whoſe modeſty would not let them make their wants known; and among many other noble charities, his appropriation of three thouſand crowns a year, for the redemption of chriſtian ſlaves out of the hands of the infidels, will hardly be reckoned the leaſt meritorious.

In reſpect to his private character, it appears, from ſeveral inſtances, that he was, as well in his habit as diet, generally temperate and frugal; that he remembered, and gratefully rewarded, every ſervice that was conferred upon him, when he was in an inferior ſtation; nor did his elevation make him unmindful of his former poverty: his ſiſter once intimating, that it was unbecoming his dignity to wear patched linnen, he ſaid to her, 'tho' we are exalted through the Divine Provi-'dence, to this high ſtation, we ought not to forget, that 'ſhreds and patches are the only coat of arms, our family has 'any title to.'

The behaviour of *Sixtus* to his relations, previous to his exaltation, has been already taken notice of; ſoon after his acceſſion to the pontificate, he ſent for his family to *Rome*, with expreſs orders, that they ſhould appear in a decent and modeſt manner. Accordingly his ſiſter *Camilla*, accompanied by her daughter, and two grandſons, *Alexander* and *Michael*, (who were the ſons of another daughter *) and a niece, the daughter of *Anthony*, came thither. Our Pope's reception of them was as ſingular as any other part of his conduct; for ſome of the cardinals, to ingratiate themſelves with his holineſs, went out to meet her, dreſſed her in a very ſuperb manner, and introduced her with great ceremony to the *Vatican*. When *Sixtus* 'ſaw her,

* In another part of this hiſtory *Alexander* is ſaid to be the ſon of *Anthony*, and *Michael* the ſon of *Camilla*; nor are theſe the only inconſiſtencies we meet with in the work before us.

'he pretended not to know her, and aſked two or three times 'who ſhe was: upon which one of the cardinals, who handed 'her in, ſaid, "It is your ſiſter, holy father." "My ſiſter!" '(replied *Sixtus*, with a frown) "I have but one ſiſter, and "ſhe is a poor woman at *Le Grotte:* if you have introduced "her in this diſguiſe, I declare I do not know her; and yet "I think I ſhould know her again, if I was to ſee her in ſuch "cloaths as ſhe uſed to wear." After which he retired immediately, and left the cardinals in great confuſion: one of whom ſaid to another, 'He was ſure ſomething was amiſs, 'and that it was well if they were not in a *wrong box*.'

Their conductors now thought it expedient to ſend the Pope's relations to a common inn, where they were diſrobed of their finery. When this was done, *Sixtus* ſent two of his ordinary coaches for them, and being introduced a ſecond time, the Pope 'embraced them tenderly, and ſaid to *Camilla*, "Now we ſee it is our ſiſter indeed: nobody ſhall make a "princeſs of you but ourſelves."

The terms *Sixtus* ſtipulated with his ſiſter, as the conditions of her advancement, were, 'not to aſk any favour in matters 'of government, or make the leaſt interceſſion for criminals, 'or otherwiſe interfere in the adminiſtration of juſtice,' aſſuring her, that every ſuit of that kind would meet with a refuſal not leſs mortifying to her than painful to himſelf.

This being ſettled, he made, indeed, a princely proviſion, not only for his ſiſter, who took care punctually to obey his orders, but alſo for all the family. His eldeſt nephew we have already ſeen inveſted with the purple, upon whom he alſo ſettled 'one hundred thouſand crowns a year, in eſtate and eccle-'ſiaſtical benefices, beſides two hundred and fifty thouſand 'crowns in houſes, rich furniture, plate, and jewels.' For his other nephew he purchaſed a principality, and gave him an eſtate of 'ſixty thouſand crowns a year, with two ſuperb 'palaces, one in the country, and the other at *Rome:* and it 'was computed, that at the death of his uncle, he was worth, 'in ready money and jewels, three hundred thouſand crowns.' To his two nieces he alſo gave very large fortunes, and married them into two of the nobleſt, as well as moſt opulent, families in *Italy*.

Our Pope's ſeverity could not exempt him from ſeveral poignant ſatires, tho' we have only one inſtance wherein he thought them worth his reſentment, and that related to his ſiſter. '*Paſquin* was dreſſed one morning in a very naſty ſhirt, and 'being aſked by *Marforio*, *Why he wore ſuch dirty linnen?* 'anſwered, *He could get no other, for the Pope had made his*

'*waſherwoman a princeſs*: meaning *Camilla*, who had for-
'merly been a laundreſs.'

His holineſs ordered ſtrict ſearch to be made for the author, and promiſed to give him one thouſand piſtoles, and his life, provided he would diſcover himſelf; but threatned to hang him, if he was found out by any body elſe; and offered the thouſand piſtoles to the informer.

'The author, tho' he had truſted no other perſon with the 'ſecret, was ſo tempted with the promiſe of a thouſand pi-'ſtoles, that he was ſimple enough to make a full confeſſion 'of it to the Pope, demanding the money, and to have his 'life ſpared. *Sixtus* was ſo aſtoniſhed at his folly and impu-'dence, that he could not ſpeak for ſome time, and at laſt 'ſaid, "It is true, we did make ſuch a promiſe, and we ſhall "not be worſe than our word; we give you your life, and "you ſhall have the money immediately;" ordering the mo-'ney to be inſtantly paid down.'

'When he had received the money, *Sixtus* aſked him if he 'was ſatisfied? and he anſwering that he was, *Sixtus* ſaid, "We promiſed you your life, and one thouſand piſtoles; you "have received both, and ſay you are ſatisfied: but we re-"ſerved to ourſelves the power of cutting off your hands, and "boring your tongue through, to prevent your being ſo "witty for the future:" which was directly executed, *Sixtus* 'declaring, that he did not deſerve the puniſhment ſo much 'for the paſquinade, as for being ſo audacious to avow it.'

This great man, who was an encourager of arts as well as arms, died, not without a ſuſpicion of having been poiſoned by the *Spaniards*, on *Monday*, the 27th of *Auguſt*, 1590, having enjoyed the papacy little more than five years.

Before we conclude this article, it may not be amiſs to take ſome further notice of the performance that has given riſe to it: in regard to the *prolegomena* and appendix mentioned in the title, the former conſiſts of explanations of terms, that few readers can be ſuppoſed ignorant of, ſuch as apoſtolic brief, cardinal, jubilee, nuncio, *&c.* and takes up twenty-four pages; the appendix contains, chiefly, extracts from *Thuanus*, compriſed in about thirty-eight pages. As we have not *Leti* * at hand, we cannot determine how far his tranſlator may have improved the original; nevertheleſs, we apprehend, that this hiſtory, even as it now appears, does no great honour to the compiler. Preciſion and perſpicuity ought equally to be attended to by an hiſtorian; whereas the

* *Leti* wrote alſo an hiſtory of Queen *Elizabeth*, which is frequently cited in the *Hiſtoire des Papes*.

ſtyle of this work is affectedly diffuſive, and ſometimes obſcure, as may be perceived in ſome of our extracts from it. Mr. *Farnworth*'s omiſſion of ſuch things as might offend modeſty, is certainly commendable; it were to be wiſhed he had been equally careful to have avoided all the anilities for which he cenſures his author: nor can we agree with that gentleman, in thinking a proper table of contents, or a copious index, *inſignificant matter*. To form, more eſpecially, the latter, requires a good deal of laudable induſtry, and no little judgment; and herein we flatter ourſelves with the concurrence of thoſe who are moſt converſant with books: for all ſuch muſt allow, that an accurate index is of uſe, and gives relief to the moſt intelligent reader, particularly in works of ſo large a ſize, and containing ſuch a variety of incidents.

ART. XLIV. *A Vindication of the Doctrine of the Trinity from the exceptions of a late pamphlet, entitled* An Eſſay on Spirit, &c. Part III. *price* 1s. 6d. *Alſo an appendix, price* 1s. *containing ſome remarks on the dedication prefixed to the eſſay, &c.* 8vo. Rivington.

IN the *Review* for *December*, 1753, we gave ſome account of the two former parts of this performance, pointed out various miſtakes and inconſiſtencies in the ſcheme of the author's reaſonings againſt the *Eſſay on Spirit*, and attempted to aſſign and adjuſt the true ſtate of the difference ſubſiſting between thoſe writers: to which account we refer our readers.

The *firſt* and *ſecond* parts of the *Vindication* principally related to the paſſages of ſcripture, in the old and new teſtament, concerning the ſubjects in controverſy; what Dr. *Randolph* propoſes in the *third*, is, to enquire into the ſentiments of the primitive fathers of the church; as he thinks it very *proper* and *uſeful* to conſult them in ſuch points; and eſteems them as the beſt guides we can follow, where any doubts may ariſe about the ſenſe of ſcripture. But we apprehend, the doctor may have made this declaration with ſome reſerve; ſince he has not produced any concluſive evidence from them, to juſtify his aſſertion, that 'the doctrine of a trinity in unity was always 'eſteemed a fundamental article of chriſtianity.' To every competent and impartial judge of theſe matters, it is evident, beyond all doubt, that even the *Nicene* creed doth not at all aſſert a co-equal, co-eternal, or conſubſtantial trinity; but certainly places the unity of God, not in three co-equal perſons,

or

or beings, but in the one perſon of the father only. Tho' we have peruſed Dr. *Randolph*'s pieces upon this ſubject with great care and attention, we have not been able to diſcover in them, any determinate and conſiſtent ſcheme of principles relating to this doctrine, to which he ultimately adheres. In ſome paſſages he appears an advocate for the hypotheſis of Dr. *Clarke*; acknowledging that Chriſt, even as to his DIVINE NATURE, is really inferior and ſubordinate to the father, having received his being from him: in others, he eſpouſes a doctrine diametrically oppoſite, and aſſerts that he is conſubſtantial, co-eternal, and co-equal. But this poſition he ſoon retracts, and expreſly declares, that he doth not plead for ſuch an abſolute co-equality of the ſon with the father, as would exclude ALL dependency, ſubordination, and inferiority; from hence one would be apt to think, that abſolute independency and ſupremacy were perfections peculiar and appropriate to the father, and that the being and perfections of the ſon were derived, dependent, and ſubordinate. However, to prevent, if poſſible, the natural conſequences of a conceſſion evidently fatal and deſtructive to modern orthodoxy, he afterwards expreſly declares, 'we maintain, that the whole three perſons 'are, with reſpect to their eſſence and attributes, co-equal and 'co-eternal, none greater or leſs than another.' Inconſiſtently with this he adds, 'But ſuch an abſolute co-equality, 'as would exclude all ſubordination and inferiority, neither 'did the *Nicene* fathers, nor do we hold: but with them we 'believe the ſon to be God of God, light of light, very God 'of very God. Some writers, both antient and modern, may 'poſſibly have expreſſed themſelves incautiouſly and improperly on this point: but I cannot think, that ſuch a kind 'of abſolute co-equality was ever ſeriouſly maintained by any 'reputed orthodox writer.'

Our author having endeavoured to obviate and refute the arguments which the author of the *Eſſay* would deduce from the conceſſions of Biſhop *Bull*, Dr. *Cudworth*, and Mr. *Chillingworth*, introduces ſome quotations from the fathers, which, he judges, are deciſive in the caſe. But the point he had in view, he has left quite deſtitute of proof; and allowing all the citations he has given us from the *Antenicene* fathers to be exact, he has not furniſhed clear evidence, that they at all believed a conſubſtantial, a co-eternal, and co-equal trinity; it does not appear from them, that the father, ſon, and holy ſpirit are the *one* living and true God; or that they aſcribed ſupreme dominion and religious worſhip to the holy ſpirit. In ſome important inſtances our author contents himſelf with

mere references, without reciting the expreſſions on which his aſſertions and arguments depend.

The defender of the *Eſſay* had urged ſome paſſages from *Juſtin Martyr*, as altogether incompatible with the *Athanaſian* ſcheme; upon which Dr. *Randolph* declares, 'that he 'ſhall always pay the greateſt regard to the ſentiments of ſo 'conſiderable a perſon as this *famous apologiſt and martyr*, 'who lived ſo near the times of the apoſtles, when the church 'cannot eaſily be ſuppoſed to have varied from *the faith once* '*delivered to the ſaints*.'

However our author hath not produced ſo much as one paſſage from *Juſtin*, ſufficient to ſupport the doctrine of a conſubſtantial trinity. The criticiſms and reaſonings drawn from him, either directly ſubvert the cauſe he pleads for, or are calculated to eſtabliſh a doctrine inconſiſtent with it. It is allowed on both ſides, that *Juſtin* aſſerts Chriſt to be God; but then the divinity he aſcribes to him is the reſult, not of neceſſary, underived, and independent exiſtence, but the effect of the conſtitution and donation of the father. So that his being God and the ſon, the angel and miniſter of God the creator of the univerſe, are repreſented as derived from the ſame ſource or cauſe; that is, the will and power of the father. From our author's own citations from *Juſtin* it appears, that Chriſt is always by him diſtinguiſhed from, and declared to be inferior to, the ſupreme God. The author of the *Eſſay* had ſuggeſted, that Chriſt was begotten of the father, by his power and will. To which Dr. *Randolph* replies, 'that the ſon is ſub-'ordinate to the father, and that he derives his being from 'him, being God of God, we readily acknowledge. As to 'what is here ſaid of his being begotten by his father's power 'and will, Dr. *Clarke* ſhall anſwer this writer *. ["It can-"not be denied, but the terms [SON and BEGET] do moſt "properly imply an *act of the father's will*. For whatever "any perſon is ſuppoſed to do, not by *his power and will*, but "by *mere neceſſity of nature*, it is not properly *he* that *does* it, "but *neceſſity*, or *fate*. Neither can it intelligibly be made "out, upon *what* is founded the authority of the *father* in "the *miſſion of the ſon*, if not upon the ſon's thus deriving his "being from the father's incomprehenſible *power* and will. "However,] ſince the attributes and powers of God are evi-"dently as eternal as his *being*; and there never was any "time wherein God could not *will* what he pleaſed, and *do* "what he willed; and ſince it is juſt as eaſy to conceive

* Dr. *Clarke*'s ſcripture-doctrine of the Trinity, ſecond edition, page 247.

"God

" God *always acting*, as *always exiſting*; and operating be-
" fore all ages, as eaſily as decreeing before all ages: it will
" not at all follow, that that which is an effect of his *will and*
" *power*, muſt for that reaſon neceſſarily be limited to any
" definite time. Wherefore, not only thoſe antient writers
" who were eſteemed *Semi-Arians*, but alſo the learneſt of
" the fathers on the contrary ſide, who moſt diſtinctly and
" explicitly contended for the eternal generation of the ſon,
" even they did ſtill nevertheleſs expreſly aſſert it to be an *act* of
" the father's power and will." We have here given the whole paſſage exactly as it is in Dr. *Clarke*; our author having thought proper to curtail it, and omit thoſe ſentences which are included within the brackets. As a proper illuſtration of his remark, Dr. *Clarke* annexed a paſſage from *Juſtin Martyr*, which expreſly declares in what ſenſe he acknowledged Chriſt to be God; *viz.* " That he was both God, and his ſon, and
" angel by the will of his father; that he hath all theſe titles,
" that of Son, Wiſdom, God, Lord, and Word, FROM his
" miniſtring to his father's will, and FROM his being begotten
" of the father by his will."

Dr. *Randolph* farther cites a paſſage from *Juſtin*, to prove that Chriſt is the God of *Abraham*, of *Iſaac*, and of *Jacob*; but this title, in the judgment of the apoſtle St. *Peter*, is the peculiar and appropriate character of God, the father; compare *Exod.* iii. 13—16. with *Acts* iii. 13. v. 30—32. vii. 30—35.

Having conſidered the doctrine ſet forth by the primitive chriſtian writers, our author proceeds to exhibit a large account of the *Pythagorean*, *Platonic*, or pagan trinity; as to this narrative, which conſiſts of almoſt forty pages, he thus modeſtly expreſſeth himſelf; 'I muſt freely acknowledge, that as this is
'a difficult point, ſo it is what the courſe of my ſtudies has
'never led me thoroughly to conſider. And therefore, tho'
'what our author hath here advanced, might, without great
'depth of learning, be ſufficiently anſwered, I apprehend that
'it will be more to the reader's ſatisfaction, if I preſent him
'with the ſentiments of a learned friend, whom I have con-
'ſulted on this head. What is here offered, is only a part of a
'large work, which this learned perſon has drawn up, and which
'I hope he will one day be prevailed upon to oblige the world
'with. I am authoriſed to call it extracts from *A critical enquiry*
'*into the doctrine of a trinity among the antient pagans.*' This learned friend of Dr. *Randolph*'s freely confeſſeth, that after all the learned and ingenious diſquiſitions of many eminent moderns on this ſubject, it appears very doubtful to him, whether any

of the pagans before our Saviour's time, not excepting even *Plato* himſelf, held the doctrine of a trinity in any proper ſenſe of the word. He alſo obſerves, that the trinity which their writings ſeem to intimate, is not preciſely the ſame with the chriſtian; that what is alleged from *Plato* to this purpoſe, is ſo dark and indefinite, that it ſeems at leaſt *queſtionable* whether in fact he ever had ſuch a notion. He likewiſe remarks, that we hear of no *real doctrine of a trinity* among the *Platoniſts*, or *Egyptians*, or *Chaldeans*, before the third century after Chriſt; but at the ſame time acknowledges, that "there was one *Py-* "*thagorean* in the ſecond century, who moſt probably taught "a real trinity of divine perſons. This man was *Numenius*, "whoſe writings are much celebrated among the antients, "and *Euſebius* has preſerved to us ſome curious extracts from "his treatiſe περι του Αγαθου, in which he plainly, I think, "intimates ſuch doctrine *. He ſpeaks expreſly of three ſo- "vereign Gods, the two firſt of which he calls *minds*, or *in-* "*telligences*; and the ſecond of theſe he repreſents clearly as "the ſon of the firſt, and as the creator and governor of all "things, in conformity to the will of his father. What his "third God was, is not ſpecified in *Euſebius*: but † *Proclus* "informs us, that he called this God, Απογονος, *grandſon*, "with a manifeſt reference to his names of the other two, "whom he ſtiled, in a coarſe ſort of language, Εκγονος and "παππος." This ſentiment of the *Pythagorean* concerning three ſovereign Gods, our critical enquirer apprehends *Numenius* borrowed from the chriſtian ſcriptures; but the evidence of it doth not appear to us from the repreſentation he hath given, in which *Numenius* is ſuppoſed to do that ſeriouſly, which the late Mr. *Chubb*, in the firſt volume of his poſthumous works, has done in a ludicrous and indecent manner.

Tho' our author ſeems, with Dr. *Waterland*, in the general, to acknowledge, that the ſon of God was really incarnate, and ſuffered, yet when he comes to perceive the conſequences of ſuch poſitions, he appears diſpoſed to retract them. 'But now,' ſays he, 'we come to mathematical demonſtra- 'tion: and the doctrine of a *conſubſtantial trinity* is charged 'with a contradiction in terms. His proof amounts to no 'more than this, that becauſe the ſon is of the ſame ſubſtance 'with the father, therefore whatever is affirmed of the perſon 'of the ſon, is applicable to the perſon of the father. I ſhall 'cut off his demonſtration at once, by denying that the *ſub-*

* *Numen. apud Euſeb.* Præp. Ev. *lib.* XI. *cap.* xviii. *p.* 537. *Conf. cap.* xxii.

† *Procl.* in Tim. *lib.* II. *p.* 93.

'*ſtance*

'*ſtance* (that is, the divine eſſence or *godhead*) of the ſon, en-
'tered into the womb, or was born.' What the genuine ſentiments of Dr. *Randolph*, relating to the incarnation, are, we cannot certainly diſcover; but it is not improbable he is in the *Socinian* ſcheme; between which and REAL *Athanaſianiſm* in this point, there is a near reſemblance. So that, upon this plan, it follows, that a mere human perſon, and not a divine perſon, was incarnate and ſuffered; whereas the *Nicene* creed expreſly aſſerts, that the ſame Lord Jeſus Chriſt, who was begotten of the ſubſtance of the father,—for us men, and for our ſalvation deſcended, [from heaven] and *was incarnate*, and *became man*, and *ſuffered* *.—

'His other demonſtration,' ſays he, 'I ſhall leave himſelf
'to anſwer. That the pre-exiſtent ſpirit of the *logos* became
'incarnate, and was made man; and that the ſame who took
'human nature upon him, endured the croſs, and ſuffered
'death, are propoſitions which may be found *totidem verbis*
'in this *Eſſay*: and if this *other propoſition may be allowed,*
'*which may be found as explicitly in the ſcriptures*, as cited in
'this ſame *Eſſay*, *that this* logos *was God, then it muſt follow,*
'*of conſequence*, that *God was made man, ſuffered, and died,*
'ſince otherwiſe it would *have been the man Jeſus, and not Je-*
'*ſus the Meſſiah, or Chriſt, that ſuffered for the ſins of Men.* If
'he pleaſes to anſwer this demonſtration, the ſame anſwer
'may ſerve his own. For my part, I muſt freely ſay, that
'ſuch kind of reaſoning ſeems to me to deſerve no other an-
'ſwer than contempt.' By this evaſive retreat, the *Vindicator* ſeems to have given up his cauſe to the author of the *Eſſay*, as far as the doctrine of ſcripture and common ſenſe are intereſted in the debate; ſince he hath left it undecided, whether he will adhere to the *Socinian*, or adopt the *Cerinthian* hypotheſis.

The *Appendix* to the *Vindication*, &c. is deſigned for an anſwer to what is advanced in the dedication to the *Eſſay*, with regard to the caſe of *ſubſcription* to articles, &c. The author of the *Eſſay* gave it as his opinion, that 'an uniformity of
'profeſſion may indeed be both practicable and uſeful; and
'ſeems, in ſome degree, to be neceſſary, not only for the pre-
'ſervation of peace, but alſo for the general good and wel-
'fare of ſociety: ſince,' as he goes on, 'I do not conceive
'how any ſociety or commonwealth can ſubſiſt, unleſs ſome
'form of religion or other be eſtabliſhed therein; as well
'with regard to points of doctrine as diſcipline; which, how-

* Σαρκωθεντα, ενανθρωπησαντα, παθοντα. Symbol. Nicæn. *apud Bulli defenſio. fidei Nicænæ.* 4*to. edit. prim.* 1635. *p* 10.

ever,

'ever, ought to be as plain, few, and fundamental as poſſible. 'And as no eſtabliſhed form of religion can ſubſiſt, unleſs 'that form be publicly made known, and the teachers there- 'of are laid under ſome obligation, either by ſubſcription, or 'otherwiſe, of complying with that form, and of not preach- 'ing, or publicly teaching, any doctrine contrary thereto; 'ſo, I own, I do not ſee any impropriety in the legiſlative 'power of any ſociety inſiſting upon ſuch a kind of ſubſcrip- 'tion, as is only required to be made for peace ſake, and the 'preſervation of the outward forms of ſociety: ſince a man 'under theſe circumſtances may, for prudential reaſons, ho- 'neſtly ſubſcribe and ſubmit TO THE USE of one eſtabliſhed 'form, tho' he, in his own private opinion, may think ano- 'ther to be better; provided that he is not obliged to ſub- 'ſcribe any thing ſinful, or ſo diametrically oppoſite to truth, 'as that he cannot poſſibly put any other conſtruction upon it.' In oppoſition to theſe ſentiments, the author of the *Appendix* intimates his fears, 'that there has been too many, who have 'believed neither our articles, nor our creeds, and yet for *pru- 'dential reaſons*, (in this writer's phraſe) or *for filthy lucre's 'ſake* in the ſcripture language) have not ſcrupled to add 'preferment to preferment, and ſubſcription to ſubſcription.' And he agrees with Biſhop *Conybeare*, in "aſſerting, that "every one who ſubſcribes the articles of religion, does there- "by engage, not only not to diſpute, or contradict them; but "that his ſubſcription amounts to an approbation of, and an "aſſent to the truth of the doctrine therein contained, in the "very ſenſe in which the compilers thereof are ſuppoſed to "have underſtood them.—That we ought to ſubſcribe not in "our own ſenſe, but according to the meaning and inten- "tion of the impoſers: that is, not merely the compilers of "the articles, but our eccleſiaſtical governors in general." If by our eccleſiaſtical governors, he meant the biſhops of the church of *England*, our author hath recommended a ſcheme which ſeems to render ſubſcriptions inconſiſtent, contradic- tory, and impracticable; as the opinions of many prelates, re- lating to the articles, have been ſo repugnant and oppoſite to one another. Thus Dr. *Fowler*, biſhop of *Glouceſter*, in his *Prepoſitions*, *&c.* aſſerted, that the father alone is the abſolutely perfect and independent being, and the firſt original of all other beings; and that the ſon and the holy ſpirit are diſtinct and dependent beings; and Dr. *Chandler*, biſhop of *Durham*, hath zealouſly maintained Dr. *Clarke*'s ſcheme of the trinity and in- carnation, in his ſermon before the king, from *John* i. 14. on *Dec.* 25, 1717. On the other hand, Biſhops *Stillingfleet* and

Be-

Beveridge, to omit others, have as zealouſly eſpouſed the reverſe of thoſe opinions.

The author of the *Eſſay* enquires, 'what is the duty of any 'perſon to do, who is the profeſſed member of any eſtabliſhed 'church, if he ſees, or imagines he ſees, any errors, either in 'the doctrine, or diſcipline of the church? To this Dr. *Randolph* replies, that 'if the errors relate to things eſſential, or if 'all members of the church are required to give their FORMAL 'ASSENT to them, in this caſe a ſeparation ſeems to be both 'juſtifiable and neceſſary. And on this very principle we ſe'parated from the church of *Rome*.—But what if the errors 'are in things of importance? What if we are required to 'ſubſcribe and aſſent to them? If theſe are not JUST GROUNDS 'of ſeparation, I ſhould be glad to know how he would juſtify 'our ſeparation from the church of *Rome*.'

As Dr. *Randolph* much applauds Dr. *Waterland*'s pieces on ſubſcription: it may not be improper to obſerve, that in the management of that debate, the doctor was reduced to the abſurdity of aſſerting, that the articles were ſpecial and determinate againſt the opinions of *Samuel Huber*, and the *Socinians*; yet it is evident, that *Huber* did not publiſh his opinions till forty years after the articles were compiled; and it was more than twenty years after the publication of the articles, that *Socinus* began to ſtudy divinity.

In what ſenſe, or with what ſpecial reſtrictions, the articles ought to be ſubſcribed, we do not preſume to decide, as perſons of great eminence have embraced very different ſentiments upon this ſubject: but, we hope, we may, without offence, mention what hath been aſſerted on this occaſion. Some have declared, that the articles are to be ſubſcribed as articles of religion and divine truth, in their moſt obvious, literal, and grammatical ſenſe. Others have pleaded, that they ought to be conſidered only as articles of peace, in which men are bound to acquieſce without contradiction; not as articles of faith, which they are obliged to believe; for this ſcheme, Dr. *Williams*, biſhop of *Chicheſter*, was a zealous advocate *. Others recommmend them as wiſe proviſions for promoting the public intereſt, and therefore ought to be ſubſcribed in the ſenſe which is moſt conducive to that end; while ſome imagine they deſerve the higheſt regard, as articles of preferment and profit, as eſtabliſhing an office of legal inſurance for their property, and negotiating the affairs of their trade and commerce, ERRORS EXCEPTED.

* Life of Biſhop *Burnet*, pag. 74.

ART.

ART. XLV. *The Chronology and Hiſtory of the World, from the creation to the year of Chriſt* 1753; *illuſtrated in fifty-ſix tables; of which four are introductory and contain the centuries prior to the firſt olympiad, and each of the remaining fifty-two contain, in one expanded view, fifty years, or half a century. By the Rev.* John Blair, *L. L. D.* Folio. 2l. 12s. 6d. *bound.* Dodſley, *&c.*

AS the uſefulneſs of hiſtory, that great miſtreſs of wiſdom, is univerſally acknowledged, that of chronology too muſt needs be admitted: for we can form but very confuſed notions of paſt events, of the riſe and fall of empires, and the eſtabliſhment of ſtates, without ſome ſuch comprehenſion of the whole current of time, as may enable us to trace out diſtinctly the dependence of events, and diſtribute them into thoſe periods and diviſions, that ſhall lay the whole chain of paſt tranſactions in a juſt and orderly manner before us. The ſeries of time, indeed, according to its proper periods; the interval of occurrences; and the train and coincidence of events, muſt be drawn together, as our learned author obſerves in his preface, into one body, to make what is properly called, *the thread of hiſtory*; without which, it is really nothing more than a bundle of detached fragments.

To ſhew the neceſſity of this branch of ſcience, the doctor obſerves farther, that the generality of readers acquire their hiſtorical knowledge, by ſuch unconnected parcels, as they are ſeldom able clearly to put together. 'And of this, ſays 'he, the following articles may ſerve for an example, as they 'contain the ſubſtance of the antient *Greek* and *Roman* hiſ-'tory, before the birth of Chriſt; and every one may judge 'for himſelf, whether he has not peruſed many of them, in 'the common method of reading, without any proper atten-'tion to their chronological order. Such as, The begin-'nings of antient *Rome*, and its regal government.—The 'hiſtory of the elder *Cyrus*.—The expulſion of the *Roman* 'kings, and the firſt eſtabliſhment of the conſular govern-'ment.—The *Perſian* invaſion of *Greece*, under *Darius*, and 'under *Xerxes*.—The *Peloponneſian* war.—The expedition 'of the younger *Cyrus*, and the retreat of the ten thouſand '*Greeks*.—The expedition of *Ageſilaus*.—The victories of '*Epaminondas*.—The battles of *Philip* of *Macedon*.—The 'conqueſts of *Alexander*.—The quarrels of his ſucceſſors.—'The riſe of the *Achæan* league.—The two *Punic* wars.—'The conqueſt of *Lacedemon*, by the *Macedonians* and *Achæ-*

'*ans*.—

'ans.—The conqueſt of *Macedon*, by the *Romans*.—The de-
'ſtruction of *Carthage*.—The deſtruction of *Corinth*.—The
'*Numantian* war.—The *Jugurthine* war.—The *Mithridatic*
'war.—The civil war, betwixt *Marius* and *Sylla*.—The *Ca-*
'*tiline* conſpiracy.—The firſt triumvirate.—The civil war be-
'twixt *Cæſar* and *Pompey*.—The ſecond triumvirate.—Their
'war againſt *Brutus* and *Caſſius*.—The war betwixt *Anthony*
'and *Auguſtus*.

'Now all of theſe, tho' they are curious in the detail, and
'*Plutarch* has given us moſt of them with great beauty of
'deſcription, in the lives of his different heroes; yet they
'always appear, as if they were covered with a cloud of dark-
'neſs, and make but an imperfect impreſſion upon the me-
'mory, till the lamp of hiſtorical chronology has enlightened
'them. For it is that which fixes them in their proper or-
'der of ſucceſſion; which fills up their different intervals,
'according to the ſeries of time; which gives the preciſe
'month and day of each tranſaction; which accompanies
'them with other cotemporary circumſtances; and which
'connects them altogether, with the periods and eſtabliſhed
'Æra of chronology.'

After pointing out the abſurdities of ſome authors of repu-tation, in chronological matter, and ſhewing briefly where, and about what time, chronology firſt roſe to be a regular ſci-ence, our author proceeds to lay before us the following ac-count of his tables.

'The tables, ſays he, which are now publiſhed, are not
'built upon any new ſyſtem of chronology; for this is a ſci-
'ence which of all others, admits the leaſt of any innova-
'tions; tho' it has not eſcaped the faſhionable diſtemper of
'the preſent age, which multiplies new theories and new
'opinions, upon every branch of learning. And indeed this
'ſpirit of novelty, which is rather the childhood and ſport of
'imagination, than the maturity of judgment, has become
'a more deſpotic tyrant, over the underſtandings of men,
'than all the prejudices of education put together. For tho'
'we may have juſtly rejected many of the errors, or the follies
'of our forefathers, yet theſe can never juſtify an attack upon
'the good ſenſe, the learning, the religion, or the experience
'of paſt ages; which have, and which always will outlive,
'both the viſions of enthuſiaſm, and the perplexities of me-
'taphyſics.

'The antient chronology has been digeſted in the tables,
'according to the *Hebrew* text, and agreeable to the ſyſtem
'of archbiſhop *Uſher*; tho' it is proper to obſerve, that we

'don't aſſume the earlier dates of years, as if they could be 'demonſtrated mathematically. For as we only prefer them, 'from their being more generally received than any other, 'amidſt a vaſt uncertainty of no leſs than three hundred dif- 'ferent opinions, about the exact year of the creation; we 'therefore chuſe to decline any controverſy upon points, where 'the data are ſo few, and the range of hypotheſis ſo unlimit- 'ed; where authors boaſt of demonſtrations, and yet give us 'nothing more than the play of a prolific imagination. And 'we may be the eaſier ſatisfied upon this head, if we conſider, 'that neither religion, nor hiſtory, are fundamentally con- 'cerned, in preciſely fixing the times of ſuch remote anti- 'quity.

'But when we deſcend into the ſucceeding ages of the 'world, we hope the periods that have been adopted in the 'tables, and their collateral events, will be found in general 'to be built upon the beſt authorities, without being ſervilely 'copied from the ſyſtem of any one particular author.

'It is unneceſſary to give a detail of the errors and omiſ- 'ſions of the other tables of chronology, by way of apology 'for what are now publiſhed. For the complaint againſt 'them is rather of a more general nature, *that in them all, 'there is either a want of clearneſs and method in their plan; 'or a want of materials in their execution; that they are ſeldom 'found applicable to the different books of hiſtory, either antient 'or modern, which indeed ought to be their principal point of 'view; and that they have rather wanted a commentary them- 'ſelves, than helped to illuſtrate other authors.* And of this 'there cannot be given a clearer evidence, than the practice 'of many hiſtorians of reputation, who have found it ne- 'ceſſary to add to their writings certain chronological excerpts, 'under the form of a table; which, tho' generally very im- 'perfect, are yet a plain proof of their ſentiments with regard 'to the inſufficiency of other tables of chronology.—

'The tables of *Helvicus*, which were publiſhed in 1629, 'are what approach the neareſt to the plan of the preſent 'work, and have been generally preferred by men of learning 'to all the reſt; becauſe they give a more united view of the 'collateral ſucceſſion of different kingdoms; whereas the 'more modern tables of *Talent*, *Marſhal*, *Freſnoy*, and thoſe 'compoſed by an anonymous author from *Petavius*, have all 'of them made one great and fundamental miſtake. For 'their chief aim ſeems to have been pointed, to the contract- 'ing hiſtory into as little room as they could, by which they 'have loſt the true connection and union of its parts, which

'can

'can never be preſerved without expanding them, according 'to *the ſeries of ſingle years*; and we therefore venture to 'affirm, that this principle is the moſt eſſential, in the tex- 'ture of a chronological table. For it is in chronology as 'in muſic, where the harmony does not ariſe from any ſingle 'note, or from any number of notes, but from their being 'properly proportioned and tuned to each other; where, with- 'out the exact diſpoſition of time and place, the true uniſon 'of concert is broken, and the beſt muſic may become diſ- 'cord.

'The improvements that are to be found in the preſent 'tables, and which are not contained in the plan of *Helvicus*, 'may be reduced under different heads.

'And firſt, we have added to the æras of time, and to 'the ſucceſſion of kings, *the principal annals of univerſal hiſ- 'tory*. For theſe two firſt will be found to be unintereſting 'and dry, unleſs accompanied with the great ſtream of re- 'markable events. And the fixing of theſe events to *the pre- 'ciſion of months and days*, wherever proper authorities could 'enable us, will be found to be a very conſiderable improve- 'ment upon the original plan: for it opens to many other 'collateral circumſtances, which ſerve to impreſs them much 'deeper on the memory; and it prevents that great perplexity 'of confounding time and place, which therefore renders a 'minuteneſs in theſe articles of a much greater importance 'than is generally obſerved.

'*The column of ſtateſmen and warriors*, is a thing hitherto 'unattempted in any tables of chronology, and will be found 'to give conſiderable light to the column of remarkable 'events; becauſe they are the great actors in the public tranſ- 'actions of the world, and are therefore ſo diſpoſed in the 'tables, as to be eaſily connected by the eye with thoſe battles 'and revolutions, in which they were principally concerned. '*Monſ. le Preſident Henaut* ſeems to have underſtood the great 'uſe of this column, as appears from his excellent *chronolo- 'gical abridgment of the hiſtory of* France, where, at the be- 'ginning of every reign, he has given us a liſt of ſuch as 'were the moſt eminent in that particular kingdom.

'In the column of men of learning and genius, as well as 'in that of the ſtateſmen and warriors, we have made one 'uſeful improvement; and that is, *the adding to each perſon, 'the year of his death and his age*. For by theſe we may de- 'termine the diſtance and coincidence of a multitude of other 'circumſtances; and the more intimately converſant we are 'with any branch of hiſtory or learning, we ſhall be the

'more

'more ſenſible of the uſefulneſs and importance of this addition.—

'The engraving of the tables has likewiſe enabled us to render the whole more diſtinct and uſeful than could have been done by common printing; becauſe the *fifty faint hair lines*, which run acroſs every plate, contain each of them an united view of the ſtate of the world for one year; and lead the eye, by a plain and clear direction, from any particular event, to the year of the reign of the different kings of particular kingdoms; and ſo onwards, to the year of the particular æras correſponding to that event; or by reverſe, from the year of the æra, and through the intermediate columns to the oppoſite page, where the particular event is regiſtered.

'And this is indeed the true reaſon, why the common manner of printing was thought to be leſs proper, and we have preferred that of engraving; which from its great expence, made it neceſſary to publiſh by ſubſcription; a method which on many other accounts we ſhould moſt willingly have declined.'

Thus much may ſuffice to give our readers ſome notion of the plan of this work; as to the merit of it, few that are acquainted with chronological ſubjects will expect to find it free from errors: it is, however, as far as we may pretend to judge, by much the moſt perfect and uſeful work of the kind that has hitherto appeared. We muſt not forget to mention the neatneſs and elegance of the engravings, which confer an additional value upon it, and that the author intends to publiſh ſome *chronological diſſertations*, wherein he propoſes to illuſtrate the diſputed points, to explain the prevailing ſyſtems of chronology, and to eſtabliſh the authorities upon which ſome of the particular æras depend.

R.

ART. XLVI. *An Ode to the Duke of* Newcaſtle. *By a Shepherd.* 4to. 1s. 6d. Millan, &c.

AN odd ſection, as we may term it, of the * conſtellations prefixed to this performance (which is intended as a compliment to his grace, on the cultivation and benefits of peace) pourtrays our ſhepherd's diſpoſition to deal among the ſtars: and indeed his aſcent, at the outſet, is ſo rapid, that he ſoars above our diſcernment in the very firſt ſtanza. He riſes with all the ſound and impetuoſity of a rocket; but quickly

* As a head-piece to the firſt page.

be-

becomes leſs viſible, for want of the luminous track, which marks the way of that artificial meteor.

The *Dane* repell'd; the *Roman* war
Cut through by fierce *Bonduca*'s car;
The legions ſcatter'd by her deſp'rate wheels;
The trophies rais'd on the rough plain;
The rude hills cover'd with the mighty ſlain;
Write he, whoſe lofty ſpirit burns
With glory's flame! And, as he ſings,
Born on its own triumphant wings,
The hero painting, on himſelf returns,
Deſcribing what it feels!

We cannot, with any candour, doubt but the poet had ſome extraordinary conception, that produced all theſe efforts, in his *own head*; but if that, as *Virgil* ſays of the head of *Fame*, be concealed among the clouds, the reader, who cannot diſcover it, muſt leave the writer, who can, to his own applauſe.

As this ode in general conſiſts of no particular ſtanza in the number of the lines, (ſince they are of all ſizes, from fours to fourteens and upwards) of no certain meaſure in the number or quantity of ſyllables in the lines; nor obſerves any ſettled reſpondence or order in the rhymes, it is highly probable, tho' the author has not titled it a *Pindaric*, he might intend it for what has been called ſuch. But if he is, as he ſays of himſelf, ſtanza 30, a youth, who

—— Not untaught ſublimer things,
Calls on the records of old time,
Calls on the rolls of every clime,
From all their ſtores to ſearch, *&c. &c.*

a moderate inſpection of *Pindar* muſt convince him, *that poet* is no precedent for ſuch licentiouſneſs in verſe; for his *Strophe* and *Antiſtrophe* are always of the ſame length, and of the ſame numbers, throughout the ſame ode: ſometimes the *epode* too is of the ſame extent, tho' more frequently ſhorter or longer; and where there is any, it conſtantly cloſes the ode, as the *ſtrophe* begins it. And yet, from the different lengths of the *ſtrophe* and *antiſtrophe*, compared with that of the *epode*, in different odes, and the different meaſures of various lines in each, there is a conſiderable variety of numbers in *Pindar*: tho' the great uniformity and order of them throughout each diſtinct ode, makes us wonder at the liberty ſome moderns take in calling their moſt irregular and inharmonious productions after him. *Horace* may have contributed to this notion among perſons of ſome erudition, by his *numeriſque fertur lege ſolutis* —in his ode on the imitation of *Pindar*. And indeed, as the

Latins had but one dialect, and very rarely altered the quantity or orthography of their words for the ſake of verſe, in the ſtructure of which they were much ſeverer than the *Grecians*, as *Martial* complains, *Horace* might intend that *Pindar* was, comparatively, free, and ſometimes even licentious, in his numbers. We muſt acknowledge too, that with a meer *Engliſh* reader, *Cowley*'s manner of tranſlating ſome parts of *Pindar*, and his compoſing many odes of his own, which he termed *Pindarics*, in very irregular lines and ſtanzas, (tho' in general they will read with ſome melody) might very naturally ſeem to authoriſe this barbariſm amongſt us. But we find the ingenious Mr. *Weſt*, who is intimately acquainted with *Pindar*, did not attempt to transfuſe him into any ſuch irregular meaſures. And doubtleſs a true genius will be able to find a ſufficient variety of lyric numbers among our beſt *Engliſh* poets; or may take the liberty of inventing others, equally harmonious, without ſacrificing that ſweetneſs ſo indiſpenſable to exquiſite poetry.

Nec jam eſt pulchra eſſe poemata, dulcia ſunto. HOR.

Beſides theſe, not unprecedented, irregularities in verſe, which this ode-writer himſelf calls *wild and unadorned*, he has taken ſome freedoms with our language, that are ſtill leſs venial. In the 15th ſtanza, where he ſays,

To her lov'd ſov'reign's juſt command,
To WILLIAM's unreſiſted hand,
Fatal to her daring foes, &c.

He certainly intended a compliment to his royal highneſs; but unfortunately any *unreſiſted* hand might have been as fatal, if all the rebels, like the * adepts in the *Scribleriad*, had tamely ſtretched out their throats to the ſword: which, it muſt be acknowledged, is one way of *daring*. The proper Word *irreſiſtible* would have made it both truth and ſenſe, and ſtill have left the line as muſical as fifty others in his ode. *Thy praiſe*, (*i. e.* the patron's) which begins the ſixteenth ſtanza, is governed by *will ſhew*, the laſt word of it, at the diſtance of fourteen lines, incluſive. The like, tho' generally at ſomewhat ſhorter intervals, occurs too habitually. This affected tranſpoſition of the natural order of our words, the genius of our language will not admit of ſo conſtantly, even in verſe. It ſeems to reſult from an endeavour to write verſe by not writing proſe, on the principle of Monſ. *Jourdaine*'s maſter of languages; and an ingenious writer has been cenſured too juſtly for the frequency of it in a proſe tranſlation of *Tacitus*. With a ſuperficial reader, however, this mode of diction aſſumes an air of poetry; nor is it difficult to obſerve, that our ſhepherd, in his frequent tranſitions and aſcents, had ſome aſ-

* See *Review* Vol. V. p. 128.

pirations

pirations to the manner of *Pindar*, and would not be content to ſoar much beneath him. Thus, in remotely predicting the final *apotheoſis*, or ſtellification of the coronet, and indeed of its bard too, he ſays of himſelf, ſtanza 32,

Whoſe ſoul will yet break at the muſe's call,
The ſoft * enchantreſs' leaden bars;
And rous'd, deſpiſing little things,
Soar above the pendent ball,
Spread in the ſpacious ſky her airy wings,
And reſt among the ſtars.

Where, as we cannot diſpoſe of this poet to more advantage, we ſhall take leave of him, after obſerving, that if he comes down again, he has much aſperity and incorrectneſs to ſacrifice, before he can expect an auſpicious viſit from the muſe he zealouſly ſolicits. The *apotheoſis* itſelf is too ſtale and trite a compliment (being the common tail-piece of every paſtoral elegy) to a nobleman of literary taſte, and chancellor of an illuſtrious ſeminary of erudition and ſcience. We wiſh, however, it may be conſidered as ſome mitigation of theſe juſt ſtrictures, to confeſs as juſtly, that we have read, upon the whole, poems ſo conſiderably worſe, as to afford no proſpect of their writer's amendment.

K.

MONTHLY CATALOGUE *for* November, 1754.

BOTANICAL.

1. *A Diſſertation on Botany.* By *Charles Alſton*, M. D. the king's botaniſt in *Scotland*, fellow of the royal college of phyſicians, and profeſſor of *materia medica* and botany in the univerſity of *Edinburgh*. Tranſlated from the *Latin*, by a phyſician. 8vo. 1s. 6d. *Dod.*

In this little piece the author has diſplayed a large fund of botanical knowledge. But what we ſuppoſe will be moſt taken notice of, is his attempt to explode the doctrine of the ſexes of plants. He has endeavoured to prove, that the influence of the duſt of the apices, is not neceſſary to the fœcundity of the ſeeds; for that good and fertile ſeeds can be produced when the duſt of the apices has no acceſs to the *ſtyli* or *ſtigmata* of plants that carry them. In order to ſupport this opinion, after anſwering all the arguments brought in favour of the ſexual ſcheme, particularly thoſe of the celebrated *Linnæus*, he appeals to experience; which, he juſtly obſerves, is the only

* CONTENT.

method of determining this controverſy; and he then gives us the reſult of ſeveral experiments made with that intention; by which it appears, that good and fertile ſeeds may be produced without being impregnated with the duſt of the apices. The language of this tranſlation is poor, and inaccurate.

B.

MATHEMATICAL.

II. *The Theory of the Motion of the Apſides in general, and of the Apſides of the Moon's orbit in particular.* Tranſlated from the *French* of *D. C. Walmeſley. B. A.* 8vo. 1s. 6d. *Owen.*

This ſmall but ingenious performance, contains ſeveral uſeful and curious geometrical demonſtrations, of great uſe in perfecting the lunar theory; and a full demonſtration of the fallacy of the objection lately made by *M. Clairaut*, to the grand principle of the *Newtonian* philoſophy. The objection of that learned academician, has added a new luſtre to Sir *Iſaac*'s theory; as it induced the mathematicians to give it a particular examination; and we can venture to aſſert, that the more ſtrictly Sir *Iſaac*'s principles are examined, the more readily they will be embraced. B.

III. *The Navigator's Companion: or Mariner's compendious Pocket-book.* Containing every thing neceſſary in the art of navigation. Sailing by mercator, middle latitude, and by the true figure of the earth. Variety of uſeful problems in aſtronomy. Rules and examples to keep and correct a ſea journal. A complete ſet of tables adapted to the New Style, with their uſe and application, *&c. &c. Whitehaven:* printed by *W. Maſheder* *, and ſold alſo by *J. Clarke, London.*

This treatiſe is intended as a remembrancer of what has been already learned at ſchool, to which the navigator may have recourſe when the method of ſolving any problem has ſlipped his memory; and as ſuch it will doubtleſs be of uſe. But as the logarithmic tables are omitted, it will alſo be neceſſary for him to be provided with ſome other author on the ſubject; which, perhaps, might likewiſe anſwer all the purpoſes of this compendium; there being nothing in it but what has been already publiſhed by others. B.

IV. *The Practical Gager: or the Young Gager's Aſſiſtant.* Containing thoſe things which are actually practiſed, and abſolutely neceſſary to be known and underſtood by every perſon that is employed as a gager, or officer in the revenue of exciſe. To which are added, all the neceſſary tables for gaging and fixing the utenſils of victuallers, common brewers, and alſo for

* It appears from the preface, that Mr. *W. Maſheder* is alſo the author.

money-

moneying the ſeveral ſorts of goods, or for finding the amounts of the charges. The whole in a method entirely new; intended chiefly for the help of pupils, and ſuch young officers as have not been long employed in the exciſe. By *William Symons*, officer of exciſe. 3s. *Nourſe.*

This treatiſe is wrote in a plain and intelligent manner, and contains all the rules neceſſary in the practice of gaging.

One of the greateſt difficulties in gaging, conſiſts in determining the form, or, as the gagers call it, the variety of the caſk. This difficulty Mr. *Symons* has endeavoured to obviate, by finding a diameter in the middle between thoſe of the head and bung, after the manner of Mr. *Yeo*, and others; and this method is certainly leſs ſubject to error, than the common one of gueſſing the form of the caſk. Mr. *Overly* attempted the ſame thing by means of a ſquare, which he applied to the chimes and bung of the caſk; which method is inſerted in the laſt edition of *Leadbetter*'s gaging, with an improvement of it by the help of a plumb-line. All theſe methods are of uſe, and if oftener practiſed, a great number of errors, now frequently committed in finding the contents of caſks, would be avoided.

We have often wondered why authors who treat profeſſedly on gaging, ſhould entirely neglect geometry in their works, and at the ſame time think it requiſite to treat of decimal arithmetic. Can it be ſuppoſed that gaging, which intirely conſiſts in finding the contents of geometrical figures, can be underſtood, without being previouſly ſkilled in the principles of geometry? Yet this is the caſe, not only with Mr. *Symons*, but with almoſt every author who hath treated on the art of gaging. B.

V. *A new and eaſy Guide to the Uſe of the Globes.* Containing, 1. A ſhort and diſtinct account of the four quarters of the world, with the diſtance and ſituation of the moſt principal iſlands and inland places. 2. A deſcription of the globes, deſcribing all the various ſigns and characters in geography and aſtronomy, with the different latitudes. 3. The ſolution of ſeventy practical problems applied to geography, aſtronomy, navigation, ſpherical triangles, dialling, *&c.* with their different anſwers in various places. To which are affixed, three uſeful tables. 1. Shews the latitude and longitude of the moſt principal places from the meridian of *London*. 2. Shews the ſun's place, declination, right aſcenſion, time of riſing and ſetting, beginning and ending in twilight one day in every month throughout the year. 3. Shews the latitude, longitude, right aſcenſion and declination of the moſt eminent fixed ſtars,

as they are placed on *Senex*'s globes. The whole attempted in familiar dialogues, and digeſted in ſo eaſy a manner, that the moſt inattentive reader will receive at once both pleaſure and information. Recommended by ſeveral able mathematicians and others. By *Daniel Fenning*. 12mo. 2s. 6d. *Hodges*.

The induſtrious Mr. *Fenning*, to whoſe merit in compoſitions of this kind we have heretofore borne teſtimony *, does not, in this new production, aſſume to himſelf the honour of having excelled others who have gone before him in the ſame way; his intention being only to draw his inſtructions into ſo narrow a compaſs, as not to burthen the memory, and yet, at the ſame time, to 'give a pleaſant and ſatisfactory account of what is both neceſſary and uſeful to every common reader.' And in the execution of this deſign, we think he has not been altogether unſucceſsful.

VI. *Geography methodiſed*, for the uſe of young gentlemen and ladies. Containing a true account of the world, and of the preſent ſtate of the ſeveral kingdoms and nations contained therein: together with the produce, commodities, manufactures, and forces of every country, and every thing worthy of notice all over the earth. Illuſtrated with a dictionary, explaining and deſcribing the things ſignified by the names of the productions of nature and art, mentioned in the deſcription of the world; and making a compendium of natural hiſtory, the knowledge whereof is one of the chief conſtituent parts of a liberal education. By *Lewis Chambaud*. 12mo. 3s. *Linde*.

Notwithſtanding the great multiplicity of literary productions, thoſe who are employed in carrying on the important work of education, complain, and not without reaſon, that proper elementary books are very much wanted. Every attempt therefore to lay down the principles of ſcience in a clear and eaſy manner, ſuited to the capacities of youth, is highly laudable. Yet it is very obſervable, that not many ſucceed in this attempt: and one reaſon of it may be this, that few are duly ſenſible of the difficulty of it; for it is not every one who perfectly underſtands a branch of ſcience, that can communicate his knowledge of it to young perſons in an eaſy and familiar way.

As to this performance, tho' it is by no means the moſt contemptible one we have ſeen of the kind, yet the queſtions in it are not always naturally put, and there is ſometimes wanting that plainneſs and perſpicuity which are ſo very deſirable in every work intended for the benefit of youth. R.

* See the account of his *Young Algebraiſt's Companion*, Review, vol. III.

VII. *The Rudiments of the Grecian Hiſtory*; from the firſt eſtabliſhment of the ſtates of *Greece*, to the overthrow of their liberties, in the days of *Philip* the *Macedonian*. In thirteen dialogues. By the Rev. *John Gaſt* *, A. M. 8vo. 6s. *Rivington*.

This appears to us to be no injudicious work. The dialogue is ſupported in an eaſy and natural way, and the author's reflections are generally juſt and pertinent. R.

VIII. *An Introduction to the Engliſh Language and Learning*. In three parts.—Part I. A ſpelling-book of arts and ſciences; containing alphabets of all the words in the following ſciences, *viz.* theology, ethics, grammar, rhetoric, logic, poetry, mythology, phyloſophy, geography, aſtronomy, arithmetic, algebra, geometry, mathematics, mechanics, anatomy, phyſic, chemiſtry, pharmacy, botany, juriſprudence, heraldry; diſpoſed in a method entirely new; with the rules of *true pronunciation* and *ſpelling*.—Part II. The rudiments of *Engliſh* grammar, with the rules of orthography, conſtruction, emphaſis, and a juſt elocution.—Part III. Leſſons on all the above-mentioned ſciences; containing a particular deſcription of each, by way of exerciſe or praxis, to enable the ſcholar to read juſtly and judiciouſly on any ſubject whatſoever. With a preface, ſhewing that nothing ſhort of the method here taken can be ſufficient for a plan of genuine *Engliſh education*. By *Benjamin Martin*. 12mo. 2s. *Owen*.

Mr. *Martin*'s plan (which the prolixity of his title-page ſaves us the trouble of explaining) is executed in ſuch a manner as promiſes to be of real ſervice; more eſpecially to thoſe whoſe literary attainments are limited to a knowledge of only their vernacular language. His cenſures upon the too common method of employing the new or old teſtament to initiate children in reading, are juſt, and expreſſed with a becoming zeal for the honour of religion. *N. B.* The writing the firſt ſyllable of philoſophy with a *y* in the title page, is probably an error of the preſs; yet it looks particularly amiſs in the front of a ſpelling-book of ſciences and arts. R.

IX. *Enchiridion Syntaxeos Lilianæ conſtrictius: or an Epitome of* Lilly's *Syntax*. In which many words, both nouns, verbs, *&c.* are collected from ſeveral claſſic authors, and carefully placed, as notes againſt each reſpective rule, very proper to be exerciſed in all grammar ſchools, after the ſcholar is ſufficiently grounded in the declining of nouns and conjugating verbs. By Mr. *S. Chadwicke*, late teacher of a grammar ſchool for near fifty years at *Chelſea*. 8vo. 1s. *Crowder* and *Woodgate*.

* Curate of St. *John*'s *Dublin*.

To this piece are prefixed two approbations, one by the author himſelf, the other by one Mr. *Kerſey*; with the latter we venture to agree, that, *Nihil reperimus quo minùs idem in ſcholis grammaticalibus, proprio loco, minimâ cum moleſtiâ uſurpari poteſt.* *F. L.*

X. *The Greek Rudiments*; in which all the grammatical difficulties of that language are adapted to the capacities of children, after the plan of Mr. *Ruddiman's Latin* rudiments. 8vo. 4s. *Edinburgh:* printed by Meſſrs. *Ruddimans*, and ſold alſo by *Innys* and Co. *London.*

The dedication informs us, that its author's name is *James Barclay*, a gentleman of *Scotland*; who, in this performance, ſeems to have peculiarly intended the ſervice of his own country. It appears from our author's preface, that it is not uſual there to initiate their youth into *Greek*, 'till they are ſent to the univerſities; this he complains of, not unjuſtly, as an impediment to their attaining a competent acquaintance with that language; and propoſes to remedy it by the publication before us. But this defect does not ſubſiſt with us, ſeeing, according to the cuſtom of our ſchools, as ſoon as the boy, who is deſtined to a learned education, is tolerably verſed in *Latin*, he is introduced to a knowledge of *Greek*, in ſuch a manner, that while he is making a proficiency in the latter, he is perfecting himſelf in the former. Nevertheleſs, it is no more than juſtice to Mr. *Barclay*, to admit, that his inſtructions are delivered with perſpicuity, and are eaſy to be comprehended; nor can they fail being uſeful to all that are deſirous of acquiring a familiarity with that learned language. *F. L.*

XI. *Les Avantures de Telémaque, Fils D'Ulyſſe; par feu Meſſire François de Salignac de la Mothe Fenelon, précepteur des Enfans de France, et depuis Archevêque de Cambrai, &c. Nouvélle édition revue et corrigée avec ſoin par* Mr. Chambaud. 12mo. 3s. 6d. *Rivington.*

We may recommend this edition of an author who has long and deſervedly been received as a *French* claſſic; as well calculated to facilitate the pronunciation of a language that faſhion has made neceſſary to be underſtood. *F. L.*

XII. *A Guide to the Engliſh Pronunciation and Orthography:* in eaſy verſe. By which all who can read may learn to ſpeak and write *Engliſh*, as correctly as thoſe who have had a liberal education. To which is added, an alphabetical collection (with the meaning) of one thouſand words nearly alike in ſound, but different in ſenſe and ſpelling. Alſo, an explanation of abbreviations, notes of reference, and other marks that often occur in writing. By *Samuel Hammond*, maſter of

the

the bluecoat-ſchool in *Nottingham*. Recommended by ſeveral eminent ſchoolmaſters and other ingenious perſons. 12mo. 1s. Sold by *T. Field*, at the wheatſheaf, the corner of *Paternoſter-row*, *Cheapſide*; and by the author at *Nottingham*.

MEDICAL and CHIRURGICAL.

XIII. *Extracts from an old Treatiſe of Surgery*; ſhewing the ſucceſsful application of fungous ſubſtances in ſtopping violent bleedings ſo long ago as *one hundred and ſixty years* and upwards. With the ingenious conjectures of Mr. *Morand* about the manner in which theſe ſubſtances act. By *H. Maſon*, ſurgeon. 8vo. 6d. *Bouquet*.

This piece ſeems principally, and ſomewhat invidiouſly, intended to depreciate Mr. *Broſſard*'s merit, as the diſcoverer of the ſtyptic quality of the agaric; the hint of which Mr. *Maſon* ſuppoſes to have been taken from the old author from whom he gives the extracts mentioned in the title; *viz. Felix Wurtz*, a ſurgeon at *Baſell* in *Germany*, who wrote *An Experimental treatiſe of ſurgery*; 'tranſlated from the 27th *German* edition into *Engliſh*, in 1656.' *J. L.*

XIV. *A Tranſlation of the 9th, 10th, and 11th volumes of the Commentaries upon the Aphoriſms of Dr.* Boerhaave, late profeſſor of phyſic in the univerſity of *Leyden*, concerning the knowledge and cure of the ſeveral diſeaſes incident to human bodies. By *Gerard Van Swieten*, M. D. principal phyſician to the queen of *Hungary*.—Vol. IX. Treating of pleuriſies, inflammations of the diaphragm, inflammations of the liver, and the ſeveral kinds of the jaundice, inflammations of the ſtomach, inflammations of the bowels, ſeveral kinds of the aphthæ or thruſh.—Vol. X. Treating of the nephrites or inflammation of the kidneys, the apoplexy, the catalepſy, a caries, chronical diſeaſes, the palſy, the epilepſy.—Vol. XI. Treating of the melancholy madneſs, the mania, or raving madneſs, the canine madneſs, the ſcurvy, the cachexy, the empyema, or ſuppuration in the cheſt. 8vo. 6s. each. *Knaptons*.

The merit of this work is ſo well known, that any account of it from us, eſpecially ſo long after the publication of the former eight volumes, will not be expected.

XV. *Abdeker: or the Art of preſerving beauty*. Tranſlated from an *Arabian* manuſcript. 12mo. 3s. *Millar*.

We ſuppoſe this work to have had its origin not in *Arabia*, but in *France*. The author has found out a way, ingenious and entertaining enough, of delivering a ſeries of inſtructions for the preſervation of female beauty, (by all the helps of paints, pomatums, lotions, *&c. &c.*) intermixed with the incidents

incidents of an amorous intercourſe between the phyſician, who is the maſter of all theſe rare ſecrets, and a young lady to whom he communicates them: the former of theſe perſons is *Abdeker* (whoſe name gives title to the book) an *Arabian* doctor, phyſician to *Mahomet* II. emperor of the *Turks*; the latter, *Fatima*, one of *Mahomet*'s ſultanas, whoſe adventures are terminated by the wonderful manner of her quitting the ſeraglio, and her marriage with her preceptor and deliverer the doctor. However, the hiſtorical part of the work is by no means the principal; the adventures being only the vehicle or form, which the author has made choice of as the moſt agreeable manner of teaching his art: and he doubtleſs judged right; for he certainly makes thus a more decent, as well as a more engaging appearance, than he would have done under that of *a new collection of receipts for beautifying the skin, taking away wrinkles, recovering a loſt* †—* * * * * *, *&c.*

XVI. *The Perfect King*, an eſſay: in which true grandeur is illuſtrated; with the true means to acquire it. Made *Engliſh* from the *French*. 12mo. 2s. *Cooper.*

This anonymous performance appears, if we are not miſtaken in our conjecture, to have been written as a compliment to his late majeſty, by ſome ſenſible foreigner; who, however, makes but an indifferent figure in this tranſlation, whatever he might do in the original language wherein he delivered his work; the orthographical and typographical miſtakes being ſo many, that we can no otherwiſe account for them, than by ſuppoſing the book to have been printed abroad, by perſons not well acquainted with the *Engliſh* tongue: and that this was really the caſe, we are under no doubt. For the reſt we ſhall only ſay, that to thoſe who have not read the many excellent treatiſes on this ſubject, which have been already publiſhed in our own country, the preſent tract may afford ſome ſatisfaction. The author's idea of a good king, is juſt; and the maxims and rules he lays down for the conduct of princes, are rightly calculated to make the great ones of the earth happy in themſelves, and a bleſſing to their ſubjects: but 'tis pity his inſtructions are not cloathed in a more elegant dreſs.

XVII. *The Britiſh Legacy*; *or, Fountain of Knowledge.* 8vo. 2s. ſewed, *Chandler.*

To whom the public is obliged for this *Legacy*, it is not given us to know; of what it chiefly conſiſts, we ſhall inform the reader in as few words as poſſible. In the firſt place, the

† Among others, there is one preſcription which the author had the decency to wrap up in *Latin*; tho' that is but a very thin covering.

author

author gives us a ſyſtem of horſemanſhip and farriery, in a dialogue between a horſe-doctor and a groom. Then comes the beſt method of preventing chimnies from ſmoaking, receipts for making ketchup, cleaning ſilver-plate, and *fire-eating*, *&c. &c. &c.* After theſe follow the arts of bringing finging-birds to perfection, of breeding and dieting fighting cocks; curious method of *caſting urine*, and curling hair; inſtructions for mounting fans, and making friar's balſam. The cultivation of the kitchen, fruit, and flower-garden brings up the rear;—but the book contains a vaſt number of other curioſities, which we have no inclination to enumerate: tho', for ought we know to the contrary, they may be all mighty good things.

XVIII. *The Travels of Mr.* Drake Morris, *merchant, in* London. Containing his ſufferings and diſtreſſes in ſeveral voyages at ſea. Written by himſelf. 12mo. 3s. *Baldwin.*

A ſlimſy kind of imitation of *Robinſon Cruſoe.*

XIX. *The Marriage-act.* A novel. In which the ruin of female honour, the contempt of the clergy, the deſtruction of private and public liberty, with other fatal conſequences, are conſidered; in a ſeries of intereſting adventures. 12mo. 2 vol. 6s. *Hodges.*

A writer of ſome parts, but more virulence, ſtimulated by party prejudice againſt the preſent adminiſtration, as we are led to conclude from many paſſages in his work, has here put together a number of improbable tales of young people rendered unhappy in their amours, or matrimonial engagements; and the blame of all is contrived to be thrown upon the late act for the better preventing of clandeſtine marriages: which, according to our author, is only calculated to produce all thoſe terrible conſequences he has enumerated in his title-page. In the heat of his zeal, our political noveliſt has treated the legiſlature with a freedom that has produced a warrant for taking him into cuſtody, which was executed a few days after the appearance of his work.

XX. *A new tranſlation of the* Perſian *Tales*; from an original verſion of the *Indian* comedies of *Mocles.* Wherein care has been taken to expunge all thoſe uſeleſs repetitions, and trifling circumſtances, with which the oriental writings are encumbered: ſo that the ſtories are rendered leſs tedious, and more inſtructive, the whole being reduced into one ſmall volume. Deſigned for the ſervice and amuſement of the *Britiſh* Ladies. By *Edward Button*, gent. 12mo. 3s. *Owen.*

The utility of this book is ſufficiently repreſented above; and, we think, without exaggeration.

XXI,

XXI. *Thoughts on Gallantry, Love, and Marriage.* 8vo. 6d. *Dodſley.*

A declamation againſt libertiniſm and debauchery; and in praiſe of matrimony. This performance, like its price, is but a ſlight one.

XXII. *A Voyage to the Iſland of* Ceylon, on board a *Dutch Indiaman*, in the year 1747. Containing a ſuccinct relation of the productions, trade, and inhabitants of that place: together with ſome account of St. *Helena*, and the iſlands viſited by the author, in conſequence of the ſhip's diſtreſſes at ſea. Written by a *Dutch* gentleman. 8vo. 6d. *Bouquet.*

The public are already ſufficiently acquainted with the contents of this piece, by its having been previouſly inſerted in the *Evening Adverti ſer*, a paper much called for, on account of its profeſſed oppoſition to the principles of the *London Evening Poſt.*

XXIII. *The Trial of* William Mitchel, *ſurgeon, for perjury.* Tried at the ſittings after *Trinity* term, 1754, in his majeſty's court of king's-bench, *Weſtminſter.* 4to. 1s. *Baldwin.*

Some remarkable occurrences in the courſe of this trial, will ſufficiently apologize for our taking more notice of it than we commonly afford to publications of this ſort. The altercations between Mr. *Lee* on the one part, and Meſſ. *Ranby* and *Hawkins* on the other, concerning the abilities of the former, as to the cure of *ruptures*, has occaſioned ſome appeals to the public *. Mr. *Lee* brought his action againſt Mr. *Ranby* for defamatory words ſpoken againſt him the ſaid *Lee*; particularly, that at a *Greenwich*-board Mr. *Ranby* had called him an *Impoſtor*. This cauſe was, in *Hillary* term, *Jan.* 23, 1753; when it was mutually agreed, 'that the action ſhould be *entirely put an end to* by 'withdrawing a juror from the pannel, and by a rule of court, 'ordering, that *the matters in queſtion in that cauſe*, between 'the two parties, ſhould ceaſe, and the plaintiff ſhould *trouble* 'the defendant no more in reſpect thereof.'—Some time afterwords, another action was brought by Mr. *Lee* againſt Mr. *Ranby*, for words ſaid to be ſpoken after the above-mentioned 23d of *January*, upon which action a verdict was found for, and one hundred pounds damages given to, the plaintiff. Mr. *Mitchel*, a ſurgeon belonging to the horſe-guards, was examined on this latter trial in favour of Mr. *Lee*, and ſwore poſitively to certain defamatory words ſpoken by Mr. *Ranby*, particularly that at a *Greenwich*-board held on the 26th day of

* See *Review*, vol. IX. p. 147. vol. X. p. 149—310.

January, he called the ſaid *Lee* an impoſtor.—Mr. *Mitchel*'s teſtimony upon this occaſion gave riſe to the indictment againſt him for perjury, and it appears to have been very clearly proved, that there was no *Greenwich*-board held that day, and that Mr. *Ranby* had been confined to his bed, or his chamber, from the third of *January* to the middle of *February*; conſequently, that he could not have uttered thoſe words at the time and place ſworn to. It was alſo evident, that the words alluded to, if uſed at any time, could have been ſpoke only on the 22d of *December* preceding, and that the firſt action was partly founded on the ſame; therefore, that Mr. *Ranby* ought not to have been troubled a ſecond time on that account.—However, in conſideration of Mr. *Mitchel*'s univerſal good character, upon his making an acknowledgment of his being miſtaken, and that he did not intend any injury to Mr. *Ranby* thereby; alſo that the latter ſhould declare his belief that no injury was deſigned by the former, it was agreed, that Mr. *Mitchel* ſhould be acquitted. The lord chief juſtice, not leſs genteely than candidly, reproved this gentleman for his precipitance in ſwearing.

Without intending the leaſt reflection on Mr. *Mitchel*'s integrity, whoſe friendſhip, in this particular inſtance, ſeems for once to have got the better of his prudence, we cannot help lamenting the levity with which oaths are too frequently taken: it is to be feared, all men do not ſufficiently reflect, that

> An oath is a recognizance to heaven,
> Binding us over in the courts above
> To plead to the indictment of our crimes,
> That thoſe who 'ſcape this world ſhould ſuffer there.
>
> *Southern's Oroonoko.*

Is not therefore the utmoſt preciſion and circumſpection neceſſary, as well in taking as adminiſtring an oath; by which (conſidered only in a temporal view) the properties, liberties, and even lives of our fellow-creatures, may in a moment be injured or deſtroyed? And it is a truth, tho' a melancholy one, that an inconſiderate oath may do as much miſchief as a wilful and corrupt perjury. *T. L.*

XXIV. *The Univerſal Traveller*; or, *A Deſcription of the ſeveral foreign Nations of the World.* Shewing, 1. The ſituation, boundaries, and face of the reſpective countries. 2. Number of provinces and chief towns in each. 3. The genius, temper, and habits of the ſeveral people. 4. Their religion, government, and forces, by ſea and land. 5. Their traffic, produce of their ſoil, animals, and minerals. 6. An abſtract of

of the hiſtory of each nation, brought down to the preſent time. By Mr. *Salmon*, author of the *New Geographical Grammar*. Folio, 2 vols. 3l. in ſheets. *Baldwin.*

This work has been publiſhed in weekly numbers, at 6d. each, is now finiſhed in 121 numbers, illuſtrated with 226 maps and copper plates; repreſenting the habits of the people, views of cities, animals, *&c.*—Mr. *Salmon*'s character for productions of this nature, is ſo well known, that it would be altogether a work of ſupererogation in us to ſay any thing on that head.

XXV. *A Propoſal or Plan for an Act of Parliament* for the better paving, cleanſing and lighting the ſtreets, courts, lanes, alleys, and other open paſſages, as well within the ſeveral pariſhes of the city and liberty of *Weſtminſter*, as of St. *Mary le Bone*, St. *Giles* in the fields, St. *George* the martyr, St. *George*, *Bloomſbury*; that part of the pariſh of St. *Andrew*, *Holborn*, which lies in the county of *Middleſex*; the ſeveral liberties of the *Rolls* and *Savoy* in the ſaid county, and that part of the dutchy of *Lancaſter*, which lies in the ſame county, and for other purpoſes therein mentioned. By *John Spranger*, of *Covent Garden*. 6d. *Baker.*

XXVI. *The Trial of* Richard Hathaway, upon an information for being a cheat and impoſtor, for endeavouring to take away the life of *Sarah Morduck*, for being a witch, at *Surry* aſſizes, begun and held in the borough of *Southwark*, *March* the 24th, 1702. In which is diſcovered the malicious deſigns of the ſaid impoſtor, with an account of his pretended inchantments and witchcraft. Before the right honourable the lord chief juſtice *Holt* and Mr. baron *Hatſell*. To which is added, a ſhort account of the trial of *Richard Hathaway*, *Thomas Wellyn* and *Elizabeth* his wife, and *Elizabeth Willoughby*, wife of *Walter Willoughby* upon an information for a riot and aſſault upon *Sarah Morduck*, the pretended witch, at the ſaid aſſizes. 12mo. 1s. *Griffiths.*

This extraordinary trial, *&c.* is reprinted from an edition publiſhed at the time when *Hathaway*'s impoſture was detected; and, if we miſtake not, it is alſo printed at large, in the *State Trials*. It ſeems to be now re-publiſhed as a kind of parallel to the late affair for which *Elizabeth Canning* received ſentence of tranſportation.

POETICAL.

XXVII. *The Italian Huſband; or the Violated Bed avenged.* A moral drama. By *Edward Lewis*, M. A. 8vo. 1s. *Cooper.*

A very tragical ſtory, told in very tragical verſe. The following ſhort ſpecimen is taken from the author's enumeration of the diſmal portents that preceded the cataſtrophe.

You know his lordſhip's bailiff, *Giovanni*,
Lives in a farm near to his caſtle-gate.
Whilſt he at dinner ſate, a favourite hen
Came cackling, and at's feet laid a live chick,
Perfect with wings and claws, with eyes and voice,
Which ran without delay after its mother.
But lo! a greater wonder———

For which the curious reader is referred to Mr. *Lewis*'s pamphlet.

XXVIII. *Verſes to the memory of the late Sir* Theodore Janſſen, *bart.* father to the right hon. *Stephen Theodore Janſſen*, eſq; the preſent lord mayor. With *notes*, wherein is given a ſhort hiſtorical account of him and his family. Folio, 6d. *Robinſon.*

From the notes it appears, that, in the reigns of King *William* III. Queen *Anne*, and King *George* I. Sir *Theodore* was accounted one of the moſt able merchants in *Europe*; and what is highly to his honour, and much endeared him to the *Britiſh* nation, was his ſtrenuouſly oppoſing the bill for opening the trade with *France*, 1713. Of which affair, and ſome other particulars of Sir *Theodore*'s hiſtory, mention was made in our *Review* for *April* laſt, p. 279. This gentleman lived to be near 100 years of age, and died *Sept.* 22. 1748. The annotator on the verſes now publiſhed in commemoration of Sir *Theodore*'s many virtues, has added a panegyric on his ſon, the preſent lord mayor of *London*, of which Mr. *Janſſen* is every way worthy.

XXIX. *The fourth Grace.* Folio, 6d. *Crowder*, and Company.

A compliment to the counteſs of *Coventry:* the poetry not ſo beautiful as the ſubject; for example,

She oft has made me pipe faſt heretofore;
Now will I faſter pipe, and more and more.

And, alas, how can it be prevented! except the piper ſhould diſcover, that he is like to pay himſelf for ſuch lays as no one elſe can poſſibly dance to? But if he will be obſtinate like *Hob*-in the farce, who declares he *will dance*, and *does* ſtrangely; and ſhould perſevere, by piping the celebrated ſiſter of his fair patroneſs into a *fifth* GRACE (which, indeed, is partly done to his hand already *) we beg he will mend his *pipe* a little; or, perhaps, on ſettling the preſent account, his bookſeller may preſent him a *whiſtle* for his next eſſay. K.

* By his grace the duke of *Hamilton.*

POLITICAL and COMMERCIAL.

XXX. *An Eſſay towards a method of ſpeedily manning a fleet upon any ſudden emergency.* 8vo. 1s. *Sandby.*

The author's ſcheme is, to keep a conſtant regiſter of ten or twelve thouſand able-bodied ſeamen, ſuch only as ſhall voluntarily enter their names for that purpoſe; who ſhall be obliged to ſubmit to certain regulations and reſtrictions, whereby they may be ſpeedily collected on any emergency: in conſideration of which it is propoſed, that each man be allowed 5l. a year, or 2s. a week.—The methods preſcribed for raiſing a fund ſufficient to defray the expence of theſe regiſtered men, are, 1ſt. An application to this purpoſe of an eighth of the *bounty upon exported corn.*—2dly. A triennial lottery, to be called *the ſeamens lottery.*—3dly. The *ſuppreſſing of franks.*—4thly and 5thly, A *tax* upon *dogs* and *horſes.*

However well meant, however plauſible theſe propoſals may appear in ſpeculation, there are obvious difficulties that oppoſe their being ſoon carried into execution: we refer thoſe who are deſirous of further particulars to the pamphlet itſelf. *J. L.*

XXXI. *Some Thoughts relating to trade in general, and to the* Eaſt Indies *in particular.* 8vo. 6d. *Baldwin.*

This pamphlet is intended to vindicate the exportation of bullion to the *Eaſt Indies* *, but as the author's reaſonings are merely hypothetical, and unſupported by any poſitive facts, or modern calculations, we refer thoſe whom it may concern to the performance itſelf. *J. L.*

CONTROVERSIAL.

XXXII. *An Appeal to the Public*; or, *A Review of the Conduct of Dr.* Ad—gt—n *towards Dr.* Piggot. 8vo. 1s. *Baldwin.*

Dr. *P*—— here gives the hiſtory of his late *connection* and ſubſequent *difference*, with Dr. *A*———; whom he accuſes of a very ſcandalous breach of friendſhip in relation to Dr. *P*——'s ſettlement at *Reading*, and to his practice, as a phyſician, in that town. Our readers may remember a former charge of malevolence brought againſt this gentleman by another complainant. See Dr. *Ruſſel*'s letter to Dr. *Addington*, *Review*, vol. I. p. 276. We do not recollect that Dr. *A*—— ever produced any thing in his own defence, with reſpect to the former occaſion; and we wiſh he may be able to wipe off the imputation that muſt remain upon his moral character, if the facts now ſimply related by Dr. *P*—— are not diſproved.

* See *Review*, vol. X. p. 369, upon the ſame ſubject.

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THE MONTHLY REVIEW,

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ART. XLVII. *The third and laſt Volume of the Memoirs of Mrs.* Lætitia Pilkington. *Written by Herſelf. Wherein are occaſionally interſperſed, variety of poems: as alſo the letters of ſeveral perſons of diſtinction: with the concluſive part of the Life of the inimitable Dean* Swift. 12mo. 3s. Griffiths.

THIS poſthumous production of Mrs. *Pilkington* is publiſhed by her ſon, purſuant to a ſubſcription which his mother had begun to raiſe, and which his own affairs made it neceſſary to get completed.

Thoſe who have ſeen the two firſt volumes of this lady's memoirs will be ſufficiently apprized of what they may expect in this, when we inform them, that her pen is dipped in the ſame gall, and her ſtyle conducted with the ſame ſpirit. 'I cannot,' (ſays ſhe, in her introduction to this volume) 'like a certain female writer, ſay, I hope, if I have done nothing to pleaſe, I have done nothing to offend; for truly, 'I mean to give both pleaſure and offence: lemon and ſugar 'is very pretty. I ſhould be ſorry to write a ſatyr which did 'not ſting, nor will I ever write a panegyric on an undeſerver: 'if a rogue ſhould happen to be mine honeſt friend, I owe 'him ſilence; but that is the moſt he can expect.—I threaten 'not any, nor did I ever do it; but characters are my game.'—

How far the provocations ſhe had met with may excuſe, or extenuate, the exceſſive freedoms ſhe has taken with the characters of ſeveral perſons, our ignorance of her connections

will not allow us to determine: but, as we have no complaints of that kind to make, no reader of breeding, or generoſity, will expect us to take up the malevolent taſk of making more public, what muſt neceſſarily give pain to thoſe with whom we are at perfect peace. The further anecdotes Mrs. *Pilkington* has given us, upon her own credit, of Dean *Swift*, we hope, will prove a more agreeable entertainment.

Theſe then, together with Mrs. *Pilkington*'s behaviour in her laſt moments, as deſcribed by her ſon, in an appendix to this volume, are all we think fit to lay before the public; who, no doubt, are curious to know, in what manner this lady quitted a world, in which ſhe had made herſelf ſo remarkable.

Her memoirs relating to *Swift* do no great honour to his good ſenſe, or diſcretion. This our female biographer ſeems ſenſible of; but, ſuppoſing that 'the moſt minute circumſtances relating to ſo great a man cannot be deemed trivial,'—ſhe undertakes 'to trace him in private life:' obſerving at the ſame time, very juſtly, that 'there only it is we can frame a 'true judgment of any perſon, the reſt being frequently mere 'outſide.'

Moſt of Mrs. *Pilkington*'s accounts of the Dean are from her own knowledge; the following however is upon hearſay.

'I remember,' (ſays ſhe) 'a worthy gentleman, who had 'the honour of his [*Swift*'s] acquaintance, told me, that the 'Dean, and ſome other perſons of taſte, whom I do not now 'recollect, came to a reſolution to have a feaſt once a year, 'in imitation of the *Saturnalia*; which, in heathen *Rome*, was 'held about the time we keep our *Chriſtmas*, whereat the 'ſervants perſonated their maſters, and the maſters waited as 'ſervants.'

'The firſt time they put this ſcheme in practice, was at the 'deanery-houſe. When all the ſervants were ſeated, and 'every gentlemen placed behind his own man, the Dean's 'ſervant took an opportunity of finding fault with ſome meat 'which was not done to his taſte, and taking it up in his 'hand, he threw it in his maſter's face, and mimicked him 'in every other foible which he had ever diſcovered in him.

'At this the Dean flew in a violent rage, beat the fellow, 'and put every thing into ſuch diſorder, that the ſervants, 'affrighted, left the room; and here ended the feaſt of *Sa*-'*turnalia*.'

One would have thought, ſo much a maſter of true humour as the Dean was himſelf, that the poor fellow's conduct, thus excellently adapted to the intention of their regale, would have

have met with a very different reception: but *Swift*, it ſeems, was one of thoſe who think themſelves authoriſed to puſh at random againſt all that come near them, with the privilege of exemption from any hit in return.

Mrs. *Pilkington* agrees with what has been mentioned in a former *Review*, from another author, that *Stella* was certainly the Dean's wife; but that no conjugal commerce had paſſed between them: that the Dean 'in the latter part of his life, 'offered to acknowledge her as the partner of his heart; but 'ſhe wiſely declined it, knowing that while ſhe continued 'only as a viſitor, he would treat her with reſpect; which 'would ceaſe, as his temper was unpaſſive, if ſhe lived en-'tirely with him; and every fault of his ſervants would be at-'tributed to her.' But our author is 'certain he muſt have 'tenderly loved that lady,' as ſhe had been 'a witneſs, that 'the bare mention of her name has drawn tears from him, 'which it was not eaſy to effect.'

The following ſtory we know not what to make of, without ſuppoſing that it happened very late in the Dean's life.

'I remember,' (ſays Mrs. *Pilkington*) 'he ſent for me one 'morning very early, to breakfaſt; and as I always drank 'tea or coffee, I expected to have found one of theſe ready; 'but after he had detained me two hours, diſcourſing on his 'houſhold œconomy, and other matters, amongſt which one 'was, that a piece of his garden-wall had fallen down; and "ſo," ſaid he, "one of my fellows muſt needs get a trowel "and mortar, and undertake to mend the breach.

"I happened," continued the Dean, "to ſpy him out of "my window at this employment, and called him to know "why he did that? He told me he had been bred a brick-"layer, and that his doing it would ſave me money; ſo I "let him finiſh it, which he did very compleatly in about an "hour's time. So I gave him a moidore; and pox take me, "but the fellow, inſtead of going as he ought, to the ale-"houſe, or a whore, went and bought ſilver buckles, and is "grown very proud on it.

"—Come," ſaid he, "ſhall we go to breakfaſt, I know "you were once *Bermudas* mad; now I'll give you ſome of "that country cheer; *open* that drawer, and reach me a flat "bottle you'll find there." 'I ran to obey him, and as the 'drawer was low, kneeled down to it.'

'I no ſooner attempted to unlock the drawer, but he flew 'at me, and beat me moſt immoderately; I again made an 'effort, and ſtill he beat me, crying, "Pox take you, *open* "the drawer." I once more tried, and he ſtruck me ſo hard,

'that I burſt into tears, and ſaid, "Lord, Sir, what muſt "I do?"

"Pox take you for a ſlut," ſaid he, "would you ſpoil my "lock, and break my key?" "Why, Sir, the drawer is "locked." "Oh! I beg pardon," ſaid he, "I thought you "were going to pull it out by the key; well, open it, and do "what I bid you."

'I did ſo, and found the bottle. "Now," ſaid he, "you "muſt know I always breakfaſt between my own houſe and "the church, and I carry my proviſion in my pocket;" upon 'this he pulled out a piece of ginger-bread, and offered 'me ſome.

'As I was terribly afflicted with the heart-burn, the very 'thoughts of any thing ſo dry, made me ten times worſe, 'which I told him, and begged he would excuſe me. He 'poſitively inſiſted on my eating a piece of it, which I was, 'on penalty of another beating, obliged to comply with.

"Now," ſaid he, "you muſt take a ſup out of my bottle." 'I juſt held it to my mouth, and found it ſo ſtrong, that I 'intreated he would not aſk me to taſte it: he endeavoured to 'perſuade me; but finding that would not avail, he threw me 'down, forced the bottle into my mouth, and poured ſome of 'the liquor down my throat; which I thought would have 'ſet my very ſtomach on fire. He then gravely went to 'prayers.'—

As the memoirs of *Swift* are promiſcuouſly ſcattered through this work, we ſhall endeavour to leſſen the diſguſt our readers muſt have felt from the above account, by introducing, in this place, one ſtep taken by the Dean, very much to his honour.

Our author, whoſe addreſſes to the great were very frequent and extenſive, takes occaſion to complain loudly of the mercenary inſolence of ſervants in families of rank; the allowance of which ſhe, with more politeneſs than veracity, attributes to their lords' being ignorant of it: this, however, leads her to recollect the following behaviour of *Swift* upon ſuch an occaſion. 'The Dean,' (ſays ſhe) 'diſcharged a ſervant only 'for rejecting the petition of a poor old woman: ſhe was 'very ancient, and on a cold morning ſat at the deanery-ſteps 'a conſiderable time, during which the Dean ſaw her through 'a window, and no doubt commiſerated her deſolate condi-'tion. His footman happened to come to the door, and the 'poor creature beſought him in a piteous tone, to give that 'paper to his reverence. The ſervant read it, and told her, 'with infinite ſcorn, his maſter had ſomething elſe to mind 'than her petition. "What's that you ſay, fellow?" ſaid the

'Dean, looking out at the window, "come up here." The 'man, trembling, obeyed him: he alſo deſired the poor wo- 'man to come before him, made her ſit down, and ordered 'her ſome bread and wine; after which he turned to the man, 'and ſaid, "At what time, Sir, did I order you to open a "paper directed to me? or to refuſe a letter from any one? "Hark ye, Sirrah, you have been admoniſhed by me for "drunkenneſs, idling, and other faults; but ſince I have diſ- "covered your inhuman diſpoſition, I muſt diſmiſs you from "my ſervice: ſo pull off my cloaths, take your wages, and "let me hear no more of you."—

But we return, with our author, to one or two more of the Dean's whims.

'When the Dean was at *Bellcamp*, at the houſe of the rev. 'Dr. *Gratton*, he wrote to Dr. *Delany* to come and dine with 'him, mighty *Thomas Thumb*, and her ſerene highneſs of *Lil-* '*liput*, meaning my huſband and me: accordingly we went; 'the Dean came out to meet us, and I, by agreement, hiding 'my face, Mr. *Pilkington* told him they had picked up a girl 'on the road, and deſired to know whether they might bring 'her in. He, gueſſing who it was, ſaid, "let her ſhew her 'face, and if ſhe be likely, we'll admit her." On this I took 'down my fan, and ſaid, "O indeed, Sir, I am:" "Well "then," ſaid he, "give me your hand." He led me into a 'parlour, where there were twelve clergy-men, and ſaid, "Thoſe fellows coming in, have brought a wench with them; "but," added he, "we'll give her a dinner, poor devil! and "keep the ſecret of our brethren."—

"Pox on you, you ſlut," ſaid the Dean, "you gave me a hint "for my polite converſation, which I have purſued: you ſaid, "it would be better to throw it into dialogue, and ſuppoſe it "to paſs amongſt the great; I have improved by you:" "O "dear Sir," ſaid I, "it is impoſſible you ſhould do otherwiſe." "Matchleſs ſaucineſs!" returned he: "well, but I'll read you "the work;" which he did with infinite humour, to our high 'entertainment.

'It was *Chriſtmas* time, and froze very hard: the Dean, 'meditating revenge, ſet the wine before a great fire; the 'corks of the wine being ſecured with pitch and roſin, which 'began, in a little while, to melt: no ſooner did the Dean 'perceive they were fit for his purpoſe, but he ſlily rubbed 'his fingers on them, and daubed my face all over. Inſtead 'of being vexed, as he expected I would, I told him he did me 'great honour in ſealing me for his own. "Plague on her," 'ſaid he, "I cannot put her out of temper;" yet he determined 'to do it, if poſſible, for he aſked the company if they had

'ever ſeen ſuch a dwarf; and inſiſted that I ſhould pull off 'my ſhoes till he meaſured me: to this I had no inclination 'to ſubmit, but he was an abſolute prince, and reſiſtance 'would have little availed me; ſo when I obeyed, he ſaid, 'why I ſuſpected you had either broken ſtockings or foul toes*, 'and in either caſe ſhould have delighted to have expoſed you.

'He then made me ſtand up againſt the wainſcot, leaned 'his hand as heavy as he could upon my head, till I ſhrunk 'under the weight to almoſt half my proportion; then mak-'ing a mark with his pencil, he affirmed, I was but three feet 'two inches high.'

Mrs. *Pilkington*, at that time breeding, goes on to inform us, that the gentlemen at table conſulted the weakneſs of her appetite, with an officiouſneſs that became ſo troubleſome, 'that 'at laſt,' ſays ſhe, 'I told the Dean, I wiſhed I was a man, 'that I might be treated with leſs ceremony: why, ſaid the 'Dean, it may be you are: I wiſh, Sir, ſaid I, you would 'put the queſtion to the company, and according to their 'votes let my ſex be determined. I will, ſaid he; "*Pilkington*, "what ſay you?" A man, Sir: they all took his word, and, 'in ſpite of petticoats, I was made a man of after dinner. I 'was obliged to put a tobacco-pipe in my mouth; but they 'ſo far indulged me, as to let it be an empty one, as were the 'Dean's, Dr. *Delany*'s, and my huſband's.

'The Dean aſked me could I play at cribbage; I ſaid I 'could; upon which he called for cards; but, upon recollec-'tion, ſaid, he would not play with a beggar, for he ſhould 'ſtand no chance; for, if he won, he would not take the 'money, and if he loſt, he muſt in honour pay. But why a 'beggar, Mr. Dean? ſaid Dr. *Delany*. A married curate 'muſt of conſequence be a beggar, returned he, and you are 'another; and pox on me, if I can ever get acquainted with 'any perſons but beggars; and I do not think, but this wo-'man or man here, is in the way of producing another. 'Then, Sir, I hope you will be ſo kind to ſtand godfather, 'which will ſecure it from ſo hard a fate. So, ſaid he, more 'demands upon me! Well, if it be a boy, I do not much 'care if I do; but if it be a little bitch, I'll never anſwer 'for her.'

Swift executed his promiſe as follows. Mrs. *Pilkington* produced the ſex the Dean wiſhed for.—He was then in the country: a fortnight after her delivery he returned to *Dublin*,

* The reader who has ſeen the Dean's *Lady's Dreſſing-room*, and other pieces of a like caſt, will not wonder at this inſtance of his indelicacy.

'and

and, ſays ſhe, came 'directly to viſit me: Mr. *Pilkington* 'opened the door for him, and brought him up to me. After 'wiſhing me joy, he aſked me where was his god-ſon elect; 'I told him in heaven. "The Lord be praiſed, ſaid he, I "thought there was ſome good news in the way, your huſband "looked ſo briſk: pox take me, but I was in hopes you were "dead yourſelf; but it is pretty well as it is, I have ſaved by "it, and I ſhould have got nothing by you."

After the compliment of caudle, which the Dean condeſcended to accept, he withdrew. 'About an hour after,' continues our hiſtorian, 'a ſervant brought me a letter, and a 'great bundle of brown paper, ſealed with the utmoſt care, 'and twiſted round with I know not how many yards of pack-'thread; my curioſity led me to read the letter before I exa-'mined the contents of the paper, which, to the beſt of my 'knowledge, [*remembrance* ſhe means] was this:

"Madam,

"I ſend you a piece of plumb-cake, which I did intend "ſhould be ſpent at the chriſtening; if you have any objection "to the plumbs, or do not like to eat them, you may return "them to, Madam, Your ſincere friend and ſervant,

J. Swift."

'I now examined the contents of the paper, in which I 'found a piece of ginger-bread, in which were ſtuck four gui-'neas, wrapt in white paper; on the outſide of each was 'wrote *plumb.*'—

This was, in a great man like *Swift*, only *deſipere in loco:* but the *pummelling* humour came on a-pace, and poor *Lætitia* was, among others, the ſubject of it; as ſhe immediately after this informs us.

It ſeems the Dean had 'received from *Spain*, from one Mr. '*Wogan*, a green velvet bag, in which was contained, the ad-'ventures of *Eugenius*; as alſo an account of the courtſhip 'and marriage of the chevalier to the princeſs *Sobieſky*,' with other particulars, very proper to accompany them and each other, ſuch as, 'ſome of the pſalms of *David*, paraphraſed in *Milto-'nic* verſe,' and —'remarks on the *Beggar's Opera*.

'The Dean ſaid he did not care to be troubled with it; and 'bid Mr. *Pilkington* take it to *London*, and look it over at his 'leiſure, which accordingly he did.

'He was ſcarce gone, when the Dean came to me for the 'bag. I told him my huſband had, according to his com-'mands, taken it with him. He proteſted he never gave him 'any ſuch permiſſion; that I was impudent to ſay it, and my 'huſband more ſo, to do it; the concluſion of which was, 'that he ordered me to write to him to return it immediately;

'and, leſt I ſhould forget it, he gave me a very good beating.
'Well, I writ Mr. *Pilkington* an account of the Dean's wrath,
'and he ſent me the fatal bag by a clergyman: I directly car-
'ried it to the Dean, and hoped he would be pleaſed, by my
'punctual and ready obedience to his will; but far otherwiſe
'it fell out, for the Dean flew into a paſſion, for my daring to
'preſume to write for it; and gave me another beating.'

This affair of the green bag brought Mrs. *Pilkington* to ſuch *feeling*, that ſhe here begins to moralize moſt plentifully: but as we have but three ſhort ſtories more about *Swift*, and two of theſe of a piece with the laſt, we ſhall produce thoſe two; and then, introduced by our *fair Seneca's morals*, conclude with the third.

'The firſt proof he [the Dean] gave of his incivility was his
'affronting the lord lieutenant at the lord mayor's table; who,
'becauſe he had not paid his compliments to him in due form,
'he very civily accoſted by the extraordinary title of, "you,
"fellow, with the blue ſtring." Some little time after this, he
'invited two clergymen to take the air with him, and when
'he got them into a coach, he did ſo belabour them, and knock
'their heads together, that they were obliged to cry out for
'aſſiſtance.'

Now for the meditations!

'But did not this more reſemble the actions of a lunatic,
'than of a gentleman of ſuperior wit and knowledge? In-
'deed, I believe too much learning had turned his head, or
'too deep a ſearch into the ſecrets of nature; as nothing could
'eſcape his obſervation. And this wrong turn in his brain,
'I fancy, had poſſeſſed him a long time before it was taken
'notice of, as numberleſs proofs might be produced; and even
'amongſt the facts that I have related, there are ſome ſtrong
'inſtances of it; had he been leſs witty, it would ſooner have
'been taken notice of: but, as the poet obſerves,

'*Great wit to madneſs ſure is near ally'd*, &c.'

The Dean's conduct in the latter part of his life is much better accounted for by a very capital author, whoſe ſentiments are tranſcribed into our late *Reviews*. As we are not likely to hear much more of this every way *extraordinary* man, till an account, long promiſed, comes out, Reader! whoe'er thou art! be not aſtoniſhed that human nature can, in one and the ſame perſon, riſe above imitation, and ſink beneath contempt! Art thou a *claſſical* reader; art thou a *ſcriptural* (a JUDICIOUS *ſcriptural*) reader; inſtances are ready to inform thee, that providence, acting by the courſe of nature, is more equal in intellectual, as well as in all other human endowments,

ments, than ſome are aware of. Thou, too, haſt thy advantages: thou, it is preſumed, could'ſt never play the wit as he did; and he, poſſibly, played the fool more than thou.

We promiſed to give the laſt ſtory of Mrs. *Pilkington* relating to *Swift*. Here it is,

'From this,' [from the time of the above-mentioned anecdote of this celebrated man] 'he fell into a deep melancholy, and 'knew nobody; I was told the laſt ſenſible words he uttered, 'were on this occaſion: Mr. *Handel*, when about to quit '*Ireland*, went to take his leave of him; the ſervant was a 'conſiderable time, ere he could make the Dean underſtand 'him; which when he did, he cried, "O! a *German*, and a "genius! a prodigy! admit him." The ſervant did ſo, juſt 'to let Mr. *Handel* behold the ruins of the greateſt wit that 'ever lived along the tide of time, where all at length are loſt.'

We are now to acquaint our readers, how a woman of Mrs. *Pilkington*'s particular talents took her flight elſewhere.

Her ſon, in the *appendix* to this volume, gives a very minute account of his ingenious, his unhappy mother's laſt illneſs and departure. Her neceſſities were great, her accommodations dear, and her treatment by her landlord, as he repreſents it, very cruel. Yet ſhe bore it, not with *patience* only, but *ſpirit*, and, from the following lines, which her ſon avers 'were the laſt ſhe ever wrote,' reſignation.

My Lord, my Saviour, and my God,
I bow to thy correcting rod;
Nor will I murmur or complain,
Tho' ev'ry limb be fill'd with pain;
Tho' my weak tongue its aid denies,
And day-light wounds my wretched eyes.

Mr. *Pilkington*, the younger, perceiving his mother in great decline, expected ſhe would apply to the uſual aſſiſtance the church offers people at the cloſe of life. 'My dear, ſaid ſhe, 'you know the uſage I have received from your father, toge'ther with the knowledge I have, that there are but few good 'clergymen to be found, have ever made me declare that I 'would permit none of them to viſit me in my laſt hours, ex'cept dear Dr. *Delany*: however, ſince he is from town, 'and the world would add impiety to all they have ſaid of 'me, if I do not have ſome one of them, pray ſend for the 'curate of this pariſh. I accordingly did, and we all joined 'in prayer; after which ſhe fell into a good deal of diſcourſe 'with him, and they drank a glaſs of wine together: he aſked 'her if ſhe forgave my father, and ſhe related the following 'ſtory to him.

'There

'There was an honeſt *Iriſh* papiſt on his death-bed, and 'when the prieſt was going to give him abſolution, he aſked 'the ſick man, if he freely forgave all his enemies, otherwiſe 'he could not adminiſter that ſacrament to him: the man re-'plied, Arah faith, father, I do forgive every one, only *Teddy* '*Brenan*, that pounded my cow. Nay, but, ſaid the prieſt, 'you muſt forgive him alſo, or I cannot abſolve you: well, 'ſaid he, father, if I die, I will forgive him; but if I live, I 'never can. Will that do, ſaid the ſick man? Arah faith, 'ſaid the prieſt, if it won't do, it muſt do; and accordingly 'proceeded.

'So, Sir, ſaid ſhe, if I die, I do forgive him; and I wiſh 'the God whom he hath offended may do the ſame; but if I 'live, mark you that, Mr. Parſon, I never will.'

Her ſon proceeds to let us know, that an hour after the above-mentioned clergyman was gone, 'came a great long 'letter, declaring that ſhe [his mother] was damned beyond 'redemption; that ſhe was now on the brink of hell; and 'that not the blood of the lamb could intercept her.' This letter was ſuſpected to have been the work of one of the *Dublin* methodiſts.

'We both,' ſays he, 'laughed at this fantaſtical contri-'vance, and ſhe only wiſhed for ſtrength to be able to anſwer 'it properly; but alas, ſhe never had.'

We are now come to the laſt *ſcene* of the laſt *act* of this memorable woman.

'This day,' (ſays her ſon) 'ſhe retained her ſenſes tole-'rably, till evening, when ſhe began to talk incoherently. I 'ſat up till four in the morning, at which time I grew very 'heavy: what, ſaid ſhe, cannot you watch and pray a mo-'ment, till this bitter cup paſſes from me: a moment, and I 'ſhall be no more. Come, ſaid ſhe, kneel down, and take 'my bleſſing and laſt adieu.—She laid her hand on my head, 'and ſaid, very devoutly, the God of *Abraham*, *Iſaac*, and '*Jacob*, bleſs you; the Father, the ſon, and Holy Ghoſt, pro-'tect and guard you, and bring you ſafe to everlaſting peace, 'where I go a little before you; for ſurely, my dear child, I 'believe, through Chriſt, I ſhall be happy hereafter.'

Mr. *Pilkington* here exclaims againſt thoſe who would ſuppoſe his mother died an atheiſt. He then recollects, that, in the beginning of her illneſs, ſhe applied to him as follows:

'I have a thing to requeſt, which you muſt by no means 'deny me, but promiſe me on your life, your honour, and 'your ſoul, to perform it.—It is this, ſaid ſhe, in a few days 'you'll loſe your poor little mother; and as you know I have

'have no money, your father undoubtedly will bury me, and 'perhaps may propoſe putting my remains in his family bu-'rial-place; but if you ſuffer that, you have my heavy curſe; 'nay, if it is poſſible, I will come from the grave to reſent it. 'Lay me by my dear father, and let our kindred aſhes mingle 'together; for were I put in the ground with your father,

The miracle of *Thebes* would be renew'd,
And the dividing flames burn diff'rent ways.

'Theſe were her very words: now, ſaid ſhe, if ever you 'grow rich, erect a little ſquare ſtone over me, and let this 'inſcription be on it:

Here lieth, near the body of her honoured father,
JOHN VANLEWEN, *M. D.*
The mortal part of
Mrs. LÆTITIA PILKINGTON;
Whoſe ſpirit hopes for that peace, through the infinite merit of CHRIST, *which a cruel and mercileſs world never afforded her.*

The patience of ſome of our readers, by this time may be tired. Be it ſo: others may be deſirous to follow poor Mrs. *Pilkington* to the dying period. 'Between five and ſix,' ſays her ſon, 'her breath grew ſhort, and her eye-ſight failed 'her; I wept and, embracing her hand, which was now al-'moſt lifeleſs, aſked her if ſhe knew me*?—She deſired 'me to kneel down and pray by her, which I did; ſtill 'keeping her hand in mine, I found it grow cold and 'heavy, and looking up, juſt ſaw her expire with a ſigh.'

Reader! again obſerve, that none can judge of *real characters*, but GOD. Cenſure not in others thoſe frailties, which, tho' beyond thy preſent perception, thou mayeſt have in thyſelf: concealed, however, till a critical combination of circumſtances ſhall give thee the melancholy conviction of their real exiſtence! conſider *tempers*, *genius*, *education*, *company*, and the wide ſpace of *employments*: conſider alſo the ſpace much more wide, horrid, deſolate, and abandoned, of people well *educated*, but *reduced*; of people of *great ſenſe*, *literary*, *military*, and other accompliſhments, who, frantic by neglect, run into *reveries*, of which they never could have ſuſpected themſelves capable! conſider theſe, and *Lætitia Pilkington* may be forgot, and Dean *Swift* forgiven!

* By her anſwer to this queſtion, it appears that her mind was ſomewhat diſcompoſed at that time.

ART. XLVIII. *The Useful Family Herbal; or, an account of all those* English *plants which are remarkable for their virtues: and of the drugs which are produced by vegetables of other countries. With their descriptions, and their uses, as proved by experience. Illustrated with figures of the most useful* English *plants. With an introduction, containing,* 1. *Directions for the gathering and preserving roots, herbs, flowers, and seeds.* 2. *The various methods of preparing those simples for present use.* 3. *Receipts for making from them distilled waters, conserves, syrups, and other forms, proper to be in readiness, and for keeping all the year.* 4. *The ways of making up electuaries, juleps, draughts, and the other forms of remedies; together with the cautions in the giving them. And an Appendix, containing, a proposal for the farther seeking into the virtues of* English *herbs, and the manner of doing it with ease and safety. The whole intended for the use of families, and for the instruction of those who are desirous of relieving the distressed sick.* 8vo. 5s. Johnson, &c.

THE knowledge of plants has, in all ages and nations, been justly esteemed an useful and important branch of learning. People are generally convinced, that simples make up almost the whole of medicine; and as nature has implanted in animals an instinct, by which they discover particular plants to be proper remedies for their disorders, so she seems, in a great measure, to have left us to the use of reason, deduction, and experiment, in order to discover the virtues and uses of each particular vegetable: a task, in the execution of which the reason of man can with difficulty come up to the instinct of some animals.

The antients were particularly careful to discover the uses of plants, and thought it a greater honour to have found a new medicinal virtue, than to have discovered an hundred simples before unknown. The moderns, on the contrary, who have carried the curious part of the botanical science to a great degree of perfection, employ themselves principally in distinguishing the characters of bodies, and almost entirely neglect their uses. And perhaps this is one reason why some have been led to aver, that the art of healing has not made an equal progress with the rest of the sciences, since the revival of learning.

This new herbal is intended, as the author himself tells us, 'to inform those who live in the country, and are desirous of 'being useful to their families and friends; or charitable to 'the poor, in the relief of their disorders; of the virtues of

'those

'thoſe plants which grow wild about them: that they may 'be able to ſupply this neceſſary aſſiſtance in places where apo-'thecaries are not at hand; and that they may be able to do 'it without putting themſelves to the expence of medicines of 'price, when the common herbs that may be had for gather-'ing, will anſwer the ſame purpoſe.

'However, as there are caſes in which more help may be 'had from drugs brought from abroad, than from any thing 'we can procure at home, an account of thoſe roots, barks, 'ſeeds, gums, and other vegetable productions, kept by the 'druggiſts and apothecaries, is alſo added; and of the trees 'and plants from whence they are obtained; together with 'their virtues.

'This work therefore will tend to inſtruct thoſe charitable 'ladies, who may be deſirous of giving this great relief to the 'afflicted poor in their neighbourhood, and to remind the 'apothecaries of what they had before ſtudied: but the firſt-'mentioned purpoſe is by much the moſt uſeful, and the moſt 'conſiderable, and therefore has the greateſt regard paid to it.'

The author, in the courſe of his introduction, lays down methods for collecting and preſerving plants, *&c.* and for preparing them for uſe. Theſe he has delivered in a very conciſe manner: perhaps too conciſe for thoſe whoſe uſe they are principally intended for; for tho' a perſon previouſly acquainted with pharmaceutical operations, will find no difficulty in underſtanding them, yet this will not be the caſe with ladies, and others, entirely ignorant of thoſe proceſſes.

In deſcribing the method of making oxymel of garlic, the author directs the vinegar to be boiled in an earthen pipkin; but does not mention whether the pipkin is to be glazed or not. This however, ſhould not have been omitted; for as lead is the principal ingredient in the glazing, and as vinegar readily diſſolves lead, the compoſition, if made in a glazed veſſel, as thoſe generally in uſe are, will receive a poiſonous quality, too dangerous to be ſlighted.

The deſcriptions of the various plants are clear and well adapted, and the virtues aſcribed to them, ſuch as are founded on experience. Several new plants, not known in the preſent practice, are alſo added, with their virtues and uſes.

In the appendix to this work, the author has given us ſome uſeful obſervations on the virtues of plants, which have not yet been tried. To find out the virtues of plants not yet in uſe, is certainly a very laudable attempt; and the diſcovery of but a ſingle remedy for an obſtinate diſeaſe, would reflect more honour on the author, than all the uſeleſs learning in the world.

With

With regard to the danger attending trials of this kind on the *Engliſh* plants, it is very inconſiderable, if the perſon be previouſly acquainted with the nature of plants.

'If a man,' ſays our author, 'were to be turned looſe 'upon an iſland, where no perſon had ſet foot before, he might 'dread to taſte of any plant he ſaw, becauſe he might not 'know but every one he ſaw was fatal: and ſuppoſing him to 'have got over this fear, the ignorance of the virtues of all 'would keep him backward: but this is not the caſe with 'him who ſhall, at this time, ſet about enquiring into the 'virtues of plants in *England*. The poiſonous plants, natives 'of our ſoil, are hardly a dozen, and theſe are characterred 'even to the eye, by ſomething ſingular or diſmal in the aſ-'pect. They are well known, and he has nothing to do but 'to avoid them. For the reſt, he has ſo many whoſe uſes 'and qualities are already perfectly known, that he has a great 'foundation to go upon in the ſearch, becauſe he can com-'pare thoſe he does not know with them. Their taſtes will 'go a great way towards informing him; but this is not all, 'their very outward figures will direct him: for in general 'thoſe plants which agree in the external aſpect, agree like-'wiſe in their virtues.

'To give an inſtance in the marſhmallow. It is known 'to work by urine, and to be good againſt the gravel. We 'will ſuppoſe no more known concerning this kind. A 'perſon deſirous of extending this uſeful knowledge, finds 'that by the taſte of the root, which is inſipid, and its mu-'cilaginous quality, he might have gueſſed this to be its virtue, 'from what he before knew of medicine. The next plant he 'meets, we will ſuppoſe is the common mallow, and after-'wards the little white flowered mallow, which lies upon the 'ground: he taſtes the roots of theſe, and he finds they are 'like the other; he will therefore gueſs, that they have the 'ſame virtues, and upon trial he will find it ſo.

'But this is not all: if he had examined the flower of the 'marſhmallow, in what manner it was conſtructed, and how 'the little threads grew within it, he would have found that the 'flowers of theſe other two mallows were, in all reſpects, like 'thoſe of the other; and farther, he would have found, that 'the ſeeds of theſe two kinds were in the ſame manner diſ-'poſed in circular bodies: from this he might, without taſting 'their roots, have been led to gueſs, that their virtues were 'the ſame; or having gueſſed ſo much from this, he might have 'been then led to taſte them, and by that have been confirmed 'in it: but he might be carried farther; he would find the

'ſame

'ſame ſort of round cluſters of ſeeds in the holly-oak in his 'garden; and upon examining the ſingle flowers, he would 'ſee they were alſo like: and hence he would diſcover, that 'it was of this kind; and he would rightly judge, that the 'holly-oak alſo poſſeſſed the ſame virtues.—

'There is this great uſe in examining other plants, which 'have the ſame ſort of flowers and fruits with thoſe which we 'know to have virtues, that we may in this way diſcover 'plants at home, to ſupply the place of thoſe we have from 'other countries. It is certain the ſun, in warmer climates, 'does ripen the juices of vegetables farther than in ours, but 'yet we find the plants of the ſame kind, from whatever part of 'the world they come, to poſſeſs nearly the ſame kind of vir-'tues; generally indeed they are the ſame, only differing in 'degree.—

'The obſervation already made, that the external form of 'plants may very well give the hint for a conjecture about 'their virtues, is much more general than might be imagined. 'Almoſt all the plants of the ſame kinds are of the ſame virtues. 'But that is not all: for in general, thoſe of the ſame claſs 'poſſeſs the ſame qualities, tho' different in degree; and this 'is a prodigious help to him, who ſhall ſet out upon the ge-'nerous and uſeful plan of adding to the number of uſeful 'plants. It is alſo ſingular, that what might appear objec-'tions in this caſe, being brought to the trial, will often be 'found confirmations of the truth there is in the obſervation.

'Thus, ſuppoſe a man obſerving that lettuce is eatable, 'ſhould enquire into all the plants like lettuce, which are 'thoſe that have flowers compoſed of many parts, and have 'the ſeeds winged with a white downy matter, to find whe-'ther they were eatable; let us examine how he would ſuc-'ceed. The plants of this claſs, native of *England*, are the 'ſow-thiſtle, the hawkweeds, the dandelions, goats-beards, 'ſuccory, and endive, all eatables. The hawk-weeds are leſs 'agreeable in taſte, but wholeſome; and as to the wild let-'tuces, thoſe who would bring the opiate quality of the prin-'cipal of them as an objection, ſtrengthen the obſervation; 'for the garden lettuce alſo has an opiate quality. This wild 'one poſſeſſes it in a greater degree, but ſtill in ſuch degree 'that it is an excellent medicine, not at all dangerous. Its 'bitter taſte would prevent people's eating it, for it is diſ-'agreeable; but its virtues are the ſame with thoſe of lettuce, 'only greater.——

'This general obſervation may be carried a great deal far-'ther; but it were the buſineſs of a volume to explain it at

'large.

'large. In general, the ſeeds of umbelliferous plants, that is, 'thoſe which have little flowers in rounded cluſters, each ſuc-'ceeded by two ſeeds, are good againſt cholics; thoſe of car-'raway, aniſe, cummin, coriander, and all of that kind, are 'produced by plants of this figure. In the ſame manner the 'verticillate plants, as they are called; that is, thoſe which 'have the flowers ſurrounding the ſtalks, as in mint, and 'thyme, are of a warm nature; and however they differ in 'degree and circumſtance, they have the ſame general virtues. 'Farther, ſuch plants as are inſipid to the taſte and ſmell, have 'generally little virtues; and, on the contrary, thoſe which 'have the moſt fragrant ſmell, and ſharpeſt taſte, have the 'greateſt virtues of whatever kind.

'In general alſo, thoſe plants which have a ſtrong, but an 'agreeable taſte, are moſt worthy to be examined with re-'ſpect to their virtues; for they are the moſt valuable: and, 'on the contrary, when a very ſtrong taſte is alſo a very diſ-'agreeable one; or in the ſame manner, when the ſtrong ſmell 'of a plant has alſo ſomething heavy, diſagreeable, and over-'powering in it, there is miſchief in the herb, rather than 'any uſeful quality. The poiſonous plants of this country 'are very few, but they are for the moſt part characteriſed 'after this manner; ſo that they are known, as it were, at 'ſight, or by the firſt offer of a trial.'

To conclude, tho' the knowledge of plants, and their virtues, may be acquired from books of this kind, yet it muſt not be ſuppoſed, that every perſon who has acquired ſuch knowledge is likewiſe qualified for exhibiting them. He muſt alſo be acquainted with the animal œconomy, the nature of diſeaſes, and their various ſymptoms, before he can have the leaſt reaſon to expect ſucceſs from his preſcriptions. In ſhort, the greateſt difficulty lies in knowing how to give, not how to make up, a medicine.

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ART. XLIX. *New Experiments and Obſervations on Electricity, made at* Philadelphia, *in* America. *By* Benjamin Franklin, *eſq; communicated to* P. Collinſon, *eſq; at* London, *F. R. S. and read at the royal ſociety*, June 27, *and* July 4, 1754. *To which are added, a paper on the ſame ſubject, by* J. Canton, *M. A. F. R. S. and read at the royal ſociety* Dec. 6, 1753; *and another in defence of Mr.* Franklin *againſt the Abbé* Nollet, *by* D. Colden, *of* New York. *Part* III. 4to. 1s. Henry *and* Cave.

IN

IN the *Review*, vol. IX. pag. 103, and ſequel, and pag. 111, and ſequel, accounts of the firſt and ſecond parts of theſe curious obſervations are given; which the reader would do well to peruſe before he reads this article; for by that means he will acquire a much clearer idea of the ſubject: the experiments, *&c.* now publiſhed, being a continuation of the former.

In the firſt letter, (which is the twelfth in the ſeries) Mr. *Franklin* obſerves, that he was miſtaken in conſidering the ſea as the grand ſource of lightening, and that it owed its luminous appearance to electric fire, produced between the particles of water and thoſe of ſalt; (ſee vol. IX. pag. 105,) for that, being ſince on the ſea-coaſt, he found, by experiments, that tho' ſea-water in a bottle would at firſt, by agitation, appear luminous, yet in a few hours it loſt that virtue; and that he could not by agitating a ſolution of ſea-ſalt in water, produce any light; from whence he juſtly concludes, that the luminous appearance of ſea-water muſt be owing to ſome other cauſe.

Naturaliſts are greatly divided in their opinions with regard to the cauſe of this luminous appearance obſervable in ſea-water; and perhaps thoſe who impute it to inſects, are not the fartheſt from the truth. The learned Dr. *Vianelli*, of *Chioggia*, in *Italy*, tells us, that being ſurpriſed at the luminous appearance he obſerved in the water of the lakes of *Chioggia*, he carried a veſſel full of it home for examination. This water being ſtirred by his hands in a dark cloſet, glittered very much, but after filtrating it through a piece of coarſe linnen, it entirely loſt its luminous property. But that the piece of linnen appeared covered with lucid particles, which, by the help of a microſcope, he diſcovered to be living animalcules, of a curious and ſingular ſtructure, and entirely luminous.—But, to the treatiſe before us.

Mr. *Franklin* being deſirous of knowing whether the clouds were electrified *poſitively* or *negatively*; that is, whether they had in them leſs or more than their natural quantity of the electric fluid, contrived an apparatus for that purpoſe, and from a great number of experiments, made by himſelf and others, he found, that the clouds of a thunder-guſt are moſt commonly in a negative ſtate of electricity, but ſometimes in a poſitive ſtate. From whence it follows, that for the moſt part, in thunder-ſtrokes, it is the earth that ſtrikes into the clouds, and not the clouds that ſtrike into the earth. The effects and appearances, however, are nearly the ſame in either caſe; the

ſame exploſion and the ſame flaſh, between one cloud and another, and between the clouds and mountains, &c. the ſame rending of trees, walls, &c. which the electric fluid meets with in its paſſage, and the ſame fatal ſhock to animal bodies; alſo pointed rods fixed on buildings, or maſts of ſhips, and communicating with the earth or ſea, will be of the ſame ſervice in reſtoring the equilibrium ſilently between the earth and clouds, or in conducting a flaſh or ſtroke, if one ſhould be, ſo as to ſave harmleſs the houſe or veſſel: for points have equal power to throw off, as to draw on, the electric fire, and rods will conduct up as well as down.

But tho' the practice is the ſame, whether the clouds be electrified negatively or poſitively, it is not ſo with regard to the theory; and we have as much need of an hypotheſis to explain by what means the clouds become negatively, as before to ſhew how they became poſitively, electrified. This Mr. *Franklin* has attempted to account for, in the following manner:

'I conceive,' ſays he, 'that this globe of earth and water, 'with its plants, animals, and buildings, have, diffuſed through-'out their ſubſtance, a quantity of electric fluid, juſt as much as 'they can contain, which I call the *natural quantity*.

'That this natural quantity is not the ſame in all kinds of 'common matter under the ſame dimenſions, nor in the ſame 'kind of common matter in all circumſtances; but a ſolid 'foot, for inſtance, of one kind of common matter, may con-'tain more of the electric fluid than a ſolid foot of ſome other 'kind of common matter; and a pound weight of the ſame 'kind of common matter may, when in a rarer ſtate, contain 'more of the electric fluid than when in a denſer ſtate.

'For the electric fluid, being attracted by any portion of 'common matter, the parts of that fluid (which have among 'themſelves a mutual repulſion) are brought ſo near to each 'other, by the attraction of the common matter that abſorbs 'them, as that their repulſion is equal to the condenſing 'power of attraction in common matter; and then ſuch por-'tion of common matter will abſorb no more.

'Bodies of different kinds having thus attracted and ab-'ſorbed what I call their *natural quantity*, *i. e.* juſt as much 'of the electric fluid as is ſuited to their circumſtances of den-'ſity, rarity, and power of attracting, do not then ſhew any 'ſigns of electricity among each other.

'And if more electric fluid be added to one of theſe bodies, 'it does not enter, but ſpreads on the ſurface, forming an at-'moſphere, and then ſuch body ſhews ſigns of electricity.

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'I have, in a former paper, compared common matter to 'a ſponge, and the electric fluid to water: I beg leave once 'more to make uſe of the ſame compariſon, to illuſtrate far- 'ther my meaning in this particular.

'When a ſponge is ſomewhat condenſed by being ſqueezed 'between the fingers, it will not receive and retain ſo much 'water as when in its more looſe and open ſtate.

'If *more* ſqueezed and condenſed, ſome of the water will 'come out of its inner parts, and flow on the ſurface.

'If the preſſure of the fingers be entirely removed, the 'ſponge will not only reſume what was lately forced out, but 'attract an additional quantity.

'As the ſponge in its rarer ſtate will *naturally* attract and 'abſorb *more* water, and in its denſer ſtate will naturally at- 'tract and abſorb *leſs* water, we may call the quantity it at- 'tracts and abſorbs in either ſtate, its *natural quantity*, the ſtate 'being conſidered.

'Now what the ſponge is to water, the ſame is water to 'the electric fluid.

'When a portion of water is in its common denſe ſtate, it 'can hold no more electric fluid than it has; if any be added, 'it ſpreads on the ſurface.

'When the ſame portion of water is rarified into vapour, 'and forms a cloud, it is then capable of receiving and ab- 'ſorbing a much greater quantity; there is room for each par- 'ticle to have an electric atmoſphere.

'Thus water, in its rarified ſtate, or in the form of a cloud, 'will be in a negative ſtate of electricity; it will have leſs than 'its *natural quantity*; that is, leſs than it is naturally capable 'of attracting and abſorbing in that ſtate.

'Such a cloud, then, coming ſo near the earth, as to be with- 'in the ſtriking diſtance, will receive from the earth a flaſh 'of the electric fluid; which flaſh, to ſupply a great extent 'of cloud, muſt ſometimes contain a very great quantity of 'that fluid.

'Or ſuch a cloud paſſing over woods of tall trees, may, 'from the points and ſharp edges of their moiſt top-leaves, 'receive ſilently ſome ſupply.

'A cloud being by any means ſupplied from the earth, may 'ſtrike into other clouds that have not been ſupplied, or not 'ſo much ſupplied; and thoſe to others, till an equilibrium is 'produced among all the clouds that are within ſtriking diſ- 'tance of each other.

'The cloud thus ſupplied, having parted with much of what 'it firſt received, may require and receive a freſh ſupply from

'the earth, or from ſome other cloud, which by the wind is 'brought into ſuch a ſituation as to receive it more readily 'from the earth.

'Hence repeated and continual ſtrokes and flaſhes, till the 'clouds have all got nearly their natural quantity as clouds; 'or till they have deſcended in ſhowers, and are united again 'with the terraqueous globe, their original.

'Thus thunder-clouds are generally in a negative ſtate of 'electricity, compared with the earth, agreeable to moſt of 'our experiments; yet, as by one experiment we found a 'cloud electrified poſitively, I conjecture, that in that caſe, 'ſuch cloud, after having received what was, in its rare ſtate, 'only its *natural quantity*, became compreſſed by the driving 'winds, or ſome other means, ſo that part of that it had ab-'ſorbed, was forced out, and formed an electric atmoſphere 'around it in its denſer ſtate.—

'One ſeemingly material objection ariſes to my new hypo-'theſis, and it is this: if water, in its rarified ſtate, as a cloud, 'requires, and will abſorb, more of the electric fluid than when 'it is in its denſe ſtate as water, why does it not acquire, from 'the earth, all it wants, at the inſtant of its leaving the ſurface, 'while it is yet near, and but juſt riſing in vapour? To this 'difficulty, I own, I cannot at preſent give a ſolution ſatis-'factory to myſelf. I thought, however, that I ought to 'ſtate it in its full force, as I have done, and ſubmit the whole 'to examination.'

As the whole doctrine of the clouds being negatively electrified is founded on a ſuppoſition that the electricity communicated by a glaſs globe is really poſitive, Mr. *Franklin* recommends it to the curious to repeat with care his experiments relating to it, in order to determine whether it be truly ſo or not. And alſo to obſerve carefully the recent effects of lightning on buildings, trees, *&c.* with a view to diſcover the direction.

The ſecond letter (or thirteenth in the ſeries) contains ſeveral obſervations of Mr. *Kinnerſley*, relating to the negative and poſitive ſtate of electricity in the clouds; from whence it appears, that they often change from negative to poſitive, and from poſitive to negative; and particularly, one afternoon, he obſerved ſix ſucceſſive changes of this kind.

After the foregoing letters, follow Mr. *Colden*'s remarks on the Abbè *Nollet*'s letters on electricity, to *Benjamin Franklin*, eſq; of *Philadelphia*; in which Mr. *Colden* has obviated all the abbè's objections againſt Mr. *Franklin*'s experiments, and

ſhewn that the abbè has related his own experiments in a very partial manner.

The electrical experiments by Mr. *Canton*, which are added to this performance, are alſo inſerted in the forty-eighth volume of the Philoſophical Tranſactions; and therefore it will be unneceſſary to ſay any thing more of them in this place, than that they tend to confirm Mr. *Franklin*'s obſervation, that the clouds are ſometimes electrified negatively, and ſometimes poſitively.

B

ART. I. *The Analyſis of Nobility, in its origin; as military, mercantile, and literary; proofs, privileges, duties, acquiſition, and forfeiture thereof, interſperſed with ſeveral curious monuments of hiſtory, relating to laws of chivalry, creations, degradations, juſts, tournaments, combats*, &c. *Tranſlated from the original* German *of* Baron Von Lowhen. *With notes collected from the beſt* Engliſh *antiquarians and other authors.* 12mo. 3s. 6d. Robinſon.

HAD the Baron *Von Lowhen* never diſtinguiſhed himſelf by any other literary production *, the piece before us would entitle him to the character of a ſenſible and judicious writer. His performance is divided into eight chapters; in the firſt of which he treats of the *origin of nobility*; wherein, after conſidering the general depravity of mankind, and their amendment by virtue, he obſerves, that in the commencement of political ſocieties, 'virtue was the only ſtamp to true worth, 'and the only title to juſt preference; and according to the 'degree of this worth and preference in which a man ſtood, 'he was accounted ſuperior to, and better than, his fellow-'citizens. The advantages of this excellence, did not termi-'nate in them, but deſcended to their iſſue. They were treated 'with diſtinguiſhed reſpect, the popular favour and eſteem ſhewn 'to their parents and family, became as it were their appenage. 'To this alſo not a little contributed the riches which they in-'herited, together with the reputation of their anceſtors. Where 'wealth is, there is a proportionate power, than a right uſe 'of which nothing gains a more ſolid regard, being the beſt 'proof of a good mind and heart. Nor was this all, for in 'ſucceeding times, this nobility, the primary origin of which

* The preface to this tranſlation mentions his having publiſhed ſeveral other *compoſitions*, particularly his *Soldier*, and his *One Religion*; pieces which we have not ſeen.

'was virtue, came by ordinances of the ſtate to be inveſted with 'certain honours and privileges, which were alſo rendered 'hereditary, and theſe were the firſt diſtinctions of nobility.'

The *Romans*, according to our author, were the firſt who eſtabliſhed their nobility by particular laws and ordinances; whoſe cuſtoms 'being adopted by moſt other *European* na-'tions, nobility, or a diſtinction of claſſes, came alſo to be 'received among them.' Military ſervices, he ſays, were at firſt the principal recommendation to the being ennobled; 'but times taking a happy turn towards tranquility and com-'merce, and the *European* nations becoming civilized, mili-'tary men were not the only ſervants of whom princes ſtood 'in need: but laws and ordinances being requiſite, to keep 'both public and private affairs in a right poſture, men of 'learning and judgment, and eſpecially civilians, were encou-'raged, and made miniſters of ſtate.'—This chapter concludes with an account of the riſe and gradations of honour in *Germany*.

In the ſecond chapter, the baron conſiders *the ſeveral kinds of nobility*. Theſe he divides into three claſſes, high, middle, and low nobility: the firſt comprehends the families of princes, and counts poſſeſſed of ſovereign power.—The ſecond conſiſts of 'counts, and the immediate free lords, who are in-'dependant of any princes, but are real members of the na-'tional ſtates;' under this head are alſo compriſed, 'all titu-'lar, princes and counts, who hold lands by tenure under 'others: ſuch are all landed nobility, who, tho' inveſted with 'privileges over the other inhabitants, owe ſervice to the 'prince.'—The third includes 'the antient city-nobility.—'In *Germany*, the current idea of the word burgher, carries 'with it ſomething mean and contemptible; ſuch a one is a 'burgher! as if nothing of nobility belonged to him; but this 'is an abuſive way of ſpeaking, a burgher living on his means 'being indiſputably no leſs noble than the landed. There is 'not a large city that does not abound with inſtances of it; 'are we not all bound by burgh-laws?—Is it never ſeen, that 'a landed nobleman, after having had the good fortune to re-'pair his ſhattered ſituation by marrying a rich burgher's 'daughter, is not a little glad to be preſented with the free-'dom of the burgh; therefore let it be candidly acknowledged, 'that the city, *cæteris paribus*, are equal to the land-nobility, 'when living in a manner becoming their opulency.'—

Literary nobility, and the cauſes of its having grown into contempt, are next conſidered, 'Doctor,' the baron obſerves, 'was a title of which the moſt diſtinguiſhed nobility was not 'aſhamed.

'ashamed. The books of heraldry afford long lists of eminent personages, among whose titles stands that of doctor: whereas the very lowest of our modern nobility would look upon it as disgraceful: indeed the lords of *England* accept of it as a compliment from the universities. Yet doctors seem entitled to equal regard with the nobility, as they arrive to that rank by degrees, and have further on their side, *presumptionem meritorum*: whereas hereditary nobility may devolve upon a sordid creature. One cause of the declension of doctorial nobility is, the execrable abuse of the law by its crafty professors: here,' says our author, 'I would except the doctors of physic; for these, allowing that many fall victims to their ignorance, yet are not so detrimental to the public as our incendiary-jurists, death putting an end to all dispute; consequently they cut short an evil, which the latter are very studious to protract. As for the doctors in divinity, who have published many laboured pieces on their claim to nobility, and represented the failure of respect to them as the surest mark of an infidel and abandoned age, I shall be very reserved in any animadversions upon them, lest they enjoin their hearers to treat me as an heretic, and misrepresent my freedom with them, as impiety towards God.' After some other subdivisions, this chapter finishes with the constituents of complete nobility, which are described to be, First, 'a degree of honour aquired by merit and virtue.—Secondly, a nobility honourable in its rise, must be suitably transmitted by treading in the founder's steps, or by a distinguished exercise of the great or the amiable qualities; to these must likewise be added a competent income, and a liberal use of it, the temper and estate equally above meanness; a concurrence of these three circumstances, it must be owned, constitute a perfect nobility, but such a one will be extremely difficult to be found.'

The third chapter treats of mercantile nobility: the utility and importance of commerce, the esteem in which merchants have been, and are, held, in different places, and the eminent services many of them have done for their respective princes and countries, are here largely discussed. Among other arguments urged in honour of merchandize, the following is not the least singular. 'All men,' says our author, 'will be found occasionally to be merchants, or rather petty tradesmen. The two essential parts of merchandize are known to be buying and selling; the landed gentleman makes the best bargain he can with his tenants, and not seldom racks them; tho' his oppression may sometimes come short of its aim, by the

'*duplicity* of thoſe on whom he diſcharges the incumbrance of 'affairs. The clergy are reputed very acute dealers in the 'diſpoſal of their tithes, and other temporal barters. The 'profound doctor haggles with the bookſeller about his diſſer-'tation, no leſs than the futile poet for ſatires and panegy-'rics. And may I be permitted to ſay, that even monarchs 'themſelves are not above commutations or driving bargains, 'and ſuch as no mean pens have taken upon them to charge 'with injuſtice and cruelty; I mean ſubſidy-contracts, or fur-'niſhing another prince with ſome thouſands of men, many 'of whom are diſabled, or periſh in a war which no-wiſe 'affected their own country?'

Our author farther takes notice, that 'the *Engliſh*, among 'whom merchandize was in as little eſteem as among the *Ger-'mans*, are now grown ſo wiſe, that commerce is not thought 'beneath the younger ſons of the beſt families; and what has 'been the conſequence of this countenance given to trade? 'Commerce, ſays Mr. *Voltaire*, in his letters on the *Engliſh*, 'has ſecured the *Engliſh* in their liberties, and their liberty has 'promoted their trade; ſuch is their wealth and power, that 'it would take up no long time to ſend an hundred ſtout ſhips 'to ſea, the number of their navy conſiſting of above two 'hundred. Poſterity will hardly conceive how a ſmall iſland, 'whoſe chief commodities are lead, tin, coals, wool, and 'corn, ſhould by trade attain to ſuch a degree of power, as to 'ſend three conſiderable ſquadrons to three very diſtant parts 'of the world; which yet was ſeen in the year 1723; one at '*Gibraltar*, for the ſecurity of that important place; another 'at *Porto-bello*, to prevent the *American* treaſure from being 'brought to *Spain*, thereby baffling all the deſigns of the king 'of *Spain* againſt them; and the third was in the *Baltick*, to 'preſerve the tranquility of the north. At the ſame time that 'the earl of *Oxford* was at the head of affairs in *England*, his 'brother was a factor at *Aleppo*; likewiſe, if Lord *Townſhend* 'was reſpected in the parliament as ſecretary of ſtate, his bro-'ther was no leſs regarded in the city as a merchant.'

The mention of Mr. *Voltaire* leads the baron to a juſt cen-ſure, as politely as freely expreſſed, of not only that celebrated author, but ſeveral other diſtinguiſhed *French* writers, for arro-gating to their nation a pre-eminence of merit, as well in the civil as literary world, over other countries, particularly the *Germans* and *Engliſh*.—This chapter is extended to a greater length than any other, the profeſſed reaſon of which is, the author's deſire 'of exploding every falſe and pernicious notion 'out of his country, *as is* the contempt of merchandize.'

We

We could with great pleaſure have enlarged our extracts from this performance: but the many publications this ſeaſon of the year has already produced, obliges us to reſiſt our inclination, in this reſpect. From the above ſpecimens, the intelligent reader will be able to form ſome idea of the *Analyſis of Nobility*; wherefore we ſhall content ourſelves with giving only the titles of the remaining chapters: the fourth of which treats of anceſtry, and other proofs of nobility;—the fifth, of the privileges and rights of nobility;—the ſixth points out the duties of nobility;—the ſeventh informs us how nobility is acquired;—and the eighth, how it is forfeited. The whole concludes with a ſentiment, which, tho' it may not have the merit of novelty, is truly worthy of being remembered, eſpecially as the inculcation of it ſeems to have been principally intended through the whole of this work; 'That 'virtue is the primordial fountain, from whence are derived 'the ſplendor of titles, and pre-eminence of extraction; and 'that, as in nobility virtue ſhines in its moſt advantageous 'point of light, ſo vice appears in its fouleſt turpitude, and is 'withal more expoſed to the public contempt and deteſtation.'

As to the merits of the tranſlation, we have the leſs to ſay, not having ſeen the original work; but we cannot put an end to the article, without taking notice, that this publication, tho' neatly printed, might have had ſeveral additions made to its catalogue of *errata:* and we would recommend, in a future edition, that a more careful diſtinction might be obſerved, when the author ſpeaks for himſelf, or from any other writer. Perhaps the tranſlator never ſaw the proof-ſheets; if ſo, the imperfections we have obſerved in the diction may be, chiefly, errors of the preſs.

L

ART. LI. *General Thoughts on the conſtruction, uſe, and abuſe, of the Great Offices; with a view to ſome further diſcourſes on the ſame ſubject.* 8vo. 6d. Baldwin.

THIS pamphlet is only to be conſidered as an advertiſement of the author's deſign; which, as it is to inveſtigate a ſubject of great importance to the public, we ſhall be glad to ſee completed by ſo judicious and able a writer as our author appears to be: ſome paſſages from theſe general thoughts will, we doubt not, excite in our readers an equal curioſity, and deſire, to peruſe the intended future diſcourſes, whenever they ſhall be given to the public.

'The

'The prerogative of the crown,' ſays this ingenious politician, 'when exerciſed only under the eye and inſpection of 'the ſovereign, is altogether formed for the benefit of the 'ſubject, and is as diffuſive of bleſſings, in inſpiring mankind 'with vigour and activity, as the ſun is, by its rays of heat, 'in expanding, nouriſhing, and invigorating the vegetable 'creation.

'But when the order of the great offices, under the inſpection of the officers of ſtate, doth not open to the view of the 'crown every matter and act of importance, the wrong frame 'of them will become a ſnare to the ſubject; occaſion a ſervile dependence; remove all kind of emulation in ſerving 'the crown; make it more dangerous to expoſe faults than 'to commit them; and draw lines of diſtinction between the 'ſubjects, ſo as to make it impoſſible for any perſon, however well qualified, to attain the favour of the prince, unleſs 'he hath ſome connections with men in power; and it hath 'alſo this further ill tendency, that when mankind find themſelves under thoſe circumſtances, they are apt to miſtake the 'true cauſe of their ſufferings, and cool in their zeal and 'loyalty even to the ſovereign.—

'The ſtrength and vigour of the government depend wholly 'upon the due exerciſe of the regal power, which again depends not only on the due adminiſtration of juſtice in the 'courts of law, but alſo, in a great meaſure, upon a ſtrict 'adherence to the antient rules or ſyſtem of the great offices; 'which, by their original texture or inſtitution, were ſo formed, as to bring every matter of conſequence to the view of 'the crown.

'But if, through time, incidents, or cauſes of a mixed nature, the checks and reſtraints on thoſe who preſide in the 'great offices are looſened or removed, and that men in power 'apprehend themſelves to be at liberty to diſpenſe with the 'rules of their office, the name of the ſovereign may be often 'proſtituted in the ſame manner, and from the ſame motives 'that prieſts of ſeveral denominations proſtitute the name of 'God; to delude mankind, and draw the riches and power 'of a nation into their own hands. But this can only be 'effected by the prieſts when the people are kept in ignorance, 'and by ſtateſmen when a veil is thrown over the offices.—

'The *Engliſh* monarchy hath been often reckoned to reſemble a community united under, and directed by, one 'ſuperior intelligence, concurring with all their powers and 'faculties in one and the ſame act. Nevertheleſs, the diſuſe 'of the powers inherent in the crown, may in time extin-

'guiſh

'guiſh the notion or idea of that right, and leave thoſe who 'act as delegates of the regal power, at liberty to diſpenſe 'with the due courſe of buſineſs, which from the nature of 'things, and the tendency of evil habits in the offices, may 'be the means of introducing a kind of oligarchy in the ad-'miniſtration of ſtate affairs, than which, nothing can be 'more fatal to the ſubject, or more to be dreaded in a mixed 'monarchy.—

'It is far from the intention of this, or any future treatiſe 'on this ſubject, to reflect, or in the leaſt inſinuate any thing 'to the prejudice of men in power, or even in the moſt diſ-'tant manner, to hint that they entertain any deſign of de-'viating from their duty to the crown, or to the public. But 'only to demonſtrate, that if it is found, on examination, 'that the courſe of the offices hath been ſo altered, as not to 'bring every matter of importance to the view of the crown, 'and that the ſuitors of the crown may be barred from all 'acceſs to his majeſty; under ſuch a ſituation of things, the 'head may, in many reſpects, be ſeparated from the body po-'litic, which of conſequence muſt introduce a new principle 'into the conſtitution; and this may, through time and many 'cauſes of a mixed nature, operate to the ruin of this nation, 'altho' nothing from without any way contribute towards ſuch 'a fatal effect: a ſtorm is not always neceſſary to ſink a ſhip, 'one treacherous leak may do it in the greateſt calm.

'It is an eſtabliſhed maxim, that whatever things have or-'der, the ſame have unity of deſign. Now in like manner 'the body is not a parcel of looſe incoherent members, with-'out connection or dependence; but a ſyſtem of various parts, 'mutually related and ſubſervient to each other: ſo the body 'politic conſiſts of divers parts, or powers, which, by mutual 'relations and proper ſubordinations, are, or ought to be, 'formed into a regular conſtitution. And as health and ſick-'neſs, life and death, depend on a circulation of the blood 'being well or ill eſtabliſhed, ſo likewiſe the ſtrength and vi-'gour of the body politic, depend principally on the regular, 'free, and uninterrupted circulation of buſineſs through the 'channels of the public offices.—

'As there are now many intereſting affairs depending with '*France*, relating to our foreign ſettlements, it may be of 'great uſe to us, to examine into the conduct and proceedings 'of their council or board of commerce, ſo as to enable us to 'judge of their ſtrength, policy, and connections; and in ſe-'veral other reſpects it may be of uſe to treat on that ſubject,

'be-

'before we take a view of our own courſe of proceeding, in 'our council, or board of trade.

'But altho' the matters above hinted at are of great mo- 'ment, and public concern, yet it may be neceſſary, previous 'to ſuch enquiry, to know the diſpoſition of the public, ſo as 'to be informed, how far this may be a fit time to enter into 'a diſquiſition of this nature.

'Therefore, to collect the ſenſe of the public on this ſub- 'ject, it is proper to mention the heads * of the ſeveral mat- 'ters propoſed to be treated of in the following diſcourſes, *viz.*

'The motives which induced *Lewis* XIV. to conſtitute a 'board of commerce, and the plan upon which the ſaid board 'is conſtituted; and alſo the checks and reſtraints the gover- 'nors and other officers are liable to in the diſcharge of their 'reſpective duties, with a general view of their commerce.

'The deſigns of the *French* in forming connections with 'the *Indians*, and in extending their territories in *America*.—

'To take a view of the *Engliſh* colonies in *America*, with 'reſpect to their ſettlements and different models of govern- 'ment.

'The plan, or ſyſtem, of our council or board of trade, as 'conſtituted in 1696; and of ſeveral other regulations with 'reſpect to our colonies, and to his majeſty's governors and 'other officers of the crown there.

'The alterations which have been made in the ſaid ſyſtem, 'or plan of government; and alſo the abuſes which have crept 'into the offices in *America*; and as much depends on the ſe- 'cretary of ſtate's manner of ſignifying the king's pleaſure, to 'treat briefly on that ſubject.

'The appointment of an auditor and receivers of his ma- 'jeſty's revenues in the colonies, with ſeveral other obſerva- 'tions in relation to the nature and duty of the ſaid offices; 'and from what cauſes the ſaid appointments have not had the 'deſired effect.

'To ſhew that the *Engliſh* colonies are not ſo united, as to 'form any regular plan for their own defence, when attacked 'by the *French* and *Indians*.—

'And laſtly, to offer ſeveral propoſals for redreſſing the griev- 'ances complained of in the courſe of this eſſay.

'And having treated fully in the former diſcourſes of the 'ſyſtem of the *French* board of commerce, and our board of 'trade, and other matters relative to *America*, it is conceived,

* Some of theſe heads we have omitted, and curtailed others, in order to reduce this article within a narrow compaſs: with the ſame view we have alſo ſpared to inſert any thing from ourſelves.

'that

'that it may be of great uſe to take a view of the original 'ſyſtem or plan of proceeding in our other great boards at 'home, *viz.*

'To treat briefly of the powers lodged in the lord high-'treaſurer, deputy-treaſurer, and chancellor of the exche-'quer.

'To take a view of the departments of ſeveral of the prin-'cipal officers of the exchequer, from the reign of King '*Henry* VII. until the revolution; namely, of the auditors 'of the impreſt, the auditors of the exchequer, and the king's 'and treaſurer's remembrancers; and as the ſaid remembran-'cers are a proper and uſeful check upon the accomptants, 'and moſt of the other officers belonging to the ſaid court, it 'may be proper to treat fully on that head. And next to 'treat briefly of the preſent courſe of proceeding in the trea-'ſury and exchequer, in relation to our home and foreign re-'venues, and the connections the ſaid treaſury-board hath 'with the admiralty and other great offices.

'To offer a ſhort ſtate of the various regulations which 'have been made in his majeſty's privy-council, for upwards 'of one hundred and twenty years; to point out the great 'benefits and advantages reſulting from them; and as nothing 'can ſhew the wiſdom of any ſyſtem better, than to point 'out the inconvenience which naturally ariſes from the diſuſe 'of them, to make ſeveral remarks thereon.

'And laſtly, to obſerve, that as all executive power ought 'to center in the crown, as flowing originally from that 'fountain, if the checks or reſtraints on thoſe in office, which 'have been wiſely conſtituted by our anceſtors, are leſſened 'or removed, we may, under ſuch a predicament, purſue the 'form, and yet give a new principle or ſpirit of action to the 'government, which through time, incidents, and a great 'variety of cauſes, may leave us deſtitute of all reſource.'

G

ART. LII. *The Inſtructions of a Pariſh Miniſter to his Pariſhioners, on the ſubject of popery. Occaſioned by the late growth of popery in this kingdom. Part* II. *By* Henry Stebbing, *D. D.* 12mo. 1s. Davis.

WE have given our readers ſome account of the firſt part of this performance in the *Review* for *September* 1753, pag. 223. In that part are diſtinctly conſidered thoſe po-

popiſh doctrines which concern the honour due to God, to our Lord Jeſus Chriſt, and the public worſhip of the church; and which the doctor hath ſhewn to be great and dangerous corruptions. In this ſecond compoſition, he conſiders and attacks ſome other doctrines, not leſs dangerous, as they are a ſnare to the conſciences of men; the points particularly oppoſed are 'auricular confeſſion and abſolution, the pope's ſupremacy, 'purgatory, and indulgences,' *&c.* The doctrine of auricular confeſſion and ſacerdotal abſolution, he ſhews to be deſtitute of foundation in ſcripture, and that ſome of the methods practiſed even in the primitive church, in relation to the reſtoration of penitents, have very much the air of a FARCE. That till after the firſt thouſand years, the forms of abſolution 'ran all in the form of a prayer, and not in the form of a 'peremptory definitive ſentence, as it now ſtands in the po-'piſh forms, and in ONE of our own forms, from them.' He likewiſe attempts to account for the retaining that form in our church, in the office for viſitation of the ſick; and ſays, that 'for the ſame reaſons it is likely the popiſh form of ordaining 'prieſts was alſo retained. Theſe two forms are relative to 'each other, and cannot ſtand ſeparately. For the one con-'veys the power which the other exerciſeth. And they are 'NOVELTIES alike. The antient manner of ordaining prieſts 'was by impoſition of hands, and prayer; but in the 'twelfth century the preſent form was ſlipt into the ritual, 'in the very words which our ſaviour made uſe of, when he 'ſent forth his apoſtles as authoriſed meſſengers, to preach the 'goſpel, *Receive ye the Holy Ghoſt; whoſoever ſins ye remit, they 'are remitted to them, and whoſoever ſins ye retain, they are re-'tained.* There is no harm in the uſe of theſe words, pro-'vided they be uſed in a qualified ſenſe; and a *very* qualified 'ſenſe it muſt be. But the thing moſt to be wiſhed, with 'reſpect to both theſe forms, is, that they were *properly* altered. 'Diſſenters would find leſs matter for cenſure, and infidels for * 'profane raillery.' Would the doctor heartily join his endeavours with his wiſhes, it is not unlikely the laudable ſcheme of the *Free and candid diſquiſitions*, for which he ſeems in ſome articles to be an advocate, would meet with more countenance and ſupport. The doctor obſerves, that 'the late Bi-'ſhop *Bull*, who was one of the ableſt ſcholars, the ſtaunchest 'churchmen, and the beſt chriſtians of his time, when he was 'upon his death-bed, refuſed to have this form read; and or-

* See Lord *Bolingbroke*'s letter to Mr. *Pope*.

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dered the miniſter that attended him to uſe that form which ſtands in the office for the holy communion, in its ſtead.' He freely blames thoſe who would graſp at the ſhadow of an authority, which in truth and ſubſtance they ſhould all renounce. Such, he apprehends, are the PRETENCES to abſolve conſcience. 'We may ſay, that the abſolution is not *authoritative*, but *declaratory*; or that it is not *judicial*, but *miniſterial*. But if you would ſpeak to be underſtood, you muſt ſay, that with reſpect to any real, internal effect, it is NOTHING; and you will ſpeak truth too: for all the reſt, if you would preſerve to God his prerogative to forgive ſin, are words WITHOUT MEANING.'

The doctor alſo ſpeaks with a diverting poignancy of the trading doctrines of the church of *Rome*, or the *mercantile* part of their religion, by which they attempt to cheat people of their money. Such perſons, he ſays, turn religion into a trade, and by falſhood and fraud, under the maſk of religion, make a gain to themſelves; and that the claim of transferring merit from one man to another, is a moſt ſenſeleſs kind of *brokery*, and in the nature of it impoſſible. As to the payment of money for purchaſing a releaſe from purgatory, he remarks, 'that *hell*, not *purgatory*, is the place for bad men; ſo that if it ſhould be, that your portion is not among the *righteous*, you will pay your money, *and go to the devil into the bargain.*'—

The two parts of theſe *Inſtructions* may be had bound together, price 1s. 6d.

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ART. LIII. *The Principles of Natural and Revealed Religion occaſionally opened and explained, in a courſe of ſermons preached before the honourable ſociety of* Lincoln's-Inn. *In two volumes. Vol.* II. *By the rev. Mr.* * Warburton, *preacher to the ſociety.* 8vo. 5s. Knapton.

OUR learned and ingenious author's character, as a writer, being well known, we ſhall, without farther introduction, proceed to lay before our readers a diſtinct view of the diſcourſes contained in this volume, that have not before been

* As this gentleman is now a doctor of divinity, we ſhall ſpeak of him as DOCTOR WARBURTON.

publiſhed *. Four of them appeared formerly, on occaſion of the late rebellion; but of theſe it will not be expected we ſhould ſay any thing: as for the others, we ſhall take them in the order in which they lie, and begin with that concerning *the nature and end of the lord's ſupper*, the *ſpecific nature* of which our author makes it his buſineſs to enquire into. To have an exact idea of it, two things, we are told, muſt be well conſidered: the ſtate of religion at the time of inſtituting this rite; and the immediate occaſion of its celebration.

'1. In thoſe ages of the world,' ſays he, 'when victims 'made ſo great a part of the religion both of jews and gen-'tiles, the *ſacrifice* was always followed by a religious feaſting 'on the thing offered; which was called the *feaſt upon*, or '*after the ſacrifice*; the partakers of which were ſuppoſed to 'become partakers of the *benefits* of the ſacrifice. Now, from 'the goſpel-hiſtory of the inſtitution of the *Lord's ſupper*, and 'from St. *Paul's* reaſoning upon it, a celebrated perſon (Dr. '*Cudworth*, in his diſcourſe concerning the true notion of the 'Lord's ſupper) hath long ſince ſhewn, with great compaſs 'of learning, and force of argument, that Jeſus, about to 'offer himſelf a ſacrifice on the croſs for our redemption, did, 'in conformity to a general practice, inſtitute the *laſt ſupper*, 'under the idea of *a feaſt after the ſacrifice*. So far that learn-'ed writer.

'2. As to the immediate occaſion of the celebration, we 'are to conſider, that the great SACRIFICE ON THE CROSS 'was typically prefigured by ſeveral of the temple-oblations; 'and particularly by the PASCHAL-LAMB. Now juſt before 'the *paſſion*, and while Jeſus was eating the *paſchal-ſupper*, 'which was a *Jewiſh feaſt after*, or *upon the ſacrifice*, he in-'ſtitutes this holy rite. And as it was his general cuſtom to 'allude, in his actions and expreſſions, to what paſſed before 'his eyes, or preſented itſelf to his obſervation; who can 'doubt, when we ſee in the very form of celebration, all the 'marks of a *ſacrificial ſupper*, but that the divine inſtitutor 'intended it ſhould bear the ſame relation to his *ſacrifice on the 'croſs*, which the *paſchal-ſupper*, then celebrating, bore to the 'oblation of the *paſchal-lamb*; that is, to be of the nature of 'a *feaſt after the ſacrifice*. For if this was not his purpoſe, 'and that no more was intended than a *general memorial*, or 'remembrance of a dead benefactor, why was this inſtant of 'time preferred to all other throughout the courſe of his mi-'niſtry, any of which had been equally commodious?

* For our account of the firſt volume, ſee the *Review* for *January*, 1753.

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'This reaſoning receives additional ſtrength even from what 'hath been ſuppoſed to invalidate it, namely, the concluding 'words of the inſtitution—*Do this in remembrance of me.* For 'tho' theſe words, conſidered alone, might ſignify no more 'than the remembrance of our obligations to him in general; 'yet when preceded by—*this is my body*—*this is my blood*—they 'neceſſarily imply the remembrance of his death and paſſion 'for us, in particular. And could there be a *feaſt after the* '*ſacrifice*, in which that ſacrifice was not commemorated?

'It is true, the injunction of doing it *in remembrance* im-'plies, that the celebration was to be continually repeated; 'which, it muſt be owned, was not the practice in the *feaſts* '*after the ſacrifice:* on which, as we ſay, this holy rite was 'modelled. But then if it differed from all others in this re-'ſpect, let us obſerve, that the great ſacrifice itſelf, of which 'this feaſt was a type, differed no leſs from all other ſacrifices. 'The jewiſh and pagan oblations had, or were ſuppoſed to 'have, only a paſſing and temporary virtue. The ſacrifice on 'the croſs is of perpetual efficacy, and will continue to ope-'rate till the conſummation of all things. It ſeemed fit there-'fore, that the operating virtue of this ſacrifice ſhould be per-'petually ſet before us, in a conſtant celebration of the *feaſt* '*upon it.*'

Having thus ſhewn what he thinks may be naturally, and muſt be reaſonably inferred, of our ſaviour's purpoſe in the *laſt ſupper*, from the hiſtory of its inſtitution, our learned author tries next what can be collected of St. *Paul*'s ſenſe in the matter, who has occaſionally ſpoken at large concerning it. And here, he tells us, we ſhall find, that this very ſort of feaſt, which the words of the inſtitution tacitly allude to, St. *Paul*, in order to ſhew the *ſpecific nature* of the rite, expreſly draws a compariſon from; and at the ſame time, in order to ſhew the efficacy of it, informs us of the end and purpoſe of thoſe *feaſts upon the ſacrifice.* The place he refers to is, in the firſt epiſtle to the *Corinthians*, ch. x. where the apoſtle reproves the proſelytes to Chriſtianity for the idolatrous practice of eating, with the gentiles, of things offered to idols, in their *feaſt upon the ſacrifice.* After this he proceeds as follows:

'Such then, I preſume, is the true nature of the LORD'S 'SUPPER. And was the adjuſting a preciſe idea of it, as it 'referred to a religious cuſtom of antiquity, a matter only of 'curioſity and ſpeculation, I might perhaps have left it to the 'eccleſiaſtical hiſtorian. But it appears to me to have im-

'portant conſequences, with regard both to our FAITH and 'WORSHIP. For,

'1. If the laſt ſupper be of the nature of *a feaſt after a ſa-* 'crifice, then is it a declaration of Jeſus himſelf, that his death 'upon the croſs was a REAL SACRIFICE. For figurative ex- 'preſſion (as ſome are apt to deem the goſpel-repreſentation 'of Chriſt's *ſacrifice* and *atonement*) could never produce a re- 'ligious rite of divine appointment, ariſing from, and depen- 'dent on, a real ſpecific action. I ſay, of *divine appointment*, 'becauſe many of human original have been thus produced. 'Yet then only (which is a further ſupport to the preceding 'obſervation) when the *figure* had been miſtaken for the *ſub-* 'ſtance.

'2. If the laſt ſupper be of the nature of *a feaſt after a* 'ſacrifice, then is it productive of great and ſpecial benefits to 'the partakers. For the partakers of the jewiſh and gentile 'feaſts after a ſacrifice did, or were ſuppoſed to, communicate 'of the benefits of the ſacrifice.'

Our learned author proceeds now to examine the reaſoning advanced in the *Plain account of the nature and end of the ſacrament of the Lord's ſupper*, the author of which, he tells us, has taken away the *ſpecific* nature of the *laſt ſupper*, and left it nothing but its *generic*; has excluded the idea of *a feaſt after the ſacrifice*, and confined us to the notion of a mere *memorial* or *remembrance*. The faulty link in the chain of propoſitions laid down in the *Plain account*, Dr. *Warburton* imagines to be the fourth propoſition, which runs thus.—It cannot be doubted but that he himſelf (Jeſus) ſufficiently declared to his firſt and immediate followers, the whole of what he deſigned ſhould be underſtood by it (the *ſacrament of the Lord's ſupper*) or implied in it.

'Now,' ſays our author, 'I apprehend *this* to be the *faulty* 'link; and that all the connection it hath with the *propoſitions*, 'which precede and follow it, lies in the unperceived ambi- 'guity of the words, SUFFICIENTLY DECLARED: which 'may either ſignify, *declared by expreſs words*; or, on the other 'hand, *declared by ſignificative circumſtances*, ſuch as reſpect 'the time, the occaſion, the mode of acting, or the manner 'of ſpeaking. For the communication of our thoughts is 'carried on as well by EXPRESSIVE ACTIONS as by WORDS 'AND SOUNDS: nor did the firſt bear a ſmall part in the con- 'verſe of the antients; eſpecially amongſt the *Jewiſh* people 'of every age, to the time in queſtion.

'Hence it comes to paſs, that tho' we are agreed in the 'propoſition, that *Jeſus ſufficiently declared the whole of what* 'he

'*he underſtood by his laſt ſupper*, we draw ſo different conclu-
'ſions: the learned writer, that it was ſimply a *remem-*
'*brance of Chriſt*; I, that it was of the nature of *a feaſt upon*
'*the ſacrifice*. For he conſiders only what Jeſus in expreſs
'words SAID, at the inſtitution of this holy rite: I take in
'both what he SAID and DID; and not only that, but the
'MODE of ſaying and doing; relative to the time, the occa-
'ſion, the manners, and the cuſtoms of the age; as being
'perſuaded, that the ſpeaker's meaning, where the ſubject is
'of remote antiquity, can be but very imperfectly underſtood,
'without taking in all theſe things. A rule of interpretation,
'in which I ſuppoſe the learned writer would concur with
'me, was the point concerning a difficulty in CLASSICAL
'expreſſion.

'This then, I underſtand to be the only remaining queſtion,
'whether or no the diſciples of Jeſus (as it is agreed, their
'maſter did not, in expreſs terms, call this rite *a feaſt upon a*
'*ſacrifice*) could collect, from the whole of the circumſtances
'attending the inſtitution, that it was indeed of the nature of
'ſuch a feaſt? namely, from the critical time of the celebra-
'tion, which was juſt before his paſſion, and at the *Jewiſh*
'paſchal-ſupper; from the peculiarity of phraſe employed in
'the inſtitution, of which more hereafter; and from his ac-
'cuſtomed manner in the execution of his miniſtry, to adapt
'his words and actions to the ſcene or ſubject before him?
'Now, I ſuppoſe, that from theſe circumſtances, one may
'fairly conclude, the diſciples might and did collect that the
'*laſt ſupper* was of the nature of *a feaſt upon* ſacrifice.'

Dr. *Warburton* advances a great deal more upon this ſubject, but the extracts we have given may ſuffice to inform our readers what he principally inſiſts upon againſt the author of the *Plain Account*. Towards the cloſe of his diſcourſe, he ſhews briefly what thoſe benefits are which we receive at the *Lord's table*, and what the obligations which we lie under of frequenting it: he concludes with the following words.

'All this duly conſidered, we ſhall, I hope, endeavour to
'regain a proper veneration for this *holy myſtery*; which hath
'of late been ſo fatally impaired, as by other liberties, ſo
'principally by the proſtitution of it to CIVIL PURPOSES;
'not a proſtitution by the LEGISLATURE, but by thoſe licen-
'tious men, who, contenting themſelves with the obſervance
'of the form and *letter*, neglect the end and *ſpirit of the law*.'

Upon what juſt and conſiſtent principles the legiſlature can be vindicated from the charge of proſtituting the ſacrament of the Lord's ſupper, by making it a civil teſt, we really cannot

ſee; and we apprehend it would be difficult for Dr. *Warburton* to ſhew. The teſt-act, we allow, does not forbid our receiving the ſacrament, for the ends for which it was originally inſtituted; but it mixes with them other, and very improper, views, by which the ſincerity of the receiver is greatly endangered; and, conſequently, the act itſelf is chargeable with the abuſes occaſioned by it: the ſacramental teſt, indeed, has a moſt obvious tendency to weaken the power of religious principles in the minds of men, and thereby to make void the moſt effectual ſecurity of ſocial happineſs, and to deſtroy the ſureſt foundation that can poſſibly be laid for the ſupport of government and human laws. But this by the bye *.

We come now to give ſome account of our author's two ſermons on *church authority*. In the firſt, which, upon the whole, is an honeſt, candid, and ſenſible one, he takes occaſion from theſe words,—*Call no man your father upon the earth, &c.* to explain the equity and wiſdom of the precept in his text, and to point out the good which follows from the obſervance, and the evils which ariſe from the violation of it.

In the ſecond he diſcourſes from the following words;—*The ſcribes and phariſees ſit in* Moſes's *ſeat. All therefore, whatſoever they bid you obſerve, that obſerve and do: but do not ye after their works; for they ſay and do not*, Matt. xxiii. 2, 3. In another place of the ſame evangeliſt, our Saviour ſeems to inſinuate a very different doctrine, where he bids us be on our guard againſt *falſe prophets, who come in ſheeps cloathing, but inwardly are ravening wolves.* Theſe two places of ſcripture Dr. *Warburton* attempts to reconcile, by obſerving, that very different perſons and characters are the ſubjects of the two different directions, and that there is a perfect agreement between the two rules; he then enquires into the reaſons of them.

Of all the deluſions into which licentious men are apt to fall, the moſt unhappy, he obſerves, is that which, from the vices and imperfections of the *miniſters of the goſpel*, inclines them to reject, or entertain ſuſpicions of, that *religion itſelf* they are intruſted to teach; and yet, he thinks, nothing has more contributed to keep men attached to their infidelity than this fooliſh prejudice.

'Did the goſpel,' ſays he, 'deliver, or was it ſuſpected to 'deliver, any doctrines, even of the remoteſt tendency to en'courage its miniſters in their vices, much might be ſaid for 'this ſtrange concluſion. But when it is by thoſe very doc'trines, that the people diſcover the true nature and enormity

* The beſt arguments againſt this *teſt*, that we have ſeen, are contained in the learned Mr. *Abernethy*'s volume of tracts.

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of vice; when it is by thoſe doctrines they hear the preacher condemned out of their own mouths, it ſeems ſtrangely perverſe to think amiſs of religion on that account. Surely theſe men of reaſon have not brought themſelves to expect, that, in the ordinary courſe of God's providence, a mere knowledge of his will, and of the truths ariſing from it, ſhould have a reſiſtleſs force to bear down inveterate habits, and ſubdue the ſtrongeſt bent of human inclination.'

He acknowledges, how conſiſtently we may hereafter enquire, that the guilt of immoral preachers admits of no excuſe, and concludes with ſeveral conſiderations, that aggravate the crime of a profligate life in the *ſtewards of the myſteries of God.*

The two ſermons on church authority are followed by two on *church communion*, in the firſt of which Dr. *Warburton* expoſes the vain opinion of inherent ſanctity, ſuperiority, or excluſive privilege, in one church above another, merely becauſe founded by a *Paul*, a *Peter*, an *Andrew*, or a *James*; or becauſe adminiſtred by an hierarchy, an equal miniſtry, or a moderate epiſcopacy. In the ſecond, he takes occaſion, from theſe words—*Endeavouring to keep the unity of the ſpirit in the bond of peace*, to ſhew, that concord and uniformity in opinions, after a careful examination of their truth, does, in a ſupreme degree, ſecure the peace of the church, and advance the honour of religion. After this he proceeds to explain how the unity of the ſpirit has been violated, and to ſhew by what means it is to be reſtored. The means he propoſes for reſtoring it are theſe:

'1. By retrenching all unneceſſary articles, to which the animoſity of parties, the ſuperſtition of barbarous ages, and even the negligence of time, have given an imaginary importance: and by reducing the formula of faith to the primitive ſimplicity: leaving all diſputable points, together with ſuch other as no party deems neceſſary, to the free deciſion of every man's private judgment: whereby the terms of church communion will be made as wide as is conſiſtent with the welfare and good government of a SOCIETY.

'2. As diviſions, long kept up, have inflamed the paſſions, ſtrengthened the prejudices, and biaſſed the judgments of the contending parties, another, and indeed principal means of reſtoring unity, is the mutual compliance with one another's weakneſſes. And this, methinks, would not be difficult amongſt well-diſpoſed men, as we muſt needs eſteem thoſe to be, who ſeek to regain this *unity of the ſpirit:* for tho' theſe long contentions have made us blind to our own infirmities, yet they have rather ſharpened our ſight towards

'thoſe of our adverſaries; ſo that a general weakneſs being 'mutually ſeen and pitied, the very paſſions raiſed by our dif-'ferences, may be naturally brought to promote our recon-'cilement.

'But notwithſtanding this apparent eaſe in bearing with 'one another's weakneſſes, it deſerves a more than ordinary 'care to put the diſpoſition in practice; as eccleſiaſtics of all 'denominations are but too apt to reaſon wrong, in applying 'it to their mutual endeavours for reconciliation. "The "demands of our adverſaries," ſay the eſtabliſhed party, "are "for matters owned by themſelves to be no duties; and againſt "others they confeſs to be indifferent; why then ſhould we "alter the ſtated order of things, to comply with their per-"verſeneſs or imbecillity?" But thoſe who reaſon thus, ſeem 'not to conſider, that they themſelves become guilty of the 'very miſcarriage of which they accuſe, and rightly accuſe, 'their adverſaries. For if the thing in queſtion be of matters 'indifferent, why are they not complied with, for the ſake of 'ſo great a bleſſing as the *unity of the ſpirit*, how fooliſhly or 'obſtinately ſoever demanded? Allow them to be weak or 'wilful for inſiſting on indifferent things, as the terms of 'fellow-membership in church communion; do we ſhew leſs 'of this imbecillity, in refuſing to comply with them in theſe 'indifferences? which, becauſe they are ſo, we pretend our 'oppoſites ſhould not be indulged in. For wherein conſiſts 'their fault or folly, but in treating indifferent points as *du-'ties*, by an obſtinate demand of them? And wherein conſiſts 'our wiſdom, but in treating indifferent points as *ſins*, by as 'obſtinate a refuſal? Now when this mutual miſcarriage hath 'defeated, as it often hath done, the repeated endeavours of 'good men on all ſides to reſtore the violated *unity of the ſpi-'rit*, each party may reaſonably blame the conduct of the 'other, but it is impoſſible he can juſtify his own. Indeed it 'would be hard to ſay who are moſt to blame; thoſe who 'oppoſe eſtabliſhed authority for the impoſition of matters 'indifferent; or that authority which rigidly inſiſts on them, 'and will abate nothing for the ſake of tender uninformed 'conſciences: I ſay, it would be hard to reſolve this, had 'not the holy apoſtle done it for us, where he ſays, *We that 'are ſtrong ought to bear the infirmities of the weak, and* NOT 'TO PLEASE OURSELVES. *I myſelf*, ſays he, *do ſo, and all 'for the goſpel's ſake.* This is the man who tells us, *he had 'fought a good fight and overcome.* And we may believe him; 'for, in this contention, the party that ſubmits is always 'conqueror.

'But

'But now, tho' the UNITY OF THE SPIRIT cannot be 'purchaſed at too high a price, yet UNIFORMITY of eſta-'bliſhed worſhip may be bought too dear. Here then, in 'purſuit of this ſpiritual bleſſing, we muſt ſtop; and not ven-'ture to go one ſtep further: we muſt not dare to procure it 'either at the expence of TRUTH or JUSTICE. It muſt be 'now left to the good care of providence.'

In the remaining part of this ſermon, our author tells us, that when the *unity of the ſpirit* cannot be preſerved or reſtored, the only remaining care then is, the keeping faſt the BOND OF PEACE. Now the only means of ſecuring this, we are told, is by a general toleration, or full liberty to all chriſtian ſects (who give ſecurity for their good behaviour to the civil government) of worſhipping God according to the dictates of their own conſciences, without let or moleſtation from the eſtabliſhed religion. The diſtractions and iniquities of theſe latter ages, he obſerves, give us no reaſonable grounds to hope for a better condition of the church, and he offers ſome conſiderations, to ſhew, that the late COMPREHENSION SCHEME was both impracticable and miſchievous.

In the ſermon following thoſe on church communion, he conſiders the influence of learning on revelation. The late Lord *Bolingbroke* alledged, that ſince the revival of learning in the weſt, and the conſequent practice of thinking for ourſelves, the chriſtian faith hath kept gradually decaying, and men have given leſs and leſs credit to its pretenſions. This point Dr. *Warburton* debates with him: a point of the utmoſt importance to the honour of revelation.

His lordſhip's propoſition he expreſſes in plainer terms thus: *the more the world has advanced in real knowledge, the more it has diſcovered of the intenable pretenſions of the goſpel.* In oppoſition to this, our author ſhews, that *chriſtianity* made its firſt way againſt the higheſt powers and prejudices, in the very center of the moſt flouriſhing age of knowledge; that at the laſt revival of learning, it received the ſtrongeſt aid from human ſcience, and the ſincereſt homage from the moſt illuſtrious names that ever adorned or cultivated letters; that the only enemies it found among the learned, were either ſuch as were immoral in their lives, or were tied down by a falſe philoſophy to inveterate prejudices, or were carried away by vanity, or were incompetent judges, by their unacquaintance with the nature of the proofs; or laſtly, ſuch as *pretended only* to a knowledge they indeed had not. From all this he concludes, and juſtly, that let *infidelity* be riſen to what height it will, it is not yet of that kind which brings any real diſcredit to *revelation*.

In the laſt ſermon he takes occaſion, from thoſe words—*What God hath joined together, let no man put aſunder*, to enquire into the nature of the marriage-union. Marriage, we are told, is of a mixed nature, in part a ſacred ordinance, in part a human inſtitution. 'It hath,' ſays Dr. *Warburton*, 'both a *natural* and a *ſocial* efficacy; conſidered in a natural 'light, as an union of male and female, from whence all the 'charities of human life ariſe, it is a *religious* contract: conſidered in a ſocial light, as creating new relations and connections, all of which have their diſtinct rights and privileges aſſigned them in civil life, it partakes of a *civil* contract.

'This diſtinction is marked out to us by the nature of 'things and confirmed by laws divine and human.

'What then, it may be aſked, are the diſtinct parts which 'GOD and the MAGISTRATE claim, as their peculiar in this 'ſolemn contract? It is from God that two are made one by 'an indiſſolvable tie: and this is the LAW OF RELIGION. It 'is from the magiſtrate that this union, ordained by heaven, 'is executed by a ſolemn form, preſcribed by the ſtate: and 'this is the LAW OF SOCIETY.—

'From all this it neceſſarily follows, that till this ſacred 'union, inſtituted by God in *Paradiſe*, be ſealed and confirmed by ſuch rites and ceremonies, as the wiſdom and policies of civil ſtates direct to be obſerved, God hath not *joined* any pair *together*, according to his holy ordinance: and 'that the obſervance of ſuch rites and ceremonies is eſſential 'to that union which he declares to be indiſſolvable.

'To ſuppoſe this union may be *authentically* made, in the 'preſent ſtate of religion and ſociety, without the intervention of the civil magiſtrate, leads either to *fanaticiſm* or *licentiouſneſs*.—

'From theſe clear *principles*, and this certain *deduction*, we 'collect the *juſtice* and religion, as well as *expedience* and true 'policy of a late ſalutary law, ſolely calculated for the ſupport 'and ornament of ſociety; by which the juſt rights and authority of parents are vindicated; the peace and harmony of 'families preſerved; the irregular appetites of youth reſtrained; and the worſt and baſeſt kind of ſeduction encountered 'and defeated. I mean that ſage proviſion, whereby all pretended marriages, not ſolemnized as the WISDOM OF OUR 'ANTIENT CONSTITUTION directs, are rendered null and 'void.'

In the remaining part of this ſermon, our author examines a material objection to his general argument, ſuppoſed to ariſe from

from the expreſs words of ſcripture, and ſhews that the mutual agreement of the two ſexes is not alone ſufficient to make a *legitimate marriage.* R

* As our author ſeems, in his diſcourſe on the ſacrament, to rely ſo much on the truth of Dr. *Cudworth*'s ſyſtem, it may not be altogether improper to enquire whether the foundation of his poſitions and reaſonings, is not precarious and deluſive. That learned writer declares, that 'the right notion of that chriſtian 'feaſt called the *Lord's ſupper*, in which we EAT and DRINK 'the BODY and BLOOD of Chriſt, that was ONCE OFFERED 'up in ſacrifice to God for us, is to be derived (if I miſtake 'not) from analogy to that antient rite amongſt the *Jews* of 'feaſting upon things ſacrificed, and eating of THOSE THINGS 'which they had offered to God *.' But to aſſert that WE eat and drink the body and blood of Chriſt, in the Lord's ſupper, is to convey an abſurd ſentiment in improper and unſcriptural language. We eat indeed of the bread, and drink of the cup, by which actions we commemorate, or ſhew forth, the death of Chriſt; but unleſs we admit a real preſence, a miraculous converſion, or tranſubſtantiation, it can with no propriety be truly declared that we eat Chriſt's body, or drink his blood. At the inſtitution and firſt celebration of the Lord's ſupper, the apoſtles could not poſſibly eat and drink the body and blood of Chriſt, as having been ONCE offered up in ſacrifice to God for them: for at that ſeaſon the body and blood of Chriſt had not been offered up in ſacrifice. The Lord's ſupper could not then be to them, in any ſhape, or under any pretence, *epulum ſacrificiale*, a ſacrificial feaſt, or a feaſt UPON or AFTER a ſacrifice; or *epulum ex oblatis*, a feaſt upon things offered up to God †. This obvious remark ſo evidently ſubverts the baſis of Dr. *Cudworth*'s notion, and ſo perfectly invalidates the concluſions he would deduce from it, that we are not a little ſurpriſed at Dr. *Warburton*'s declaring with him, 'that Jeſus 'about to offer himſelf a ſacrifice on the croſs for our re-'demption, did, in conformity to a general practice, inſtitute 'the laſt ſupper, under the idea of a *feaſt* AFTER *the ſacrifice*,' even BEFORE the ſacrifice itſelf had been offered. If, according to our author's profeſſed principles, Chriſt's words and actions at the inſtitution or firſt celebration of the *laſt ſupper*, conſtituted or declared it to be a feaſt UPON or AFTER a ſacrifice, it was, without queſtion, a feaſt upon an ENS RATIONIS, a mere phyſical non-entity; ſomething which, at

* Dr. *Cudworth*'s diſcourſe concerning the true notion of the Lord's ſupper, page 4. † *Ib.* p. 21.

* What follows was written by Mr. Ch that

that juncture, had no real exiſtence; and our author himſelf afterwards confeſſeth, that the ſacrifice not being offered, was not yet IN ESSE.

Our author likewiſe ſeems to be of opinion, that the paſſover was a legal ſacrifice; not reflecting, that the inſtitution and firſt celebration of it, preceded the ratification of the national covenant, and the promulgation of the law—that no proper or legal prieſts could officiate as ſuch at the firſt celebration; that ſeaſon being prior to the appointment of the *Aaronical* or legal prieſthood.

It is alſo aſſerted by Dr. *Warburton*, that the great SACRIFICE ON THE CROSS was typically prefigured by the PASCHAL LAMB; which is, in effect, to allow, that the ſacrifice on the croſs was not propitiatory, nor exhibited any expiation for ſin; ſince the paſchal entertainment was not ordained to anſwer ſuch purpoſe; and no feaſting was allowed either to prieſts or people, on the expiatory ſacrifices, which were to be totally conſumed by fire.

Another conſequence ariſing from the aſſertion, that the Lord's ſupper is a feaſt UPON a ſacrifice, is, that in this view, all chriſtians, male and female, are as *truly* and *really* prieſts, and officiate as ſuch at the Lord's ſupper, as they do truly and really feaſt upon a ſacrifice. This ariſes from the declared analogy which this ſervice bears to that antient rite among the *Jews*, of feaſting upon things ſacrificed, and eating of THOSE things which THEY HAD OFFERED to God. And as the materials of their feſtival repaſt had been ſacrificed and offered to God, by analogy to this, upon our author's ſcheme, the chriſtian feaſt muſt become a REAL ſacrifice; but whether it be a commemorative or repreſentative ſacrifice, we leave it to the doctor to ſettle with the nonjurors.

We are at a loſs to determine what our learned author intends by theſe expreſſions, 'the ſacrifice on the croſs is of 'perpetual efficacy, had an operating virtue, and will conti-'nue to operate till the conſummation of all things.' The ſenſe of theſe phraſes he hath not preciſely, or explicitly declared, we therefore wave all curious enquiries concerning the occult qualities of an unintelligible myſtery. That 'the LAST 'ſupper,' which ſtrictly and properly means the one identical ſupper, celebrated by Chriſt in perſon, the night in which he was betrayed, 'is productive of great and ſpecial benefits to 'the partakers,' Dr. *Warburton* hath aſſerted, but not attempted to prove from ſcripture; which, as to theſe things, is abſolutely ſilent.

The

The phraſes, death and paſſion, death and ſufferings of Chriſt, which occur ſeven times in this diſcourſe, may perhaps be conſidered as merely a wrong poſition of the words, and not as implying a confuſion of ideas. The paſſion or ſufferings of Chriſt certainly terminated at his death, unleſs it be imagined, that, during the intermediate ſtate, his ſpirit went to purgatory.

We apprehend, that the obſervations offered by our author upon the proper meaning of theſe words τουτο ποιειτε εις την εμην αναμνησιν, "this do in remembrance of me," do not ſufficiently juſtify the concluſions which are deduced from them. As theſe words were ſpoken by Chriſt, at the firſt celebration of the Lord's ſupper, they muſt certainly have ſome immediate reference to the tranſactions at that ſolemnity. And this order the apoſtles in ſome meaſure complied with at that time. Tho' it is not improbable, that the more juſt rendering of them is, *do this for my commemoration*, that is, to the end that a proper memorial of my death may be eſtabliſhed and perpetuated. By this tranſlation the abſurdity of the nonjurors ſyſtem is ſhewn in a ſtronger view; they pretend, that theſe words expreſs an oblation of an unbloody ſacrifice; notwithſtanding Chriſt himſelf was then preſent, who was neither the prieſt nor the ſacrifice; but the bread and the cup being the ſacrifice, each of the apoſtles, perhaps *Judas* the traitor, officiated as prieſt, before the crucifixion; and thus, according to their ſcheme, there was an expiatory or propitiatory ſacrifice offered, without the intervention of death, or the ſhedding or ſprinkling of blood. From whence it would alſo follow, that every individual who partakes of the Lord's ſupper, is a true and proper prieſt; becauſe they who eat this bread and drink this cup, are commanded to do it for a memorial or commemorative ſacrifice of Chriſt. 1 *Cor.* xi. 25, 26.

Our author farther intimates, that his notion of a feaſt upon or after a ſacrifice, will afford the ſtrongeſt arguments for confuting the papiſts literal interpretation of theſe expreſſions, *This is my body, this is my blood, &c.* But to us it appears, that theſe aſſertions do not neceſſarily or ſtrictly refer to the bread and the cup, abſtractly conſidered, but to our actions in relation to them; that is, our partaking of them in the manner appointed, as an act of obedience to the inſtitution or command of Chriſt; or the ſeries of actions obſerved and practiſed on this occaſion, exhibits a repreſentation, and conſtitutes a memorial of the body and blood, that is, of the death of Chriſt. In this ſeries or proceſs is included, whatever is done in obedience to the command of *Chriſt*, or for a commemoration of him,

him, or in order to ſhew forth his death. And this is expreſly declared to be done, as often as we eat this bread and drink this cup. 1 *Cor.* xi. 26. It hath been obſerved by judicious critics, that the word τουτο, THIS, [τουτο ἐϛι το σωμα μου, *this is my body*] is not the relative to αρτος, BREAD, but of the neuter; whereas THAT is of the maſculine gender; and, conſequently, it is not here ſaid, *this* BREAD *is my body*, (the body of *Chriſt*) but either indefinitely this, or λαβετε, φαγετε, take, eat, this is my body: THIS TAKING AND EATING is, or denotes, my BODY.

The obſervations the doctor hath made, relating to our Saviour's tenderneſs towards the ſcribes and phariſees, as miniſters of religion, who ſit in *Moſes's chair*, inveſted with authority to teach the law, and to be attended to as INSTRUCTORS, &c. do not ſeem exactly to correſpond with the truth of the caſe. But he did not, perhaps, reflect, that the SEAT of *Moſes* was not the place appropriated to the purpoſes of public religious teaching and divine ſervice; but was properly the SEAT of JUSTICE. See *Exod.* xviii. 13. *Moſes* was no prieſt, or eccleſiaſtical perſon, himſelf; but a LAYMAN, or a CIVIL MAGISTRATE, of the higheſt dignity in the government of *Iſrael*. The ſeventy men of the elders of *Iſrael*, who acted as deputy-magiſtrates in ſubordination to *Moſes*, were alſo officers over the people, and were not inveſted with eccleſiaſtical characters. Our Saviour, probably, when he exhorted his auditors to regard their proceedings in the ſeat of *Moſes*, did not conſider them as ſpiritual men, or miniſters of religion, but as officers of juſtice, or civil magiſtrates, in whoſe deciſions in ſtate matters, or civil diſputes, when agreeable to the law and equity, they ſhould acquieſce.

The doctor ſtrongly recommends to us, 'to *reverence*' profligate miniſters and teachers of religion, againſt whom the cenſures of the law and the prophets are remarkably ſevere. *Unto the wicked God ſaith, what haſt thou to do to declare my ſtatutes, or that thou ſhouldſt take my covenant in thy mouth? ſeeing thou hateſt inſtruction, and caſteſt my words behind thee.* Pſalm l. 16, 17. *Behold I am againſt them, ſaith the Lord—yet I* SENT *them not, nor commanded them; therefore they ſhall not* PROFIT *this people at all, ſaith the Lord.* Jerem. xxiii. 31, 32. The inſtructions given to chriſtians in the new teſtament, concerning thoſe who are a ſcandal to their religious characters, abundantly warrant our rejecting all *profligate* and *immoral* teachers, however diſtinguiſhed. *I beſeech you, brethren*, ſaith St. *Paul, mark them which cauſe diviſions and* OFFENCES, *contrary to the doctrine ye have learned; and* AVOID *them*

them. For they that are ſuch SERVE NOT *our Lord Jeſus Chriſt, but their own belly; and by good words, and fair ſpeeches deceive the hearts of the ſimple.* Rom. xvi. 17, 18. *Now we* COMMAND *you, brethren, in the name of the Lord Jeſus Chriſt, that ye* WITHDRAW *yourſelves from every brother that walketh diſorderly.*— 2 Theſſ. iii. 6.

Our church declares, in article xxvi. that it appertain-
'eth to the diſcipline of the church, that ENQUIRY be made
'of EVIL MINISTERS, and that ſuch as are found guilty be
'DEPOSED.' And the learned and pious Biſhop *Bull* aſ-
aſſerts, that 'the prieſt that is not *clothed with righteouſ-*
'*neſs*, tho' otherwiſe richly adorned with all the ornaments
'of human and divine literature, and thoſe gilded over with
'the rays of a ſeraphic prudence and ſagacity, is yet but a
'naked, beggarly, deſpicable creature, of NO AUTHORITY,
'no intereſt, no uſe, or ſervice, in the church of God *.'

F

ART. LIV. *The Spiritual Quixote; or, the entertaining hiſtory of Don* Ignatius Loyola, *founder of the order of the Jeſuits: of whom it may, with the ſtricteſt truth, be ſaid, that he was one of the moſt extraordinary men that ever the world produced. Containing alſo an account of the embelliſhment, government, and ſurpriſing progreſs of that powerful order. Tranſlated from the* French *of Monſ.* Roſiel de Selva. 2 *vols.* 12mo. 4*s. ſewed.* Bouquet.

THE original, from whence is tranſlated this hiſtory of the founder of a religious order (whoſe intrigues have, at different times, influenced the councils and conduct of all the ſtates in *Europe*) was publiſhed at the *Hague* in 1736: its author, probably ſome ingenious *French* hugonot, repeats the well-known ſtory of *Ignatius*, with ſuch an air of ſprightlineſs and pleaſantry, as gives the whole an appearance of novelty, and the reality of new entertainment; wherefore, tho' we cannot propoſe to give a full abſtract of the extraordinary atchievements of our very juſtly entitled *Spiritual Quixote*, it is apprehended ſome ſpecimens of them will prove acceptable.

The character of this hero is thus attempted by our author:
'In him will be ſeen a *viſionary*, ambitious, daring, artful,
'inſinuating, and indefatigable; who, after a late and ill-di-
'rected education, by his fanaticiſm, ſupported with an ex-
'terior gravity, drew to his party ſeveral perſons, whoſe ſub-
'lime knowledge aſſiſted him in the inſtitution of his order:
'an order which, notwithſtanding the obſtacles oppoſed to its

* Biſhop *Bull*'s Important Points, &c. vol. I. ſerm. vi, pag. 225.

'eſtabliſhment, by both the eccleſiaſtical and ſecular powers, 'has ſurpaſſed, with amazing rapidity, all other orders in 'riches, credit, and authority; and which, by a policy yet 'more formidable than that of the old man of the mountain, 'has found the ſecret of making the moſt powerful and intre-'pid monarchs tremble.'

Ignatius Loyola deſcended from an illuſtrious family, was born in the year 1491, at *Guipuſcoa*, in *Biſcay*, and received the earlier part of his education in the court of *Ferdinand* and *Iſabella*; till tired of an unactive life, he embraced the profeſſion of arms, in which he, on many occaſions, diſcovered an extraordinary valour. 'Glory and love were his predomi-'nant paſſions; he could not comprehend how a man, nobly 'born, could live honourably without ambition, or happily 'without love: theſe two paſſions engroſſed him wholly in 'their turns. While the campaign laſted, he devoted himſelf 'entirely to glory, and ſought it eagerly amidſt the dangers 'of the field; but while the army remained in quarters, he 'relieved the fatigues of war with the ſoftneſs of love.

'In this manner he lived till he was twenty-nine years of 'age, when, all of a ſudden, he became diſguſted with the 'world, and that with an ambition which appeared to him 'more worthy of his great heart: he reſolved, however dear 'the ſacrifice, to take upon him the life of a ſaint-errant, and 'to ſurpaſs all who had gone before him in ſo painful an un-'dertaking.'

Some wounds he received in the defence of *Pampelune*, beſieged by the *French* in 1521, produced this ſurpriſing metamorphoſis: 'A violent fever enſuing, weakened him to ſuch 'a degree, that it was judged neceſſary he ſhould receive the 'ſacraments. It was the vigil of the apoſtles St. *Peter* and St. '*Paul*; the ſame day the phyſicians pronounced, that he 'could not get over that night, and that nothing elſe but a 'miracle could recal him to life: there was indeed a miracle 'worked in his imagination, which was very ſtrong, the man-'ner was this;—falling aſleep when his thoughts were wholly 'engroſſed by St. *Peter*, in honour of whom he had made a 'poem in the *Spaniſh* language, he dreamed this apoſtle, as a 'reward for the praiſes he had beſtowed on him, cured him 'with his hand: this dream had ſo admirable an effect upon 'the ſick man, that when he awaked, he found himſelf quite 'out of danger, his pain ceaſed, and he was on a ſudden 'renewed.'

Nevertheleſs, he continued ſo weak that he was obliged to keep his bed for ſome time, during which ſtate of inactivity,

than which nothing could be more mortifying to his diſpoſition, he aſked for ſome books of knight-errantry to divert him; but there being none to be found, they brought him the *Flos Sanctorum*, in the *Spaniſh* tongue. 'This conſecrated romance, 'full of marvellous ſtories, ſtruck him at firſt as much, and 'afterwards more, than the books of chivalry in which he had 'till then taken ſuch delight;—till he paſſed inſenſibly from 'the admiration of the one, to a greater admiration of the 'other; and from this admiration to imitation!'

Having determined to enliſt himſelf under the banners of ſpiritual chivalry, 'he deliberated not a moment upon the 'choice of the examples he ſhould follow; St. *Dominic* and 'St. *Francis d'Aſſiſe* preſented themſelves immediately to his 'mind, one as the ſpiritual *Orlando*, and the other as the ſpi-'ritual *Amadis*. The difficulty of imitating thoſe ſublime he-'roes did not affright him, his courage made him think all 'things poſſible, and he was heard to cry out, in the ardour 'of his zeal, "Why may I not undertake what St. *Dominic* "has undertaken? Why cannot I perform what St. *Francis* "has performed?"

'Mean while, that his ardour might not cool, he paſſed all 'his nights in prayer and weeping for his ſins: being riſen 'one night, as uſual, to give free courſe to his tears, he pro-'ſtrated himſelf before an image of the virgin; and conſecrat-'ing himſelf to the ſervice of *Mary*, with ſentiments of the 'moſt tender affection, ſwore to her inviolable fidelity. Im-'mediately he heard a horrible noiſe, the houſe ſhook, all the 'glaſs windows in his chamber were ſhattered to pieces. 'Without doubt it was the devil, who, enraged to ſee him-'ſelf abandoned by our hero, had cauſed this ſhock, to the 'end that he might periſh under the ruins of the caſtle of '*Loyola*: but the intrepid *Ignatius* let fly a great ſign of the 'croſs at the evil ſpirit, whom he obliged to retreat: the 'breach that he made in the houſe they ſhew to this day; for 'it could never be repaired, becauſe of the inſupportable ſtench 'that exhales from it.

'A viſion which he had a few days after, contributed not 'a little to confirm him in the choice he had made. He ima-'gined, one very dark night, that he ſaw the virgin: ſhe was 'ſurrounded with a moſt ſhining light, and honoured him with 'ſeveral gracious looks. He felt his ſoul melting with a ce-'leſtial tenderneſs during this viſion, which continued a long 'time. It ſeemed to him, that it purified his heart, and quite 'effaced thoſe obſcene images which his paſt life had traced 'in his imagination: and the ſevere regimen he was obliged

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'to keep, while his leg was under cure, had ſo weakened his 'paſſions, that he believed the virgin had favoured him with 'the gift of continence.'

In this diſpoſition, being pretty well recovered, he ſet out in queſt of adventures, bending his rout to *Montſerrat**, a monaſtery of St. *Benedict*, where was preſerved an image of the virgin, reported to have wrought great miracles. In his road thither, *Ignatius* found an opportunity of ſignalizing his zeal for his holy patroneſs; meeting with a mahometan *Moor*, who could not be prevailed on to think ſo reſpectfully of the virgin, he imagined it behoved him to chaſtize the unbeliever's inſolence; the *Moor*, 'perceiving he had to do with a man who 'underſtood better how to fight, than to diſpute, betook 'himſelf to his heels, and ran off in a hurry.

'*Ignatius* galloped after him immediately, and was upon 'the point of overtaking him, when, on a ſudden, he was 'ſeized with a ſcruple, in a place where the road divided it-'ſelf into two paths, one of which led to *Montſerrat*, the other 'to a market-town, whither the *Moor* was gone. Uncertain 'whether to purſue the *Moor*, or go on his own way, he 'ſtopped for ſome time, deliberating with himſelf which of 'the two to chuſe: at laſt, not growing wiſer by the delay, 'and fearing to tranſgreſs the laws of chivalry, if he did not 'follow the blaſphemer, he reſolved, in imitation of the an-'tient knights-errant, to leave to the wiſdom of his *mule* the 'deciſion of this doubt; and letting go the bridle, ſuffered the 'beaſt to go as it pleaſed, fully reſolved to ſtab the infidel, 'if it took the way to the town. Happily for the *Saracen*, it 'marched directly to *Montſerrat*, which made *Ignatius* believe 'that his beaſt was inſpired;—and therefore concluded, that 'heaven did not demand vengeance for the blaſphemies he had 'heard.' Being arrived at the town, which ſtands at the foot of the mountain, he bought 'a coat of coarſe cloth, a rope to 'ſerve him as a girdle, a pair of ſandals, and a great cloak; 'and placing this furniture of a religious warrior on his ſaddle-'bow, went in haſte to *Montſerrat*.'

Having ſpent three days in making an ample confeſſion of all the ſins he had been guilty of, he proceeded to carry his deſign into execution; 'he went at night to find out a poor 'man, and ſtripping himſelf to his ſhirt, gave him his cloths 'ſecretly; then dreſſing himſelf in his gown of ſtuff, he re-'turned to the church of the monaſtery, and, at his entrance,

* The hiſtory of this famous monaſtery, and miraculous image is here introduced, but is too long for our inſertion.

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'remembered what he had read in *Amadis*, and other roman-
'ces, that new knights, before they received the order of knight-
'hood, performed the ceremony of watching their arms: not
'to fail in a formality ſo eſſential, he watched all night *March*
'24, 1522, before the image of the virgin, ſometimes ſtand-
'ing, ſometimes kneeling, with his eyes turned towards the
'image, devoting himſelf to the ſervice of *Mary*, in quality
'of her knight. Having hung up his ſword and his poignard,
'at a pillar near the altar of the virgin, and preſented his mule
'to the monaſtery, he went from *Montſerrat* on foot, very
'early in the morning, for fear of being known by any perſons
'of his country.'

Theſe ceremonies being performed, 'he marched with his 'ſtaff in his hand, his gourd on one ſide, his head uncovered, 'and only one leg and foot bare; the other being ſtill painful, 'by reaſon of his wound, he thought proper to keep covered. '—He walked on with a vigour, which proceeded from the in-'expreſſible ſatisfaction he felt at being armed knight of the 'virgin, and finding himſelf at liberty to ſeek adventures.' His firſt ſtage was to *Manreze*, ſince rendered famous by the penance our knight ſubmitted to there; a penance more ar-duous 'than that of *Amadis de Gaul*, upon the poor rock, which 'Don *Quixote* renewed upon the black mountain.'

Upon his arrival at *Manreze*, he went to lodge at the hoſ-pital, highly pleaſed at being numbered among the beggars; in conformity to their manner of life, he begged his bread from door to door, and, to add to his appearance of wretchedneſs, he ſuffered his hair, beard, and nails, to grow to ſo enormous a length, as rendered him a moſt hideous ſpectacle.—'He 'began his penance by keeping a faſt every day of bread and 'water, except *Sundays*, when he eat a few herbs boiled and 'mixed with aſhes. He girded his waiſt with an iron chain, 'and, in imitation of St. *Dominic*, gave himſelf the diſcipline 'three times a day. Beſides this he would watch all night, 'and uſed no other bed but the bare earth.—He ſpent ſeven 'hours a day in prayer,'—and often went to pay homage to the virgin *Mary*, his lady; and to render himſelf the more agreeable to her, 'he added to the hair-cloth and ſhirt which 'he wore, a girdle of certain prickly herbs.'

We have not room to enumerate here, all his conflicts with, and victories over, the evil ſpirits, who often attempted to diſ-ſuade him from his reſolution; nor the many viſions, illumina-tions, and extaſies that encouraged him to perſevere in it: let it therefore ſuffice to take notice, that the conſtant ſeve-rities he practiſed upon himſelf at *Manreze*, threw him into ſo vio-

violent an illneſs, as had well nigh put an end to his ſpiritual errantry; nor did any thing contribute more to his preſervation, than his firm opinion, that he was ordained to ſerve greater purpoſes: wherefore, 'animated by the example of 'the knight of the crucifix *, who, by an internal impulſe, 'which came, as he believed, from heaven, had undertaken 'to convert the ſoldan of *Babylon*; he reſolved, by a like mo-'tion, to go and plant the catholic faith in *Paleſtine*.'

Accordingly, ſoon after his recovery, he ſet out from *Manreze* for *Barcelona*, and not without ſome difficulty got to *Gaietta*; from whence he 'took the rout to *Rome* alone, on foot, 'faſting every day, and begging as he went.' After having kiſſed the Pope's feet, and received the benediction of his holineſs, he proceeded on his pilgrimage to *Jeruſalem*.

From *Rome* he went to *Venice*, and, after ſome ſtay there, embarked on the 14th of *July*, 1523, for *Cyprus*; from whence he was tranſported to *Jaffa*, where he arrived the laſt day of *Auguſt*, and found himſelf at *Jeruſalem* on the 4th of *September*, in the ſame year. Having ſatisfied his devout curioſity, and meeting with invincible obſtructions to his deſign of converting the infidels, he returned to *Venice*, 'determined to la-'bour for the reformation of ſinners, and the inſtruction of 'the ignorant.

'Whether he ſuſpected his viſions, or had found by expe-'rience, men were not willing to believe him on his word; 'or that he apprehended he ſhould never be permitted to 'teach religion publickly, till he had ſtudied in the univer-'ſities; he reſolved to join to his imagined ſupernatural lights, 'the human ſciences, which he knew not yet in their firſt 'principles:' to this purpoſe he went without delay to *Barcelona*, where he obtained the favour of being admitted *gratis* into the number of ſcholars belonging to *Jerome Ardebali*, who taught grammar privately.

Tho' *Ignatius* was thirty-three years old when he began to learn *Latin*; 'he overcame, courageouſly enough, the diffi-'culties of declenſion; but when he came to the verbs, the 'devil, who waited there to ſtop him ſhort, ſuggeſted to him 'ſuch tender ſentiments for God, that our new ſcholar paſſed 'all the time of his ſtudy in devout aſpirations; inſtead of 'conjugating the verb *amo*, he made the acts of love. *I love 'you, O my God*, ſaid he, *you love me*, and he could get no 'further. The little progreſs he made diſcovered to him the

* St. *Francis d'Aſſiſe*, to whom his followers gave this title in the litanies they made in his honour.

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'artifice of the evil ſpirit; and not doubting but theſe acts of 'divine love were a ſnare which he [the devil] had laid to 'interrupt his ſtudies, far from leaving the conjugations to 'devote himſelf to God, he quitted God to devote himſelf 'to the conjugations.

'But to make the devil loſe all hope, he took *Ardèball* into 'the church of St. *Mary of the ſea*, threw himſelf upon his 'knees before him, and after making a vow at the foot of the 'altar, to continue his ſtudies without interruption during two 'entire years, he moſt humbly intreated his maſter to give 'him a leſſon every day, and if he did not learn it well, to 'puniſh him like one of the leaſt of his ſcholars. The devil, 'vanquiſhed by this act of humiliation, quitted our knight, 'and importuned him no more with divine illuminations.'

Having accompliſhed his vow, tho' not greatly improved, he determined to go through a courſe of philoſophy and theology at the univerſity of *Alcala de Henares:* he had already gained ſome diſciples, who, charmed with his manner of living, attempted to imitate him in all things. Four of theſe he took with him, but being ſoon 'diſguſted with the little pro-'greſs he made in his ſtudies, he quitted *Ariſtotle* and St. *Tho-'mas*, and with his diſciples, as ignorant as himſelf, betook 'himſelf to catechizing children, making exhortations to de-'bauched ſcholars, and teaching the chriſtian doctrine to poor 'ſcholars.' This, joined to their mendicant life, and uniform habit, drew upon them the notice of the Inquiſition; *Ignatius* was ſent to priſon, nor was he diſcharged but upon condition, 'that he and his companions ſhould take the com-'mon habit of ſcholars; and that, as they were not divines, 'they ſhould abſtain from explaining the myſteries of religion 'to the people, till they had ſtudied divinity four years, under 'pain of excommunication and baniſhment.'

Our knight reſented this prohibition ſo highly, that he left the place, and went with his diſciples to *Salamanca*; where purſuing the ſame meaſures, they were again impriſoned, and obtained their liberty only on the ſame terms as had been enjoined them at *Alcala*.

The oppoſitions he met with here, made him reſolve not only to quit the ungrateful *Salamanca*, but even to retire from *Spain*. 'He imagined himſelf at the ſame time to feel a ſtrong 'inſpiration to go to *France*, to re-commence his ſtudies in '*Paris*,' where he arrived the beginning of *February* 1528: being robbed of what money he had brought with him from *Spain*, he was reduced to ſuch neceſſity, that he was obliged

to put himſelf into St. *James*'s hoſpital, and go about begging his bread. This accident, tho' it was an impediment to his ſtudies, 'did not hinder him from inſpiring the young men of 'his acquaintance with a paſſion for holy indigence;' in which he was ſo aſſiduous and ſucceſsful, as to draw on him the reſentment of the ſuperiors of the univerſity, and it was not without difficulty that he eſcaped public puniſhment. However, all theſe embarraſsments did not prevent his completing his courſes of philoſophy and theology, and increaſing the number of his diſciples; and the more ſecurely to attach them to himſelf, he induced them, by an expreſs vow, to oblige themſelves 'to accompany him to *Jeruſalem*, and renounce entire-'ly the things of this world.' This vow was made, with great ceremony, in the church of *Monmartre*, on the 15th of *Auguſt* 1534; and renewed annually for two years, at the ſame time and place, and in the ſame manner. Theſe ſpiritual *Paladins* were at firſt only ſeven in number, including their director, but were ſoon after multiplied to ten.—It was agreed among them, that *Ignatius* ſhould return to *Spain*, to regulate his own and their affairs; from whence he was to proceed to *Venice*, where they were to join him.—He accordingly came to *Spain*, in the year 1535, where his ſermons were ſo much followed, that the churches could not contain the numerous auditors; wherefore he was obliged to preach in the open fields.

The buſineſs he came about being ſettled, he went by ſea to *Genoa*, and from thence to *Venice*, where his companions rejoined him on the 8th of *January*, 1537: while he had been waiting for them he had not been idle, for he had added to his troop, and obtained the friendſhip of *John Peter Caraffa*, afterwards Pope *Paul* the fourth. Having been at *Rome*, and procured the Pope's benediction, and permiſſion for their voyage to *Jeruſalem*, they returned again to *Venice*, in order to accompliſh their vow: but were prevented in their journey, by a war between the *Turks* and *Venetians*, whereby all commerce with the *Levant* was interrupted.

The order of prieſthood was now conferred on *Ignatius*, and his companions, wherefore, as by their vow they were obliged to ſtay at *Venice* a whole year, to wait for an opportunity of embarking for the *Holy Land*, theſe new prieſts diſtributed themſelves among the cities and towns of the *Venetian* ſtate, to exerciſe their zeal. 'A butcher's ſtall ſerved them for a pul-'pit, when they preached in the ſtreets; and in public places 'they mounted upon two ſtools, crying out as loud as they

'could, to invite people to come and hear them, waving their 'hats above their heads, for a ſignal to theſe whom their 'voices could not reach. And after having thus ſpent the 'whole day in preaching in the ſtreets and markets, without 'any other nouriſhment than a little bread, which they begged 'from door to door, they paſſed the night in ruined houſes, 'without any other bed than a little ſtraw.'

The year being expired, and no probability of their being able to go to *Paleſtine*, they returned to *Rome*, to offer their ſervices to his holineſs. Here it was that *Ignatius* concerted the plan of his order, which he got ſolemnly confirmed by Pope *Paul* the third, but not without great oppoſition, under the name of the *Company of Jeſus*, in the bull *de regimine militantis eccleſiæ*, publiſhed the 27th of *September*, 1541.

The rapid increaſe of their order is not leſs remarkable than its origin; but we muſt content ourſelves with the foregoing ſketch of the hiſtory of its founder; who died the laſt day of *July*, 1556, at the age of ſixty-fiv years, 'with the 'conſolation of ſeeing his ſociety ſpread over all the world, 'and divided into twelve provinces, which altogether had no 'leſs than a hundred colleges.'

As to the performance from whence this article is taken, it appears to us very capable of affording entertainment to an inquiſitive reader; who will, in all probability, readily perceive a cloſe analogy between theſe original ſpiritual knights-errant, and ſome of our modern enthuſiaſts.

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ART. LV. *Letters concerning Taſte.* 8vo. 2s. Dodſley.

WE ſhall not attempt to give our readers a diſtinct view of every thing contained in theſe letters, as the author has touched upon a great variety of ſubjects, and as a performance of this nature cannot well admit of a regular abſtract. A juſt idea of the whole piece, however, may eaſily be formed, by a diſcerning reader, from the few enſuing extracts.

In the firſt letter we have the following definition of a *good taſte*. 'It is,' ſays our author, 'that inſtantaneous glow of 'pleaſure which thrills through our whole frame, and ſeizes 'upon the applauſe of the heart, before the intellectual power, 'Reaſon, can deſcend from the throne of the mind to ratify its 'approbation, either when we receive into the ſoul beautiful 'images through the organs of bodily ſenſes; or the decorum

Written by John Gilbert Cooper

'of an amiable character, through the faculties of moral perception; or when we recall, by the imitative arts, both of them through the intermediate powers of the imagination.'

Immediately after this definition he adds,—'Nor is this delightful and immediate ſenſation to be excited in an undiſtempered ſoul, but by a chain of truths, dependent upon one another, till they terminate in the ſource of all perfection, the divine ARCHITECT of the whole.'

In the fifth letter he ſpeaks of taſte in the following manner. '*Taſte* does not *wholly* depend upon the natural ſtrength and acquired improvement of the *intellectual* powers; nor *wholly* upon a fine conſtruction of the *organs* of the body; nor *wholly* upon the intermediate powers of the *imagination*; but upon an union of them all happily blended, without too great a prevalency in either. Hence it falls out, that one man may be a very great reaſoner; another have the fineſt genius for poetry; and a third be bleſt with the moſt delicate organs of ſenſe; and yet every one of theſe be deficient in that *internal* ſenſation, called *taſte*. On the contrary, a fourth, in whoſe frame indulgent nature has twiſted this *triple cord*, ſhall feel it conſtantly vibrate within, whenever the ſame *uniſon* of harmony is ſtruck from without; either in the original works of nature, in the mimetic arts, or in characters and manners. That worthy man, and amiable writer, Mr. *Addiſon*, was no *great* ſcholar; he was a very indifferent critic, and a worſe poet; yet from the happy mixture juſt mentioned, he was bleſſed with a taſte truly delicate and refined. This rendered him capable of diſtinguiſhing *what were* beauties in the works of others, tho' he could not account ſo well *why they were ſo*, for want of that deep philoſophical ſpirit which is requiſite in works of criticiſm. He likewiſe tranſlated the poetical deſcriptions of *Ovid*, very elegantly and faithfully, into his own language; tho' he fell infinitely ſhort of them in his own original compoſitions, for want of that *unconſtrained* fire of imagination which conſtitutes the true poet. Hence we may be enabled to account for that peculiar fatality which attends Mr. *Addiſon*'s writings, that his tranſlations ſeem originals, whilſt his own compoſitions have the confined air of tranſlations.'

In his fifteenth letter our author paſſes a ſevere cenſure on that common remark, *that we have no poetical genius left among us:* hear what he ſays. 'For my part, I am of opinion, that there is now living a poet of the moſt genuine genius this kingdom ever produced, *Shakeſpear* alone excepted. By poetical genius, I do not mean the mere talent of *making verſes*,

'verſes, but that glorious enthuſiaſm of ſoul, that *fine frenzy*, 'as *Shakeſpear* calls it, *rolling from heaven to earth, from earth* 'to heaven, which, like an able magician, can bring every 'object of the creation, in any ſhape whatever, before the 'reader's eyes. This alone is poetry; ought elſe is a mecha-'nical art of putting ſyllables harmoniouſly together. The 'gentleman I mean is Dr. *Akinſide*, the worthy author of the 'Pleaſures of the Imagination, the moſt beautiful didactic 'poem that ever adorned the *Engliſh*, or any other, language. 'A work in which the great author has united *Virgil*'s *taſte*, '*Milton*'s colouring, and *Shakeſpear*'s incidental expreſſion, 'with a warmth peculiar to himſelf, to paint the *fineſt* features 'of the human mind, and the moſt lovely forms of true reli-'gion and morality. Beſides this leader of the muſes train, we 'have others now living, who, in their reſpective compoſitions, 'leave not only all our deceaſed poets, and thoſe of *France* and '*Italy*, far behind them, but even bear the palm away from any 'of their competitors of antient *Rome*, and, as *Homer* deſcribes 'in his game, the ſteeds of *Diomedes* preſſing cloſe on the chariot 'of *Eumelus*, (*Il.* Ψ.) they breathe, in the race, on the ſhoulders 'of their *Grecian* maſters. I ſhould not heſitate a moment to 'prefer the *Elegy in a country church-yard*, written by Mr. *Grey*, 'of *Peterhouſe*, in *Cambridge*, to the beſt performance, in that 'kind, of *Ovid*, *Tibullus*, or *Propertius*. Has *Horace* any mo-'ral ode equal to Mr. *Nugent*'s *Ode to Mankind*, or any de-'ſcriptive one, to Mr. *Collins*'s *Ode to the Evening?* I ſhould 'pay Mr. *Maſon* no compliment, to compare all the excel-'lencies in *Seneca* together to his elegant *Elfrida*; nor do I 'think I ſhould at all degrade the *Athenian* ſtage to ſay, that 'the palm of *tragic* glory hangs wavering betwixt the con-'joined merit of *Sophocles*'s *Philoctetes*, and the *Oedipus Colo-'neus*, and this modern tragedy, did not *Shakeſpear*, like a 'champion of old, inſpired by all the Gods, ſtep majeſtically 'in, to bear it away by ſupernatural power from the utmoſt 'force of *human* abilities. I dare ſay his *Monody on the death* 'of *Mr. Pope*, wherein he has imitated the ſtile of four of our 'Engliſh poets, has given you, and every man of true taſte, 'more pleaſure than the joined efforts of all the wits in the 'celebrated court of *Leo* the tenth. There is another little 'piece written by the ſame author, which has no rival in the 'court of *Auguſtus*, entitled, *An Ode to a water-nymph.* Theſe 'opinions, you'll ſay, are very bold ones to give under my 'hand; but as I think I can ſupport them by juſt criticiſm, 'I ſhall not fear the miſplaced imputation of being *particular*, 'for I am ſure I ſhall not ſtand alone in my judgment.'

In his fourteenth letter our author has preſented his readers with an excellent old ſong, written by a bridegroom, above an hundred years ago. We ſhall here inſert it, as, we apprehend, every reader of taſte will be pleaſed with the eaſy turn of thought, the ſimplicity of manner, and delicacy of ſentiment, that appear in it.

A SONG.

1. Away, let nought to love diſpleaſing,
My *Winifred*, move thy fear,
Let nought delay the heav'nly bleſſing,
Nor ſqueamiſh pride, nor gloomy care.

2. What tho' no grants of royal donors,
With pompous titles grace our blood,
We'll ſhine in more ſubſtantial honours,
And to be noble we'll be good.

3. What tho' from fortune's laviſh bounty,
No mighty treaſures we poſſeſs,
We'll find within our pittance plenty,
And be content without exceſs.

4. Still ſhall each kind returning ſeaſon,
Sufficient for our wiſhes give;
For we will live a life of reaſon,
And that's the only life to live.

5. Our name, whilſt virtue thus we tender,
Shall ſweetly ſound where'er 'tis ſpoke;
And all the great ones much ſhall wonder,
How they admire ſuch little folk.

6. Through youth and age, in love excelling,
We'll hand in hand together tread;
Sweet ſmiling peace ſhall crown our dwelling,
And babes, ſweet ſmiling babes, our bed.

7. How ſhould I love the pretty creatures,
Whilſt round my knees they fondly clung,
To ſee 'em look their mother's features,
To hear 'em liſp their mother's tongue!

8. And when with envy time tranſported,
Shall think to rob us of our joys,
You'll in your girls again be courted,
And I go wooing in my boys.

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ART. LVI. *A Diſſertation againſt the modern uſe of Accents in the antient* Greek *language.* 8vo. 2s. 6d. *Millar.*

AS it has been long controverted among the learned, whether the *Greek* language ought to be pronounced according to the accents it is now uſually wrote and printed with, or ac-

according to the natural quantity of the different vowels and ſyllables compoſing it, which frequently inculcate an oppoſite pronunciation; the preſent work muſt afford a conſiderable ſatisfaction to ſuch admirers of that rich and harmonious tongue, as contend for the pronunciation by quantity, which, on the very naming it indeed, appears the moſt juſt and natural: and which the preſent author, by entering thoroughly into his ſubject, ſeems to have eſtabliſhed on ſuch a foundation, as renders it very difficult for the patrons of pronouncing according to the modern manner of accenting, to attack it as effectually as they muſt, before they can tolerably defend their own. And ſince a right pronunciation is eſſential to the identity of *any* language, which has been obſerved by our author, by Dr. *Clarke*, and by others, with regard to *this*, the perfect inveſtigation and adjuſtment of this eſſential propriety muſt be a uſeful and laudable attempt.

'A right pronunciation,' our learned author premiſes, 'is 'neceſſary in all languages: and the more harmonious a lan-'guage is in itſelf, the more will it ſuffer by a wrong Pro-'nunciation. As therefore the *Greek* language recommendeth 'itſelf above all others, upon account of its harmony, it muſt 'be well worth our while, if we would be acquainted with its 'real beauties, to know how it ought to be pronounced.

'The uſe of *Greek* accents,' he diſtinguiſhes, 'in the an-'tient *Greek* language was one thing, and the modern uſe of 'them in the ſame language is another.—*Henninius* and others 'have argued againſt the modern uſe of accents in the *Greek* 'language, chiefly from antient manuſcripts, inſcriptions, and 'medals, in none of which any accents appear. And this 'argument is certainly very ſtrong and concluſive: for as to 'that part of it which is founded upon antient inſcriptions 'and medals, if it ſhould be ſaid, that no accents appear in 'them, becauſe they could not be conveniently placed there, 'this cannot be ſaid as to that part of the argument, which is 'founded upon antient MSS, where they could have been 'conveniently placed; whence the main force of it ariſes from 'antient MSS. And it will appear to have a ſtill greater force, 'if it be conſidered, that none of 1000 years old, and upwards, 'have any accents; which is a full proof, not only that accents, 'as they are now uſed in the *Greek* language, were unknown to 'the antient *Greeks*, but alſo that they are of a very modern date, 'and were not in common uſe but after the ſeventh century: nor 'were they generally written immediately after that time; ſince 'many good ones, written after that century, have none, but

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'the uſe of them, commencing then, gradually prevailed.' We may add to our author's aſſertions on this point, the opinion of Meſſrs *Port Royal*, who ſay, 'Accents were introduced in order to aſcertain the pronunciation, and render 'it eaſy to ſtrangers;' [which accenting would ſeem of courſe to coincide with the natural quantity] 'for the antient *Greeks*, 'to whom it was natural, never uſed them, as appears from '*Ariſtotle*, old inſcriptions, and antient medals.' And, in the ſame manner, a dictionary of our own language, properly accented, muſt be of great uſe to foreigners who learn it, tho' of very little, in that reſpect, to ſuch natives as ſpeak it with propriety and correctneſs.

Our author ſubſequently remarks, 'his deſign is not to 'write againſt all uſe of accents, ſome being neceſſary in all 'languages, as there is no harmony in continued monotones; 'but to ſhew, that the modern way of applying them in the 'antient *Greek* language is wrong, becauſe it is, 1ſt, very arbitrary and uncertain; 2dly, contrary to analogy, reaſon, 'and quantity; and 3dly, contradictory to itſelf.' On the firſt head he obſerves, '1ſt, That accents are not placed upon 'words of the ſame form by any uniform and conſtant rule, 'but words of the ſame form are accented differently, and 'thoſe of different forms in the ſame manner,' of which he gives many clear and indiſputable examples. '2dly, That 'the accent of the oblique caſes varieth often, and without 'reaſon, from that of the nominative, both as to nature and 'place;' ſome inſtances of which are immediately annexed, '3dly, That all diſſyllabical prepoſitions, except ἀνὰ and διὰ, 'when placed after the caſe they govern, are made to draw 'back their accent,' which our author thinks quite arbitrary and abſurd; as no change of quantity or ſignification reſults from ſuch a poſition of them. Some critical conſiderations relating to the doubtful vowels enſue under this head. His ſecond and third propoſitions are ſuſtained with equal force and perſpicuity, by a farther induction of particulars: after the eſtabliſhment of which, our author, by way of obviating any objections to them, obſerves,

'It is vain to pretend that accents, as they are now uſed, 'are conſiſtent with quantity, and that a due regard may be 'had to both. '1ſt, Becauſe quantity is not the conſtant, and 'but ſeldom the rule for the placing of accents. And therefore, whenever accents are not placed according to quantity, '*this* muſt cauſe a difference in the pronunciation. For why 'are accents in any caſe placed according to quantity, but that 'they may both agree in the pronunciation? And if the pro-

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'nunciation is genuine and rational, when accents and quantity agree, it muſt neceſſarily be otherwiſe when they do not. One of them muſt give way to the other: and if quantity doth this, then it will be at variance with itſelf; and if accents give way, then they are nothing as to pronunciation. 2dly, Becauſe it is not true in fact. No man can read proſe or verſe according to both accent and quantity: for every accent, if it is any thing, muſt give ſome ſtreſs to the ſyllable upon which it is placed; and every ſtreſs that is laid upon a ſyllable muſt neceſſarily give ſome extent to it: for every elevation of the voice implieth time, and time is quantity.—For this reaſon *Dionyſius Thrax* ſaith, 'That a tone or accent giveth a greater extent or quantity, τονος πρὸς ὃν ἄδομεν καὶ τὴν φωνὴν εὐρύτεραν ποιοῦμεν. Even a rough breathing is able to make a ſhort vowel long, for no other reaſon but becauſe it layeth a greater ſtreſs upon it than a ſmooth breathing doth. And the pauſe, which muſt neceſſarily be made at the end of every verſe, is the true reaſon why the laſt ſyllable is not common, but neceſſarily long.' [This was alſo the opinion of Dr. *Clarke* and of Dr. *Watts*.] 'It cannot therefore be ſaid, that accents only denote an elevation of the voice; ſince no ſuch elevation can be ſenſibly pronounced, without ſuch a ſtreſs as lengthens the ſyllable.

'It is upon account of this connection,' continues our author, 'between accent and quantity, that *Quinctilian* ſaith, 'that in the caſe of common ſyllables, the place of the accent varieth with the quantity, as—*pecudes, pictæque volucres*—So that, according to *Quinctilian*, when the penultimate of *volucres* is long, it muſt be read with an acute accent, but when it is ſhort, it muſt be read without one. Which in both caſes can be founded only in the connection between accent and quantity: for if *theſe* were unconnected, the two laſt ſyllables in *volucres* might make either a *ſpondee* or an *iambus*, without any alteration in the accent.—Upon the ſame account ſome eccleſiaſtical *Latin* poets have made ſhort ſome ſyllables of words from the *Greek*, which originally, and in their nature, are long, merely becauſe they had only a grave accent; and have made long others, which originally are ſhort, merely becauſe they had an acute accent.' One example of the laſt our author mentions from *Sidonius Apollinaris*, in the penultimate of *Euripides*, becauſe that is accented in the *Greek*; and four of the former from *Prudentius*, erroneouſly contracted in the penultimate, becauſe in the *Greek* their antepenultimates are marked with an acute.—'Yet though

'though accents are placed, they are never read in verſe; 'becauſe if they were, they would turn it, ſays our author, 'into proſe:' to which we may add, that it would not be into right proſe, ſince the proper accent is eſſential alſo to that, which is not without its rhythm, as he afterwards obſerves rhythm is proſaical, oratorial and poetical.

This ſubſequently leads him to treat of metre, as diſtinct from rhythm; from which he obſerves 'it differs as the *ſpecies* 'from the *genus*, according to the ſcholiaſt on *Ariſtophanes*, 'who calls rhythm the father of metre, πατὴρ μέτρου ῥυθμός. 'Metre ariſeth neceſſarily from ſyllables; but rhythm may ariſe 'from meer ſounds.' But for a more particular explanation of rhythm, and how it differeth from metre, he refers to *Longinus* in thoſe *ſcholia* upon *Hephæſtion*, which are aſcribed to him.

Though ſomewhat digreſſive from the immediate ſubject, it ſeems natural here to enquire what relation our modern rhyme has, if any, to the *Greek* Ῥυθμός; which did not conſiſt in the conſonance or congruity of articulate ſounds at certain diſtances and terminations; but, according to our curious author, aroſe from a due proportion in quantity. Hence we may infer, perhaps, that their rhythm related to the number, time, and movement, of the different ſounds or notes; and the metre to the feet and ſyllables adapted to them: and from hence our modern rhymes, which, being ſyllables at the end of verſes, will be all long, can have but a very ſmall relation to the *rhythmi*, by, or to, which the words were meaſured. The circumſtance of a final echoing articulation, (to chime in at the end of a certain number of bars or pauſes) the moderns have poſſibly ſuperadded, to compenſate for the leſs flowing ſtructure of the living languages; which, it was experienced, would not ſubmit, with any grace, to the poetical numbers of the *Greek* or *Roman* tongues, tho' capable of other melodious diſpoſitions, according to the diſtinct genius of each. This reflection ſeems, without much ſtraining, to lead us into nature's purpoſe of univerſal poetry and muſick, ſince we know no nation nor language wholly deſtitute of either.—But this by the way.

After his many and well ſupported objections to modern accentuation, our author oppoſes one to his own ſyſtem, *viz.* —'Are accents then of no uſe?' to which he anſwers 1ſt, 'Ac-'cents may be uſeful to diſtinguiſh the different ſenſes of words 'which do not differ in form or ſound. As εἰμί *ſum*, and 'εἶμι *vado*; ἔσον ἐσέ *eſtis*, and ἔσον ἔσε *eſtote*; ἂ *non*, and ᾗ *ibi*. 'In which laſt words a diſtinction may be uſeful; tho' not

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'that which is here made. The circumflex is unneceſſary to 'this purpoſe; as well becauſe both theſe monoſyllables muſt, 'and cannot but be pronounced with a circumflex, whether 'marked or not; as becauſe the different ſenſes are diſtin-'guiſhed by the different breathings—ἦν, with one and the 'ſame accent, carrieth five different ſenſes; whence the rea-'der can have no help from the accent, but the context, to 'diſcover its particular ſenſe in each place. But as ſuch an-'other inſtance of five different ſenſes to one word, under the 'ſame accent, can hardly be produced, and the context re-'moves the difficulty, it is a ſtrong proof that accents can-'not be of great uſe, tho' they ſhould be allowed to be of 'ſome—ἀνά and διά prepoſitions have an acute on the laſt 'ſyllable, to diſtinguiſh them from ὦ ἄνα *rex*, and τὸν Δία *Jovem*; but he muſt be an utter novice, who finds any diffi-'culty in diſtinguiſhing theſe without an accent. 2dly, Ac-'cents may be uſeful to diſtinguiſh the quantity of ſyllables: 'but then to do this they ought always to be placed accord-'ing to quantity, which at preſent they are not. And there-'fore, as accents may ſometimes lead us to the knowledge of 'quantity, ſo it is certain they may alſo ſometimes miſlead 'us.'—After theſe conceſſions however, our author determines —'Upon the whole, the advantages of accents are but ſmall; 'but the diſadvantages great and many, ſince they introduce 'unneceſſary difficulties into a language, which hath ſufficient 'ones of itſelf.—They are placed by rules which are often 'arbitrary, and contrary to one another.—They deſtroy all 'that harmony for which the *Greek* language is ſo juſtly 'eſteemed—and they encourage lazineſs.—It is an eaſy mat-'ter, continues our author, to ſee an accent marked over a 'ſyllable, and to place the ſtreſs of the voice there; but it is 'not ſo eaſy to know the quantity of ſyllables, and give to 'every part of a word its due proportion of time. We are 'hereby led and accuſtomed to truſt to our eyes, and not to 'our ears.'

Having added, that accents are of leſs uſe in the *Greek* language than in moſt others, from the ſettled quantity of their long and ſhort vowels, and from their twelve diphthongs, which ſo frequently occur, he curiouſly reflects, that—'Men 'are led to accent their words partly by the conſtitution of 'their language, and partly by their own natural temper. 'One of a volatile temper will love ſhort ſyllables, and will 'not like to be ſtopped, either by quantity or accent. So that 'in pronouncing a word of three ſyllables he will run on, 'and place the accent upon the laſt, becauſe he can run no

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'further. On the contrary, one of a phlegmatic temper will 'love long ſyllables, and, being pleaſed with the majeſty of 'quantity and accent, in pronouncing a triſyllable, he will 'naturally lay ſome ſtreſs as ſoon as he can, and fix upon the 'firſt for his accent.—Thus he inſtances, amongſt the *Greeks*, 'the *Æolians* were termed βαρυντικοί, from placing their ac'cents as ſoon as they could, which neceſſarily brought a grave 'upon the laſt.' We are not without ſeveral inſtances of the different dialects of our own language, conſiſting, among other diverſities, ſometimes in a different accentuation of the ſame word, ſpelt in the ſame manner. Thus, an *Engliſhman* ſays a *repl'y*, accenting the laſt ſyllable; a *Scotchman*, unaccuſtomed to the *Engliſh* accent, ſays a *réply*, accenting the firſt; as we have often remarked: and undoubtedly many ſuch diverſities of pronouncing may occur in different, and even ſometimes in contiguous, counties.

Our curious author, who is not content to treat his ſubject in a looſe ſuperficial manner, imagines, 'that the preſent uſe 'of accents was introduced into the *Greek* language when con'queſt, and commerce, &c. brought foreigners into *Greece*. 'For *then*, each was naturally led to pronounce *Greek* accord'ing to the accents which prevailed in his mother-tongue: 'for inſtance, he whoſe mother-tongue abounded in *anapæſts*, '(as the *French*, which hath no triſyllable that maketh a *dactyl*) 'would naturally have placed the accent upon the laſt ſyllable, 'and made ταπεινός an oxytone, tho' the penultimate is long 'by nature. And he whoſe mother-tongue abounded in *dac'tyls*, (as the *Engliſh*, which hath no triſyllable that maketh 'an *anapæſt*) would naturally have placed the accent upon 'the antepenultimate, and pronounced τύψασθαι, with the 'accent upon the firſt, tho' the laſt is long by nature, and 'the penultimate by poſition. And if you were to give to 'a *Frenchman*, and to an *Engliſhman*, who knew nothing of 'the *Greek* accents, two *Greek* words to pronounce, one con'ſiſting of three long ſyllables, and the other of three ſhort 'ones, in both caſes the *Frenchman* would certainly place the 'accent upon the laſt, and make both words *anapæſts*; and 'the *Engliſhman* would certainly place the accent upon the firſt, 'and make both words *dactyls*.'

Two incidents are cited by our author, from which the patrons of pronunciation by accent endeavour to prove their antiquity; in both of which *Demoſthenes* was concerned. One of them occurs in his oration περὶ στεφάνου, in which his intention was to perſuade the people, that *Æſchines* was the mercenary, μισθωτος, not the gueſt, ξενος, of *Philip* and *Alexander*;

where, in propoſing the queſtion to them, he artfully laid the accent on the firſt and wrong ſyllable, ſaying μίσθωτος; as foreknowing the people would repeat the word, μισθωτός to him, in order to rectify his wrong pronunciation of it; in which it is ſaid, he met with the deſired ſucceſs; from thence aſſuming, the voice of the people had declared *Æſchines* a mercenary. —This, he obſerves, was an artifice too low for *Demoſthenes*, and as the ſucceſs of it was very uncertain, one cannot think he would in prudence have truſted to it.

The other inſtance is from *Plutarch*'s lives of the ten orators, where *Demoſthenes* is ſuppoſed to have been cenſured for laying the accent upon Ασκληπιος (*Æſculapius*) upon the antepenultimate, inſtead of the laſt ſyllable, the common way of accenting it: the former of which he endeavoured to juſtify by ſaying he was ἤπιος, a mild benign god. And upon this account, ſays *Plutarch*, he was often diſturbed. But this our author affirms, doth not, nor can, come up to what is pretended, without overſtraining and perverting the text, which he charges *Baillius*, a pronouncer by accent, with having done, who varies the common accent of this word on the laſt ſyllable, to the penultimate. He remarks too, that *Plutarch*, in enumerating the defects of *Demoſthenes*, never charges him with falſe accents; which, being a principal defect, he could not have omitted; and rationally concludes, it cannot be imagined that *Demoſthenes*, who had been born and educated at *Athens*, could be faulty in this reſpect.

Within a few pages after our author gives three lines from the *Iliad*, accented in the manner of the moderns, and in that of the antients, by which it appears they muſt read barbarouſly and diſſonantly by the accentuation of the former: and at length concludes his work in the following manner, after ſummarily averring his former objections to the modern uſe of *Greek* accents.

'There are undoubtedly ſome difficulties to be met with on 'the ſubject of accents, both in the *Greek* and *Latin* languages. 'But *theſe* may, perhaps, be removed by conſidering, that in 'all languages the pronunciation of ſome words is founded 'only upon cuſtom, which is above all the laws of grammar. '—There are ſeveral inſtances of this in *Quinctilian*, *Priſcian*, *Feſtius*, *Gellius*, and *Chariſius*: *Sanctius* particularly 'confeſſing, there were ſome things in the uſe of accents 'among the antient *Romans*, (which our author ſuppoſes equally applicable to the antient *Greeks*) of which we have no perfect conception.—'If then the patrons of the modern doc-'trine of accents, in the antient *Greek* language, think they

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'can reconcile it with a due obſervation of quantity, they are 'free to retain it: but I muſt ſincerely confeſs, I cannot ſee 'how they can. On the contrary, we plainly ſee that, in 'fact, they do not: and that in verſe they do not ſo much as 'pretend to it.—And therefore, if we would preſerve uniformity, and keep to what we can ſafely rely on, we muſt not 'admit of any uſe of accents in the antient *Greek* language, 'but what is conſiſtent with quantity. And if we have loſt 'the nicer part of the antient pronunciation, we have the 'more reaſon to adhere to that eſſential part which ſtill 'ſubſiſteth.'

Thus have we attempted ſuch an abſtract of this curious and critical piece, as we hope will excite thoſe admirers of *Greek* literature, who maintain the oppoſite ſyſtem of accents, or are yet undetermined on this head, to peruſe the whole. The ingenious and learned author has well obſerved, in a former part of his treatiſe, 'that the nature of accents had not been 'ſufficiently conſidered; and that there was but one accent, '*viz.* an acute in nature, the *grave* being a privation of ac-'cent.' He has entered throughout the ſequel into as analytical an inveſtigation of the ſubject, as it admitted; and diſcovers not only a critical knowledge of the *Greek* tongue, but a taſte of the abſtruſer nicieties of language in general; while he conducts the whole in ſuch a manner, as to join ſome entertainment with his information. K

MONTHLY CATALOGUE *for* December, 1754.

MISCELLANEOUS.

I. *Miſcellanies in proſe and verſe.* Containing, *The General Reſurrection*, a *ſatire*,—fables, ſongs, epitaphs, epigrams, &c. all entirely new. By *Charles Halifax*. 8vo. 1s. *Hooper*, &c.

This performance ranks with the *Fourth Grace*, mentioned in our laſt month's catalogue, art. 29.

II. *Merlin's Life and Prophecies*, &c. 8vo. 1s. *Cooper*, *Reeve*, and *Simpſon*.

The above is publiſhed on occaſion of the late conteſts about the rights of *Richmond* park. All the old legendary tales concerning *Merlin*, are here raked together, for the ſake of introducing a very ſhort narrative of the late trial, which determined the diſpute between the ranger of the aforementioned park, and the inhabitants of *Richmond*. Whether this narration be a juſt one or not, we are uncertain, not having been preſent at the trial, of which no genuine account has been publiſhed.

III. *The*

III. *The origin of the grandeur of the court of* Rome. By the late *Abbé Vertot*. Tranſlated from the *French*, by *John Farrington*, eſq; 8vo. 1s. 6d. *Dodſley*.

This we take to be the leaſt valuable of all the works of the *Abbé Vertot*. It contains nothing but what is related in a much more ſatisfactory manner, in ſeveral different hiſtories of the popes; of whom we have no account in this pamphlet, after the death of *Charlemain* the Great. Nor have we any thing to ſay in commendation of the preſent tranſlation; which, if we miſtake not, is the ſecond we have had of this unimportant piece. Mr. *Nourſe* publiſhed *one* a few years ago, which we have not ſeen; price one ſhilling.

IV. *The Free-thinker's Catechiſm*; that is to ſay, an inſtruction to be learned by every *young fellow* before he can know the world; *&c. &c.* 8vo. 6d. *Mannerly*.

Specimen.

Queſt. 'What is your nick-name?

Anſ. 'Buck, Blood, Jolly Dog, Queer Devil, Wit, Critic, 'Tom, Dick, Harry, Bob, *&c. &c. &c.*

Queſt. 'Who gave you theſe names?

Anſ. 'The choice ſpirits upon the town; wherein I was 'made a member of *White*'s, the child of mother *Douglas*, 'and an inheritor of the *Hell-fire Club!*

Queſt. 'What did they then for you?

Anſ. 'They did promiſe and vow three things in my 'name; Firſt, That I ſhould renounce the creator and all his 'works, follow the pomps and vanities of the polite world, 'and all the faſhionable luſts of the fleſh. Secondly, That I 'ſhould ridicule all the articles of the chriſtian faith. Thirdly, 'That I ſhould keep the purlieus of *Covent-garden*, and walk 'in the ſame all the days of my life.'

The author has borrowed a free-thinking creed, (written in the ſame ſpirit) from the *Connoiſſeur*, No. IX. He then continues the dialogue, and introduces a ſett of commandments, of which take the following ſample.

'Remember that no day in the week can be more holy than 'another. The ſeventh day is the ſabbath, and a day of reſt 'and devotion to low tradeſmen and mechanicks, who go to 'church to hear nonſenſe from a pulpit: but as thou haſt no 'buſineſs there, thou ſhalt follow any manner of pleaſure, 'thou, and thy ſon, and thy daughter, and the viſiter that is 'within thy gates. Thou ſhalt get drunk, thou ſhalt intrigue, thou ſhalt play at cards.'—

'Thou ſhalt not ſteal. Thou ſhalt not pick a pocket, or 'break open a ſhop like a petty rogue; thou ſhalt rob like a

'gentleman, and cheat a man of his fortune at cards and dice?
'and, upon a pinch, thou ſhalt take a purſe on the highway,
'like a gentleman.'

To his catechiſm the author has added, a liſt of books proper for the library of a modern free-thinker; among which are orator *Henley*'s pieces, and *Weſtly Hall*'s ſermon preached at *Saliſbury*, in defence of polygamy: but how that truly moral piece, the *Sure Guide to Hell*, came among them, we cannot conceive; unleſs it be that our author took a prejudice againſt it, from its title, without ever giving himſelf the trouble to look into it.

V. *A Charge delivered to the Grand Jury* at the ſeſſions of the peace held for the city and liberty of *Weſtminſter*, on *Wedneſday* 16th of *October*, 1754. By *Thomas Lediard*, eſq; chairman of the ſaid ſeſſions. To which is added, the preſentment of the grand jury of the *philoſophical works* of the late viſcount *Bolingbroke*. Publiſhed by order of the court. 8vo. 1s. *T. Payne.*

This piece bears too near a reſemblance to the many others we have ſeen of the ſame kind, to require a more particular account here.

VI. *The Tuner.* Letter the *Third.* To be occaſionally continued. 8vo. 6d. *Cooper.*

This number contains nothing material. Its author writes himſelf down by ſwifter gradations than we have ever known any other *occaſional* writer do before him.

VII. *The Hiſtory of* Joſhua Trueman, *eſq*; *and Miſs* Peggy Williams. 2 vols. 12mo. 6s. *Wilſon* and *Durham.*

The above performance has at leaſt this to recommend it, it is neither immoral nor indecent; a decorum which too many of the preſent race of fabulous hiſtorians pay little regard to. There is nothing, however, elevated, or ſtriking, in the ſentiment, ſtyle, or incidents. The author is unhappy in the cataſtrophes of moſt of his characters, which turn upon the diſcovery that the parties concerned are not the children of thoſe who were thought to be their parents. This gives a diſagreeable ſameneſs, and leſſens that ſurpriſe, which in this kind of writing, an author ſhould be particularly careful to lead his reader into.

P

VIII. *The Hiſtory of Will Ramble*, a libertine. Compiled from genuine materials, and the ſeveral incidents taken from real life. 2 vols. 12mo. 6s. *Woodfall.*

This hiſtory gives a detail of circumſtances very different from what one would expect from the title. His hero is, indeed, a libertine as to women and gaming, but a libertine of

ſenſe,

ſenſe, and (in what are called points of honour) of principle. The performance, take it altogether, is but moderate; yet better worth reading than ſome of the late productions of the kind. P

IX. *The Hiſtory of Sir* Harry Herald *and Sir* Edward Haunch. 3 vols. 12mo. 9s. *Noble.*

We have read this performance with ſome pleaſure, and cannot but think it the beſt of the ſort that has come from the preſs this ſeaſon. The characters are natural and ſtrongly mark'd; the ſentiments generally juſt and elevated, the ſtyle eaſy, and moſt of the incidents ſuch as might happen in real life. We are ſorry, however, that the preſs has not acquitted itſelf ſo well as the author. The number of ſheets in each volume is ſo ſmall, the printing ſo diffuſe, the words ſo disjoined, the lines at ſo wide a diſtance, the margin ſo large, and the blank ſpaces at the end of the chapters ſo long and numerous, that it has all the appearance of a jobb, as it obliges the public to pay for one book in three more than, according to uſual printing, they ought to do. We are even inclined to think, that the whole might have been brought within the compaſs and price of a reaſonable three ſhilling volume, ſuch as we have frequently met with. P

X. *The Story of the new tragedy, called* Barbaroſſa, the uſurper of *Algiers.* 8vo. 6d. *Reeve.*

The particulars here related concerning *Barbaroſſa*, are purloined from a book called, *The hiſtory of the pyratical ſtates of Barbary, &c.* for which ſee the third volume of our *Review*; wherein, among other extracts from this work, is an abſtract of the hiſtory of that celebrated corſair.

XI. *The Bertoldi at the court of King Alboino.* A new comic opera, as it is acted at the *Theatre-royal*, in *Covent-garden.* 8vo. 1s. *Woodfall.*

The ſame in *French* and *Italian*, 1s. *Woodfall.*

XII. *L'Arcadia in Brenta.* A new opera. 1s. *Woodfall.*

XIII. *Love and Wine*; or, the ſequel to the comedy of *Love and Friendſhip.* By the author of *Alfred the Great*, a tragedy. 8vo. 6d. *Meebell.*

In our *Review*, vol. VI. p. 396. and *ſeq.* we intimated our opinion of the comedy of *Love and Friendſhip.* If that piece was juſtly thought deſpicable, this ſequel is not entitled to a more favourable regard. Our thoughts alſo of *Alfred the Great* may be ſeen in vol. VIII. p. 391.

XIV. *The Poll for Knights of the Shire for the county of* Kent, expreſſing the names of the candidates, and for which of them every perſon voted, the places of abode and names of the elec-

tors; their pariſh and nature of their freeholds, with the names of the occupiers thereof, taken at *Maidſtone*, on *Wedneſday* and *Thurſday* the 1ſt and 2d of *May*, 1754. By Sir *Thomas Rider*, knt. ſheriff. To which is added, A complete alphabetical index. 8vo. 5s. *Vaillant*, *&c.*

XV. (Beautifully printed on a fine writing-paper, adorned with twenty-four copper-plates, in ten volumes, price 1l. 1s. bound in calf) A NEW EDITION of the works of *Alexander Pope*, eſq; complete. With his laſt corrections, additions, and improvements: together with all his own notes, as they were delivered to the editor a little before his death: printed from the octavo edition of Mr. *Warburton*. Small 8vo. *Knapton*, *Lintot*, *Tonſon* and *Bathurſt*.

XVI. *Antiquæ Linguæ Britannicæ Theſaurus*; being a *Britiſh* or *Welſh Engliſh* dictionary. Containing ſome thouſands of *Britiſh* words more than any *Welſh* dictionary hitherto publiſhed. And, to make this work more complete, beſides the explications and etymologies of words, many valuable *Britiſh* antiquities are interſperſed through all the Parts of it. To which is prefixed, a compendious *Welſh* grammar, with all the rules in *Engliſh*. By *Thomas Richards*, curate of *Coychurch*. *Briſtol:* printed and ſold by *Eliz. Farley:* Sold alſo by *B. Dod*, in *Ave-mary-lane*, *London*.

As this dictionary conſiſts only of a *Welſh* and *Engliſh* part, we could not inform ourſelves, in relation to that copiouſneſs of the *Welſh* language, which the author aſcribes to it, as readily as if he had added an *Engliſh* and *Welſh* part, which is the ſcheme of moſt dictionaries. But from the extent of this book we cannot avoid ſuppoſing, that both the *Greek* and *Engliſh* muſt exceed it in copiouſneſs, as they ſeem to do in harmony. We ſhall inſiſt however the leſs on this, as it is above our own erudition; and the modern date of *our* annals has not induced any *ancient Briton* to aſſociate with us. Mr. *Richards* has added a long liſt of *Britiſh* proverbs, but without giving the *Engliſh* of them. K

XVII. *A Letter to Mr. John Spranger*, on his excellent propoſal for paving, cleanſing, and lighting the ſtreets of *Weſtminſter*, *&c.* [See our laſt, p. 398, art. 25.] By Mr. *J. Hanway*. 8vo. 1s. *Waugh*.

Mr. *Hanway*, with whoſe public-ſpirited diſpoſition our readers are already acquainted, has here offered many judicious hints for the improvement of ſeveral parts of Mr. *Spranger*'s plan. But as the ſeveral regulations propoſed therein, will not, probably, be thought very intereſting to the majority of *our* readers, we decline particulars.

XVIII.

XVIII. *Lettres choiſies, ſur toutes ſortes de ſujets*; or a collection of familiar letters in *French* and *Engliſh*. Deſigned for the uſe of ſchools, and young gentlemen and ladies. 8vo. 2s. *Stonehouſe*.

Theſe letters are not ill choſen to ſerve the purpoſes for which they are profeſſedly deſigned; but the tranſlation is ſomewhat the worſe from a too cloſe adherence to the *French* idiom: the following ſhort extract may ſerve as a ſpecimen.

Pour ſouhaiter une heureuſe année.

******* *Je vous demande à ce commencement de l'année, la continuation de vôtre amitié; vous aſſurant que de ma part je ne manquerai jamais à celle que je vous dois. Trop heureux, ſi les proteſtations que je vous en fais, vous ſont toujours agréables, & ſi je vous puis les rendre utiles, autant que je le ſouhaite. Ce ſont les ſentiments qu'aura toujours, Très-cher ami*

Votre, &c.

******* I aſk, at this beginning of the year, the continuation of your friendſhip, aſſuring you on my part, that I ſhall never fail in that which I owe you. Too happy, if the proteſtations I make to you of it are always acceptable, and if I can make them uſeful to you, as much as I deſire it. Theſe are the ſentiments that will always be had by,

My dear friend, *&c.*

XIX. *An Enquiry into the grounds and nature of the ſeveral ſpecies of ratiocination.* In which the argument made uſe of in the philoſophical eſſays of *D. Hume*, eſq; is occaſionally taken notice of. By *A. G. O. T. V. O. C.* 8vo. 1s. *Marſh.*

According to the author of this piece, whatever can become the object of a rational enquiry, is ultimately reducible to one or another of *three* general claſſes. One of theſe, we are told, includes the ſeveral relations of *ideas*; another, the whole ſyſtem of *moral* relations; and the remaining one, that of all *actual* exiſtences. To theſe three diſtinct claſſes of objects, it is ſaid, three diſtinct ſpecies of *ratiocination* correſpond, *viz. demonſtration*, *moral* evidence, and *preſumption*. *Quantity* alone, our author thinks, is the object of demonſtration; and ſuch propoſitions as are affirmative of the ſeveral relations of equality, proportion, *&c.* betwixt any two ideas of quantity, the only ones that are ſuſceptible of *demonſtrative* proof.

He endeavours to ſhew, that the exiſtence of a firſt cauſe is not capable of being *demonſtrated*: if it is aſked why it is not capable of being demonſtrated, his anſwer is, becauſe it is not deducible from any principle of *neceſſary* truth. By *neceſſary* truths, he means ſuch as manifeſtly *cannot but* be, in oppoſition to ſuch as, however *evident*, and however we may be *perſuaded*

of, are yet not certain in ſuch a manner, but that the *contrary* alſo may be ſuppoſed to take place, without a *natural contradiction*.

Every man, however, he tells us, bears in his own breaſt a perpetual teſtimony that there exiſts a firſt cauſe. The teſtimony he means, is that indelible *perſuaſion* of the human mind, in conſequence of which we are led to acknowledge it as a certain truth, that *nothing could ever have begun to exiſt of itſelf*; but that every thing which ever *began* to exiſt at all, did really flow from ſome pre-exiſtent nature, whoſe active influence introduced it on the ſtage of being. In eſtabliſhing this perſuaſion, he ſays, *reaſon* can have no ſhare, ſince there is nothing, properly ſpeaking, *unreaſonable* in ſuppoſing the contrary.

In the courſe of his enquiry he advances ſeveral things concerning experience, teſtimony, and the credibility of facts; but without that clearneſs, that accuracy, and preciſion, which are neceſſary, in order to a ſatisfactory diſcuſſion of ſuch ſubjects. R

XX. *The Adventures of William B--dſ--w, commonly ſtiled Devil Dick*, the ſon and brother to two pious miniſters: Containing inſtructive accounts of his wicked exploits, during a courſe of ſeveral years, in company with *Ann S--z--d*, whom he afterwards married; the penitent reformation of both theſe profligates; their coming to a great eſtate of her father's; and their religious as well as generous behaviour to *Will. Edgcomb*, one of their iniquitous aſſociates, who by their endeavours was happily reformed, and became a worthy gentleman farmer. Drawn up for the benefit of mankind, by Mr. *B--dſ--w*'s own hand, and publiſhed from his papers. 12mo. 2 vol. 6s. *Robinſon*, &c.

The public are, really, more obliged to us *Reviewers* than they imagine. We are neceſſitated to read every thing that comes out, and muſt, conſequently, ſubmit to the vile drudgery of going through thoſe loads of traſh, which are thrown in upon us under the denomination of *Lives*, *Adventures*, *Memoirs*, *Hiſtories*, &c. How reaſonable our complaint is, may eaſily be judged of by the readers of *William B--dſ--w*. The author muſt, certainly, be deeply read in the *Newgate* memoirs and *Tyburn* hiſtory: a collection of theſe he has jumbled together, and publiſhed, to plague us, in the form of DEVIL DICK. P

XXI. *The adventures of* Dick Hazard. 12mo. 3s. *Reeves*.

We have here the hiſtory of the *gaming table*, and its conſequence, a *priſon*. The chief merit of this performance is, that it exceeds not one volume. P

XXII. *The Mock-Monarchs:* or the benefits of high blood. 12mo. 2 vols. 6s. *Crowder*, &c.

The heroes in this performance, by deeply ſearching into their reſpective pedigrees, came at laſt to diſcover, that the one, by a lineal deſcent from *Robert Bruce* heretofore king of *Scotland*, had the cleareſt title imaginable to the crown of that kingdom; and that the other, by relationſhip, equally near to *Llewellin* of famous memory, prince of *Wales*, had as indiſputable a right to that principality.

His majeſty of *Scots*, by condeſcending to make ſhoes for the *Yorkſhire* gentry, aſſiſted by the *Welch* prince, in the capacity of foreman, had, at the laſt, put his finances into ſo good a condition as to leave off trade; and, with a full determination to employ his fortune in the recovery of his own and the prince's dominions, they ſet out, aſſert their claim wherever they come; and thereby give riſe to ſuch adventures as our author thought fit to run them into.

There is a good deal of *Don Quixote* in this performance; but, alas! nothing of *Cervantes*. P

XXIII. *A refutation of Sir* Criſp Gaſcoyne's *addreſs to the liverymen of* London. By a clear ſtate of the caſe of *Elizabeth Canning*, in a narrative of facts, ranged in a regular ſeries, and ſupported by the informations and affidavits of near eighty witneſſes of good credit. Folio. 2s. 6d. *Payne*.

Tho' this is by far the moſt conſiderable performance that has appeared in favour of the young woman, yet we ſhall decline entering into particulars concerning it, as the ſtory is now become too ſtale; and, which is a better reaſon, as we gave nothing from Sir *Criſp*'s addreſs. See *Review* for *Auguſt*, 1754, p. 153.

POLITICAL and CONTROVERSIAL.

XXIV. *A Defence of the Rector and Fellows of* Exeter-*college*, from the accuſation brought againſt them by the rev. Dr. *Huddesford*, vice-chancellor of *Oxford*; in his ſpeech to the convocation, *Oct.* 8, 1754, on account of the conduct of the ſaid college, at the time of the late election for the county. 8vo. 1s. *Bouquet*.

Dr. *Huddesford* is here ſeverely handled for the cenſure he paſſed upon *Exeter* college, on the occaſion above mentioned. We ſhall ſay no more of this affair, as the public papers, particularly the *London Evening Poſt*, and the *Evening Advertiſer*, have ſufficiently dwelt upon it already.

XXV. *The Conduct of* ——— *Coll. conſidered*; with ſome reflections upon a late pamphlet, entitled, *A Defence of the Rec-*

tor and Fellows of Exeter *college.* In a letter from a *Cambridge Soph,* to a gentleman in *Hampſhire.* 4to. 6d. *Corbet.*

Our *Soph* is very angry with the author of the *Defence,* on whom he liberally beſtows hard names, and terms of contempt. He alſo, in a *Drawcanſir*-like mood, affects to deſpiſe both the *London Evening Poſt* and the *Evening Adverti/er*; yet are there, in each of theſe papers, writers, of talents far ſuperior to any that this pretended *Cantab.* has, in this piece, ſhewn himſelf maſter of; for he has ſaid little, and proved nothing, relative to the controverſy he has engaged in.

XXVI. *Fifty Queries,* concerning the preſent *Oxfordſhire* conteſt, in a letter to a clergyman, on points of the utmoſt importance to the conſtitution. 8vo. 6d. *Bouquet.*

In theſe queries the managers on the part of the old intereſt are called upon, to clear themſelves from the charge of miſconduct at the late election for the county of *Oxford,* in many very remarkable inſtances, here enumerated.

XXVII. *The Conduct of the* French *with regard to* Nova Scotia, from its firſt ſettlement to the preſenttime. In which are expoſed, the falſehood and abſurdity of their arguments to elude the treaty of *Utrecht,* and ſupport their unjuſt proceedings. In a letter to a member of parliament. 8vo. 1s. *Jefferys,* near *Charing-croſs.*

The public have been long ſince acquainted, by the newspapers, with the encroachments the *French* have of late made, or attempted, upon our colonies on the *American* continent: the profeſſed deſign of this publication is to vindicate our right to thoſe lands they pretend a claim to. To this purpoſe our author has given a regular, and, as it appears to us, an authentic account of the ſeveral proprietors of theſe countries, from their firſt ſettlement by *Europeans,* as well as of the treaties that have been concluded relative thereto. As this pamphlet will not eaſily admit of either an abſtract, or extracts, we ſhall only obſerve, that both the quantity and quality indicate its coming from the hand of no common, catch-penny writer. L

XXVIII. *True Blue:* or a letter to the gentlemen of the *old intereſt* in the county of *Oxford.* By an *A*————*n.* 8vo. 6d. *Cooper.*

What we are to underſtand by the *A*————*n* in the title-page of this performance, let thoſe pronounce who are able to make the diſcovery.—Whether the author thereby means to inform us that he is an *alderman,* an *anti-gallican,* or an *anti-chriſtian,* will, poſſibly, remain a myſtery to all but himſelf. Of one thing, however, we are ſuffi-

ſufficiently ſatisfied, *viz.* That he is a hearty advocate for the *new intereſt*, and no contemptible writer. He aſſumes the character of a *real True Blue*, according to his own idea of that denomination. The *True Blue* of our author, is 'The 'determined enemy to every *invader* of our *conſtitution*, and 'to every *infatuated* ſlave, that would impoſe a [*Roman*] 'catholic king upon a *proteſtant* people.' *Hambden* and lord *Ruſſel* he numbers among the original great *True Blues:* the latter he mentions with the following juſt encomium. 'It was 'HE who taught the patriots of his age the danger impending 'over the public weal, from that alarming circumſtance of a 'popiſh heir to a proteſtant crown, a ſon of *Rome* ſucceeding 'to the throne of *England:* HE *foreſaw* the danger, he *warn-'ed* the nation, he tried to reſcue his poor countrymen, he 'nobly *periſhed* in the attempt. The event proclaimed his 'judgment, as the ſcaffold did his bravery.'—

This is the light in which our author ſays, he ſhall himſelf ever be proud to appear, as a *True Blue*. But he conſiders the partizans of the preſent time, called *Old-intereſt* men, as *Blues* of a quite different *hue*; and he rallies them very agreeably for aſſuming to themſelves a term of diſtinction, diametrically oppoſite to their true principles.

XXIX. *The Devil to pay at* W———r, *or, St.* J——s's *in an uproar.* Being a true account of a moſt deſperate and bloody battle, which was fought by four *Italians*, commonly called, *The ſweet fingers of Iſrael.* [*i.e.* the miniſtry] By *Blindem Buckhorſe*, M.A. 8vo. 6d. *Raymond.*

The author is one of thoſe would-be-merry wags, that think *there is nothing like a touch on the times*; who love to have a *fling at the court*, and if they can but ſo wrap up their *fun*, that *no body can find it out* but themſelves, imagine they have atchieved *ſomething*. Writers of this ſort ſeem to aim at no higher applauſe than that which the Merry-Andrew obtains from the tickled clown, who ſlily obſerves to his gaping neighbours, 'Ecod! this fellow's no fool!' However, we very much doubt, if any reader will ſay as much of Mr. *Blindem Buckhorſe.*

XXX. *A cenſure and examination of Mr.* Thomas Ruddiman's *philological notes* on the works of the great *Buchanan*, more particularly on the hiſtory of *Scotland:* in which alſo, moſt of the chronological and geographical, and many of the hiſtorical and political notes are taken into conſideration. In a letter to a friend. Neceſſary for reſtoring the true readings, the graces and beauties, and for underſtanding the true meaning

ing of a vaſt number of paſſages of *Buchanan*'s writings, which have been ſo foully corrupted, ſo miſerably defaced, ſo groſly perverted and miſunderſtood: containing many curious particulars of his life, and a vindication of his character from many groſs calumnies. 12mo. 4s. *Keith.*

The author of this work endeavours to ſhew, that Mr. *Ruddiman* has greatly corrupted *Buchanan*'s writings, more particularly his hiſtory, in the edition printed by Mr. *Robert Freebairn* at *Edinburgh* 1715, in two vols. in folio; of which edition Mr. *Ruddiman* had the overſight: that he diſcovers great ignorance of the uſe and meaning of verbs, adverbs, pronouns, prepoſitions, conjunctions, *&c. &c.* that he is unacquainted with the elegancies, the idioms and figures of the *Latin* tongue: that his corrections are, for the moſt part, corruptions of the text of *Buchanan*'s writings: that throughout the text and notes he diſcovers ignorance, inattention, forgetfulneſs, vanity and inconſiſtence, want of taſte, want of judgment, and ſometimes want of ſincerity: in a word, that he is a finiſhed pedant, and a moſt furious calumniator. In regard to the merit of the performance, we ſhall only ſay, that tho' our author has certainly, in a variety of inſtances, made good his charge againſt Mr. *Ruddiman*, and diſcovered no inconſiderable knowledge of the *Latin* claſſicks: he deals too much in abuſe and ſcurrility, and writes more like a ſnarling pedagogue than a gentleman. R

MEDICAL, *&c.*

XXXI. *Remarks on the Reverend Mr.* Delafay's *vindication* * *of his ſermon*, intitled, Inoculation an indefenſible practice; by *N. Bolaine*, ſurgeon. 8vo. 1s. *Baldwin.*

Mr. *Bolaine*, who has appeared before in this controverſy †, ſmartly, and, it ſeems to us, ſucceſsfully attacks Mr. *Delafay*'s opinion concerning inoculation; and, in the courſe of his remarks, has convicted his reverend antagoniſt of groſs miſrepreſentations of authors, and facts, and even of having advanced downright falſhoods, to ſerve his purpoſe. L

XXXII. *Some remarks on the Reverend Mr.* Delafay's *vindication of his ſermon againſt Inoculation:* in a letter to a friend, by a regular Phyſician. 8vo. 1s. Printed for *Smith* in *Canterbury*, and ſold by *Davy* and *Law* in *London.*

* See *Review* for laſt *September*, p. 240.

† *Review*, vol. IX. p. 474.

The

The arguments in this performance turn, principally, on the ſame points with thoſe in the preceding pamphlet. The ingenious author has prefixed to his reaſonings, an account of the ſucceſs inoculation has met with in *Canterbury*, and its vicinage; that out of 128, 'not one ſingle perſon has miſ-'carried, and there were ſcarce any but had the diſeaſe in 'a mild favourable manner.' It were to have been wiſhed, that he had likewiſe given us the proportion of thoſe who died in the natural diſtemper, as it would have conſiderably illuſtrated the ſuperior advantages of one kind of infection, compared with the other. L

XXXIII. *De Aqua Marina Commentarius. Autore J. Speed*, M. D. 4to. 1s. *Baldwin.*

In this performance, which is neatly printed, and ornamented with handſome emblematical head and tail pieces, Dr. *Speed*, from a chymical analyſis of ſea-water, inſiſts, that its bitterneſs does not proceed from any bituminous matter exiſting therein, as has been ſuppoſed by ſome writers upon the ſame ſubject. He alſo ſtrongly contends againſt the adminiſtration of this medicine internally on many occaſions, wherein it has been thought particularly uſeful by others. To enforce theſe doctrines, and to oppoſe Dr. *Ruſſel* * (tho' our author endeavours to evade any ſuſpicion of the laſt mentioned motive) ſeem to us the principal deſign of this publication; however, as his objections to that learned writer have ſome appearance of a diſpoſition to cavil, and his general arguments in ſupport of his own opinions have ſo poſitive an air, we apprehend the injunction he has impoſed on the public, not to give any tranſlation of his performance, will the more readily be obeyed. His opinion of his own work, and his indifference about the judgment of others concerning it, will appear from the following paſſage. '*Hæc ſunt quæ de aqua marina* '*dicenda habui; quibus qui fidem habuerit, et quæ ex his ſequ-*'*untur rectâ ratione poterit deducere, credulitatis illum ſuæ haud* '*pænitebit: ſiquis autem iſta flocci fecerit, faciat, per me licet.*' L

XXXIV. *A treatiſe on the gout*; in which the cauſe is firſt briefly aſſigned; and ſecondly, an effectual and certain cure is pointed out. By *Arentius Ferdinand Lambrechts*, M. D. 8vo. 6d. *Bouquet.*

This little pamphlet, whoſe title page promiſes ſo much, and which is dedicated to four or five foreign doctors of phyſic, be-

* A pretty large abſtract of Dr. *Ruſſel*'s diſſertation upon ſea-water may be ſeen in the ninth volume of the *Review*, p. 188.

comes

comes humble enough, in the introduction, to beſeech the benevolent reader's humanity and candour, in *ſetting to rights* whatever errors he may meet with in it. If this relates to any other errors than ſuch as are typographical, it is very ſubmiſſive (in the doctor) to his readers, of whatever claſs or profeſſion.

The firſt part of the pamphlet contains the opinions of different authors on the cauſe of the gout; but more particularly *Boerhaave*'s. The direction of abſtaining from ſtimulants and great evacuations in the paroxyſm, and leaving both the concoction and diſcharge of the gouty matter to the conduct of nature, is much more prudent than the practice of thoſe bold empirics, who conſider it as an inflammation, and treat it with repeated and pernicious bleeding and purging. But the chief purpoſe, for which the pamphlet has been huddled together, ſeems to be a recommendation of the doctor's noſtrums in the cure of this diſeaſe. He endeavours to depretiate the *Portland-powder*; from the uſe of which, many have been greatly relieved, and ſome ſeem to be radically cured. He affirms it to produce obſtructions, which does not ſeem probable from the quality of the ingredients. And tho' a conſiderable objection with many qualmiſh ſtomachs was taking one drachm of this powder, daily, for ſeveral months, this author directs, in the room of it, a drachm of his *Arcanum Antipodagricum Reformatum*, beſides medicated drinks to waſh it down, three times a day. It is not improbable, however, this *Arcanum* is ſome minute alteration, or diſguiſe, of the *Portland-powder*; and this extraordinary and nauſeous repetition of it is intended to produce a ſpeedier effect. K

POETICAL.

XXXV. *Ingratitude*; an epiſtle to ——— ———, Eſq; occaſioned by the late ſad cataſtrophe of a clergyman at *Norwich*. By a young lady, daughter of the ſaid clergyman. Folio. 1s. *C. Sympſon.*

Were it poſſible for a humane and ſenſible mind to be lightly diſpoſed, after beſtowing any attention on ſo ſhocking a ſubject as that of the preſent performance; this epiſtle, which is, perhaps, intended for an imitation of *Ovid*, could not fail to excite riſibility, even in the graveſt reader: But, enough of it; ſince *reputation*, we are perſuaded, was not in the author's view, when he ſat down to write theſe miſerable verſes. —However, if the reader *will* have a ſpecimen, let him be gratified.

My crimes as baſe, as heinous, and as *vile*;
I was the darling and beloved *child*
Of a fond father —— — — —
——— Ah! wretched me! that ever I was born!
Was ever one ſo young, and ſo forlorn?—
——— I have deſerv'd it all; yet not from thee,
Who firſt deluded and *inveigled* me.

RELIGIOUS *and Religious* CONTROVERSY.

XXXVI. *A Vindication of Divine Juſtice*, in the infliction of endleſs puniſhment for ſin: containing an anſwer to an anonymous pamphlet, entitled, *The ſcripture account of a future ſtate conſidered.* By *John Brine.* 8vo. 6d. *Ward.*

This *perſon* * would perſuade the public of his abilities as a critic and a philoſopher; characters to which he may be juſtly intitled, if wild conjectures and dogmatical affirmations be allowed, in the place of clear reaſoning and ſolid judgment; by which alone the author of the *ſcripture account* ought to have been tried; and by which, perhaps, it might be poſſible to convict that gentleman of having ſacrificed as much to *imagination*, tho' not to *dullneſs* †, as Mr. *Brine:* who ſuppoſes, that there are degrees of infinity, and that perſons may be annihilated, and, at the ſame time, not ſuffer death. F

XXXVII. *The Chriſtian Oeconomy*, tranſlated from the original *Greek* of an old manuſcript found in the iſland of *Patmos*, where St. *John* wrote his book of the *Revelation.* 12mo. 1s. *Waller.*

This is a new imitation of the *Oeconomy of Human Life*; but with this difference from the original, that as the pretended *Bramin*'s work was a moral one, this from *Patmos* is rather enthuſiaſtical; and affords little either for the improvement or entertainment of a rational mind. We ſhould, however, have been diſpoſed to have given the author credit for a great deal of piety and well-meaning, could we have reconciled theſe worthy characteriſtics with the obvious ſcheme of impoſition expreſſed in his title-page: wherein the moſt reſpectable name of our Saviour's *beloved* diſciple, and a portion of the word of God itſelf, are brought in to countenance an undoubted falſehood.

XXXVIII. *The Divinity of our Lord and Saviour Jeſus Chriſt aſſerted and defended.* Being the ſubſtance of a letter to a friend. By a layman of the church of *England.* 8vo. 6d. *Withers.*

* A favourite phraſe of Mr. *Brine*'s.
† We might add, and *ill-manners.*

This

This author hath ventured to give his opinion upon a ſubject, which he appears not to have duly conſidered. His ideas are, in general, confuſed, his principles ſometimes inconſiſtent, and his language obſcure, and even ungrammatical. He repreſents the divinity and godhead of Chriſt as two diſtinct things, and declares it to be neceſſary that Chriſt ſhould be the SUPREME GOD, 'that the merit of HIS SUFFERINGS may be 'ſufficient to atone for the ſins of the world.' By ſome remarks on the *Hebrew*, in the *Hutchinſonian* manner, he would ſeem to intimate, that Chriſt is perſonally and individually the ſupreme God and father of all: that he is the angel of God, and that God whoſe angel he is: that the lamb that was ſlain, or Jeſus who ſuffered at *Jeruſalem*, is the Lord of Hoſts, and that God who liveth and reigneth for ever. F

XXXIX. *Some ſhort and plain arguments from ſcripture*, evidently proving the divinity of our Saviour. 8vo. 6d. Printed for *S. Silver*, in *Sandwich*, and ſold alſo by *Hitch* and comp. *London*.

The twelve arguments of which this little piece conſiſts, are drawn up in the form of ſyllogiſms; which, however, bear ſuch different aſpects, and are productive of ſuch oppoſite concluſions, as would require a very able moderator indeed, to reconcile them. Some of them tend to prove, that Jeſus Chriſt is a different Being from the father, but coequal with him; others, that he is the identical perſon of the father himſelf; ſome paſſages intimate, that the MAN Jeſus Chriſt is God the father; but in his preface we are informed, that neither the Father nor the Son, conſidered either ſeparately or conjunctly, is the one ſupreme God, but that the addition of the Holy Spirit is neceſſary to conſtitute the one eternal, almighty, ſupreme God. Upon the whole, our author's motley ſyſtem ſeems compounded of the extremes of ſocinianiſm and tritheiſm. P

XL. *Miſcellaneous obſervations* on the works of the late Lord Viſcount *Bolingbroke*, on the ſeveral anſwers to them, and Monſ. *Voltaire*'s defence of his lordſhip, and on the ſubjects themſelves. In a ſeries of letters to a nobleman. Part I. By a Free-thinker. 8vo. 1s. 6d. *Dodſley*.

This piece is not intended as an anſwer to any part of Lord *Bolingbroke*'s works, but conſiſts only of general reflections on his lordſhip's manner of writing, and his character as an author. In the firſt and ſecond letters the author aſſumes the air of an advocate for Lord *Bolingbroke*, and appears in defence of his learning; but what he ſays is chiefly by way of ſneer. The third letter is an encomium on his lordſhip, upon the general view of his works; and the fourth contains ſome *criteria* of him, on a more particlar examination: the author appears to be a man of ſenſe and learning. R

XLI.

XLI. *A Summary of divine truths*, ſtated and evinced in a catechetical way. Humbly offered for the confutation of error, and the eſtabliſhment of truth. 8vo. 6d. *Keith.*

We have here rather a collection of ſcholaſtic ænigmas, than a ſummary of divine truths. Inſtead of deducing the neceſſary proofs of his doctrine from the HOLY SCRIPTURES, the author amuſes his readers with precarious ſuggeſtions in ſupport of certain *Calviniſtical* principles.

SERMONS *ſince* October 1754.

1. *THE nature and duty of the civil magiſtrate.* Preached at *Lincoln*, before the mayor, on *Michaelmas-day* laſt. By *Will. White*, A. M. vicar of *Blyton*. 6d. Sold by the author at *Lincoln*; alſo by *J. Lee*, in St. *John's-lane*, near *Weſt-Smithfield*, *London*.

2. *The law eſtabliſhed by St. Paul's doctrine of juſtification:* the ſubſtance of which was delivered *Sept.* 8. 1754. to the congregation at *Bedford*, under the inſpection of Mr. *Saunderſon*. By *John Green*. 8vo. 4d. *Buckland*, &c.

3. *Chriſt the ranſom found.* Preached *Oct.* 13. 1754. on the death of Mr. *John Davenport*. By *John Gill*, D.D. 8vo. 6d. *Keith.*

4. *Neglect of fervent prayer complained of.* Preached at a monthly exerciſe in the rev. Mr. *Stevens*'s meeting-houſe near *Devonſhire-ſquare*, *Nov.* 21, 1754. By *John Gill*, D. D. 8vo. 6d. *Keith.*

5. Preached at *Southwark*, on the ſudden death of the reverend and learned *Zephaniah Marryat*, D. D. *Sept.* 22. 1754. By *Thomas Hall*. To which is added, The funeral oration at his interment. By *Thomas Towle*. 8vo. 8d. *Buckland.*

6. *The neceſſary connection of truth and love in matters of religion.* Preached in the cathedral church of *Wincheſter*, at the viſitation of the worſhipful and reverend Dr. *Headly*, chancellor of the dioceſe of *Wincheſter*, *Sept.* 24, 1754. By *Robert Eden*, D. D. prebendary of *Wincheſter*, and canon of *Worceſter*. 4to. 6d. *Sandby.*

7. Preached at the conſecration of the *Infirmary*-chapel, at *Newcaſtle upon Tyne*, *Oct.* 18, 1754. By *Thomas Dockwray*, M. A. fellow of St. *John*'s college, in *Cambridge*, and lecturer of St. *Nicolas*'s church, *Newcaſtle*. 4to. 6d. *Bathurſt.*

8. Preached before his excellency *William Shirley*, eſq; captain-general, governor, and commander in chief, the honourable his majeſty's council, and the honourable houſe of repreſentatives, of the province of the *Maſſachuſets-bay*, in *New England*, *May* 29, 1754. being the anniverſay for the election of his majeſty's council for the province. By *Jonathan Mayhew*,

hew, D. D. paſtor of the weſt church in *Boſton*. *Boſton* printed: *London* reprinted. 8vo. 1s. *G. Woodfall.*

This diſcourſe was printed by order of the houſe of repreſentatives, and bears the marks of genius, ſenſe, and judgment. The ſource of civil power, and the great ends of government, are briefly treated upon; but the arguments to enforce fidelity in exalted ſtations are diſtinctly and copiouſly repreſented and urged. The author ſpeaks highly of the *Britiſh* conſtitution, as a well-balanced ſcheme of liberty, and calls upon his audience to exert their united powers in a zealous defence of the rights and properties of the *American* colonies, againſt the threatning encroachments, inſidious arts, and unprovoked hoſtilities, of their ambitious and powerful neighbours.

P

ART. LVII. *The Juſtice of Peace, and Pariſh-Officer.* By Richard Burn, *clerk** 8vo. 2 vols. 12s. Millar.

THE particular utility of this performance conſiſts, principally, in the methodical arrangement of the ſeveral ſubjects cognizable by juſtices of the peace, and neceſſary to be underſtood by pariſh-officers. Thus, in reciting the laws upon one and the ſame head, he has placed them in the order of time in which they were promulgated, and 'where there is no priority in point of time, the next method' obſerved by our author, 'is that of Lord *Coke*, to frame a definition which 'takes in the whole ſubject, and then explain the ſeveral parts 'of ſuch definition in their order;—that one thing ſhall *clear* 'the way for another, and the ſubſequent paragraph expound 'the preceding.—'In large comprehenſive titles care is likewiſe taken to be as particular as may be, without injuring 'the connexion in the ſtatutes, by inſerting the whole law by 'itſelf, relating to each ſeparate article;'—whereby 'all theſe 'diſtinct titles which have a mutual dependance upon each 'other,' are brought together.—In ſuch ſtatutes and acts of parliament as he has thought fit to abridge, the abridgement is given in the very words of the ſtatute; and to each diſtinct clauſe he has annexed the interpretation thereof, as the ſame has been determined or explained in the courts of law; he is alſo pretty diffuſe 'in the matter of precedents under divers 'titles, and hath endeavoured to bring them much nearer to 'the ſtatutes upon which they ought to be formed than uſually 'have been done.'

Such appears from its preface, to be the profeſſed deſign of the above work, in which the author, ſo far as we may be allowed capable of determining on this ſubject, has ſhewn no leſs judgment than induſtry.

L

* One of his majeſty's Juſtices of Peace for the County of Weſtmoreland

AN APPENDIX TO THE MONTHLY REVIEW,

VOLUME the ELEVENTH.

ART. LVIII. *An Account of the Life, Character, and Poems of Mr.* Blacklock, *ſtudent of philoſophy, in the univerſity of* Edinburgh. *By the rev. Mr.* Spence, *late profeſſor of poetry in the univerſity of* Oxford. 8vo. 1s. Dodſley.

AS it would gratify our beſt paſſion to contribute to, and extend the good effects of, the learned and ingenious Mr. *Spence*'s excellent purpoſe, in the publication of this account, which is calculated to ſerve a man of a moſt amiable character; of ſingular ingenuity; and of very extraordinary attainments, when his obſtructions to them, from a total blindneſs, and very limited circumſtances, are duly conſidered; we ſhall preſent our ingenious and benevolent readers (to whom we heartily recommend a peruſal of the whole pamphlet, which is curious and entertaining) with ſuch liberal extracts from this performance, as we hope, by proving advantageous to Mr. *Blacklock*, muſt terminate in reflections very ſatisfactory to their own generous diſpoſitions.

'This perſon,' ſays Mr. *Spence*, 'is one of the moſt extraordinary characters that has appeared in this, or (perhaps) 'in any other age. His name is *Blacklock*, the ſon of a poor 'tradeſman at *Anan*, in *Scotland*, where he was born in 1721. 'Before he was ſix months old, he was totally deprived of 'his eye-ſight by the ſmall-pox. His father, (who, by his 'account of him, muſt have been a particularly good man) 'had

'had intended to breed him up to his own, or ſome other 'trade: but as this misfortune rendered him incapable of 'any, all that this worthy parent could do, was to ſhew the 'utmoſt care and attention towards him, in ſo unfortunate a 'ſituation; which has left ſuch an indelible impreſſion on 'the mind of his ſon, that he mentions it always with the 'greateſt warmth of gratitude and affection: of which he has 'given a very fervent proof in his poems. What was want-'ing to this poor youth from the loſs of his ſight, and the 'narrowneſs of his fortune, ſeems to have been repaid him in 'the goodneſs of his heart, and the capacities of his mind. 'It was very early that he ſhewed a ſtrong inclination to-'wards poetry in particular. His father, and a few of his 'other friends, uſed often to read to divert him; and, among 'the reſt, they read ſeveral paſſages out of ſome of our 'poets. Theſe were his chief delight and entertainment. 'He heard them not only with an uncommon pleaſure, but 'with a ſort of congenial enthuſiaſm: and from loving and 'admiring them ſo much, he ſoon began to endeavour to 'imitate them. Among theſe early eſſays of his genius, there 'is one inſerted in his works, which was compoſed when he 'was but twelve years old, and has ſomething very pretty in 'the turn of it, and very promiſing for one of ſo tender an 'age.' And indeed, it is obſervable, that there have been few of our moſt eminent poets, who have not given very early proofs of their genius this way; a quick and promiſing bloſſom, pre-indicating, as it were, the plenty and excellence of the fruit their maturity affords.

'Providence kindly indulged Mr. *Blacklock* in the aſſiſtance 'of his good father, till he was nineteen: upon whoſe loſs, 'falling into more hands than he had formerly been uſed to, 'he began gradually to be more talked of, and his extraor-'dinary talents more known. About a year after his father's 'death, he was ſent for to *Edinburgh* by Dr. *Stevenſon*, a man 'of taſte, and a phyſician there; who had the goodneſs 'to ſupply him with every thing neceſſary for his living 'and ſtudying in that univerſity. Mr. *Blacklock*, juſtly, 'conſiders this gentleman as his *Mæcenas*, and the poem 'placed at the entrance of his works, is a gratitude-piece,' ſays our author, 'in imitation of the firſt ode of *Horace*, to 'that great patron.' This goodneſs of Dr. *Stevenſon's*, ſo acceptable ſurely to the ſource of all good, muſt reflect an unfailing honour on his memory; and may poſſibly excite in ſome *exalted natures*, that only mode of envy *they* are capable of harbouring.

'Dur-

'During his ten years ſtudies at the univerſity, Mr. *Black-*
'*lock*,' reſumes our author, 'has not only acquired a great
'knowledge in the *Greek*, *Latin*, and *French* languages; but
'alſo made a conſiderable progreſs in all the ſciences. And
'(what is yet more extraordinary) has attained a conſiderable
'excellence in poetry; tho' the chief inlets for poetical ideas
'are barred up in him; and all the viſible beauties of the
'creation have been long ſince totally blotted out of his me-
'mory. How far he has contrived, by the uncommon force
'of his genius, to compenſate for this vaſt defect; with what
'elegance and harmony he often writes; with how much
'propriety, how much ſenſe, and how much emotion, are
'things as eaſy to be perceived, in reading his poems, as diffi-
'cult to be accounted for. Conſidered in either of theſe
'points, he will appear to have a great ſhare of merit; but
'if thoroughly conſidered in all together, I am very much in-
'clined to ſay (with his friend Mr. *Hume*) he may be regarded
'as a prodigy.'

In the ſecond ſection, which treats of our poet's moral character, Mr. *Spence* cites a letter from Mr. *Hume* concerning him; where mentioning, that Mr. *Blacklock*'s modeſty had ſuppreſſed ſome poetical pieces, tho' nothing could do him more honour than the publication of them, the letter-writer immediately corrects himſelf, and adds,—'Yet I muſt ſtill
'except his moral character, which, were it generally known,
'would recommend him more to the public eſteem, than the uni-
'ted talents of an accompliſhed writer.' Among his virtues, one, not the leaſt admirable, is his 'contentedneſs under the humble
'circumſtances of his birth and ſituation, the narrowneſs of
'his fortune, and the loſs of his ſight, with his conſequent
'incapacity of relieving or ſubſiſting himſelf:' each of theſe humiliating circumſtances, however, we muſt ſuppoſe him, tho' unmurmuring, to mention feelingly in different parts of his poems; many of which Mr. *Spence* cites, ſome in the text, and refers to others at the bottom of the pages. But as his loſs of ſight was the moſt affecting circumſtance, and, indeed, is in ſome manner characteriſtic of his ſituation, we ſhall give part of what our author has ſelected on that occaſion.

From theſe intruſive thoughts all pleaſure flies,
And leaves my ſoul benighted, like my eyes.—

In his poem, entitled *A ſoliloquy*, he thus farther laments this loſs.

——To me theſe fair viciſſitudes are loſt,
And grace and beauty blotted from my view.

The verdant vale, the mountains, woods, and ſtreams
One horrid blank appear; the young-ey'd ſpring,
Effulgent ſummer, autumn deck'd in wealth,
To bleſs the toiling hind, and winter grand,
With rapid ſtorms, revolve in vain for me:
Nor the bright ſun, nor all-embracing arch
Of heav'n, ſhall e'er theſe wretched orbs behold.—
Wide o'er my proſpect rueful darkneſs breathes
Her inauſpicious vapour: in whoſe ſhade
Fear, grief, and anguiſh, natives of her reign,
In ſocial ſadneſs gloomy vigils keep.
With them I walk, with them ſtill doom'd to ſhare,
Eternal blackneſs, without hopes of dawn.

'In the ſame melancholy poem he expreſſes his dread of 'falling into want, in the following very ſtrong and moving 'manner.

Dejecting proſpect!—ſoon the hapleſs hour
May come—perhaps this moment it impends!—
Which drives me forth to penury and cold,
Naked and beat by all the ſtorms of heav'n,
Friendleſs and guideleſs to explore my way:
Till on cold earth this poor unſhelter'd head
Reclining, vainly from the ruthleſs blaſt
Reſpite I beg; and in the ſhock expire.

Many ſubſequent citations, however, from ſome of his other poems, evince his reſignation, his hope, and his unaffected piety; and all atteſt his merit, while they point to his diſtreſs. 'He manifeſts ſuch a turn of mind,' ſays our humane author, 'as is every way becoming a chriſtian and a philoſopher. He 'finds out ſome benefit to ſet againſt each misfortune; ſhews 'the utmoſt deteſtation of avarice, dreads not poverty, and 'ſeems to have no earneſt deſires, but for knowledge and a 'moderate ſhare of fame; nor to feel the want of any power, 'except that of doing good.—His benevolence is univerſal.— 'He looks upon virtue as the cauſe of happineſs to man, in 'the whole extent of his being; and conſiders vice as the 'cauſe of his miſery.'—His thoughts of death are ſuch, as Mr. *Spence* imagines, every wiſe and good man muſt entertain; and if they are not more commonly to be met with, he thinks, it will only prove, that men of both theſe characters are not ſo common as one would wiſh.—'His ideas of the Deity are 'great and noble. He ſpeaks of God, as compleating the 'whole creation by a ſingle thought, and conſiders the love 'of him as the only ſatisfactory object for happineſs in this 'world.'

On

On all theſe points our author refers to many paſſages in Mr. *Blacklock*'s works, and concludes this ſection of his moral character, by declaring, that tho' he has a very high opinion of his poetical one, he conſiders his tranſition to that as a great fall, and acknowledges his uneaſineſs on ſhifting his contemplation from ſuch a worthy and engaging ſubject, even to another ſo entertaining.

With regard to his poetical character, Mr. *Spence* juſtly obſerves, 'there is great perſpicuity, neatneſs, and even elegance 'of ſtile, in ſeveral of his pieces.'—His numbers have great eaſe and fluency; yet are various, and adapted to his ſubject, and any particular circumſtances of it. He has energy, pathos, and even ſublimity, according to the different nature of his theme. And tho' his general turn be grave, or as Mr. *Spence* remarks, much more propenſe to the melancholy than joyous paſſions, he is now and then occaſionally, but chaſtely, pleaſant. He thus expreſſes his own paſſion for *Urania*.

Amid the cooling fragrance of the morn,
How ſweet with her through lonely fields to ſtray!
Her charms the loveliеſt landſkip ſhall adorn;
And add new glories to the riſing day.
With her all nature ſhines in heighten'd bloom;
The ſilver ſtream in ſweeter muſic flows:
Odours more rich the fanning gales perfume;
And deeper tinctures paint the ſpreading roſe.
With her the ſhades of night their horror loſe;
Its deepeſt ſilence charms, if ſhe be by;
Her voice the muſic of the dawn renews;
Its lambent radiance ſparkles in her eye.

This ſeems to be ſpeaking of beauty with as tender and delicate emotions as if he could ſee the human face, which Mr. *Spence*, in his next ſection, obſerves, is a common ſubject with him. But it is difficult to conceive what his preciſe ideas of it reſemble it to. His ſentiments of moral and intellectual beauty are no ways inferior to thoſe of other good and wiſe men. We ſhall cloſe our very brief quotations from this entertaining ſection, with his deſcription of the whale, in imitation of the pſalmiſt.

Here the huge potent of the ſcaly train,
Enormous, ſails incumbent o'er the main;
An animated iſle; and in his way
Daſhes to heav'n's blue arch the foamy ſea.
When ſkies and ocean mingle ſtorm and flame,
Portending inſtant wreck to nature's frame;
Pleas'd in the ſcene, he mocks with conſcious pride,
The volley'd lightning, and the ſurging tide:

And while the wrathful elements engage,
Foments with horrid ſport the tempeſt's rage.

The fourth and laſt ſection, of his deſcribing viſible objects, Mr. *Spence* juſtly conſiders as the moſt difficult part of his undertaking. But it is really curious to attend him in his endeavouring to inveſtigate, by what conjoint, tho' diverſe, ideas, he forms ſuch conceptions as he has of viſible objects; of which Mr. *Blacklock* talks with ſuch propriety and emotion, that even a curious and penetrating reader, who was confined to ſuch of his poems as no ways relate to his blindneſs, would ſcarcely ever ſuppoſe that to be the caſe of the writer. But as we have made this article, which is indeed but an account of an account, much longer than uſual from pamphlets of this ſize, tho' with a very good intent, we ſhall finiſh, immediately after giving the following pathetic concluſion of Mr. *Spence*'s tract.

'What an object, what a happy opportunity, is here, for 'any one who is capable of it, (either from his affluence or 'his power) to acquire a good deal of ſolid and unenvied re-'putation, by raiſing a perſon of this turn, and of ſuch ex-'traordinary deſert, to ſome ſituation where he may be above 'want; or rather, by which he might be enabled, in ſome 'degree, to exert and enjoy the beneficent and noble dictates 'of his ſoul!'

But in the mean time, and leſt it ſhould not be ſoon, if at all, effected, we take this opportunity of informing our readers, that a ſubſcription is opened at Mr. *Dodſley*'s for a new edition of Mr. *Blacklock*'s poems, at a guinea the large paper, and half a guinea the ſmall; a price rather ſuited to the worth than the ſize of his works; and rather adjuſted by that eſtimate his friends make of his moral, as well as intellectual, merit, than what his own great modeſty, and even detraction from himſelf, would allow him to think of propoſing. In this price too, no doubt, ſome regard may have been had to the rank and circumſtances of ſuch as were hoped to become his principal encouragers; few of whom would chuſe, in a caſe ſo peculiarly circumſtanced, to contribute leſs. We could gladly have choſe to enlarge the poetical citations from thoſe collected by Mr. *Spence* on this occaſion, as it muſt have conduced to the good purpoſe of it; but for the extraordinary extent it muſt have ſwelled the article into, and becauſe it might conſiderably anticipate the pleaſure we propoſe to ourſelves, in entertaining the public with more particular extracts from the elegant edition expected.

K.

Carmina tunc meliùs; cum venerit ipſe, canemus.

ART.

ART. LIX. *A Deſcriptive Poem, addreſſed to two ladies, at their return from viewing the mines at* Whitehaven. *To which are added, Some thoughts on building and planting. By* John Dalton, *D. D.* 4to. 1s. Rivington.

HOMER and *Virgil* have conſigned, to our lateſt poſterity, the fabulous deſcent and return of their heroes to and from the ſhades; in which they have been imitated, with various ſucceſs, by different moderns. But Dr. *Dalton*, we apprehend, is the firſt who has ſung the real deſcent of two fair heroines into the ſubterraneous, and indeed ſubmarine, regions, and hailed their certain ſafe return to thoſe external beauties of the creation, which employ the deſcriptive muſe much oftner than its internal wonders. He ſeems content, however, to be their bard, having, inſtead of a ſybil, referred them to the care of Mr. *Spedding*, ſuperintendant of thoſe unequalled collieries at *Whitehaven*, and inventor of the ſparkling wheel, which affords light to the miners, without kindling the violently exploſive damps ſo frequent and fatal in coal-mines. But our ingenious poet muſt certainly have viſited theſe dreadful immane cavities himſelf, to deſcribe them ſo ſtrikingly to all his readers; tho' the juſtneſs of his deſcription will be eſtimated, and conſequently reliſhed, the beſt by thoſe who have made the ſame darkſome dreary tour, if we may venture to term the deſcent and aſcent ſuch. His poem commences immediately, as it were, on their complete emergence to the ſurface.

Welcome to light, advent'rous pair!
Thrice welcome to the balmy air;
From ſulphurous damps in caverns deep,
Where ſubterraneous thunders ſleep:
Or wak'd with dire *Ætnean* ſound,
Bellow the trembling mountain round;
Till to the frighted realms of day,
Through flaming mouths they force their way;
From burſting ſtreams and burning rocks,
From nature's fierce inteſtine ſhocks;
From the dark manſions of deſpair,
Welcome once more to light and air.

After ſome gallant compliments on the ladies' ambition, like *Alexander*'s, to ſubdue other worlds, and a very poetical diſplay of *Proſpero*'s * power, (ſomewhat like *Shakeſpear* in the *Tempeſt*) over the dæmons and ſpirits of the mine, Dr. *Dalton* politely adds,

* Mr. *Spedding*.

Tho' he, with fury-quelling charms,
The whole infernal hoſt diſarms,
And ſummons to your guarded ſides
A ſquadron of etherial guides;
You ſtill, when we together view
The dreadful enterprize and you,
The public care and wonder go
Of all above and all below.

Theſe verſes are ſoon ſucceeded by an agreeable imitation of thoſe paſſages in *Virgil* and *Claudian*, which the poet had expreſly referred to in his preface; and particularly by an occaſional application of that ſilence and truce of woe and labour in hell, effected by the muſic of *Orpheus*.

His taſk ſecure the miner plies,
Nor hears *Tartarian* tempeſts riſe;
But quits it now, and haſtes away
To this great *Stygian* holiday—
—But on you move through ways leſs ſteep
To loftier chambers of the deep,
Whoſe jetty pillars ſeem to groan
Beneath a ponderous roof of ſtone:
Then with increaſing wonder gaze,
The dark inextricable maze,
Where cavern croſſing cavern meets
(City of ſubterraneous ſtreets!)
Where in a triple ſtory end
Mines that o'er mines by flights aſcend.—
—Your progreſs next the wondering muſe
Thro' narrow galleries purſues;
Where earth, the miner's way to cloſe,
Did once the maſſy rock oppoſe;
Till fever'd by the nitrous blaſt,
The ſtubborn barrier burſts at laſt.—
—In ſpacious rooms once more you tread,
Whoſe roofs, with figures quaint o'erſpread,
Wild nature paints with various dyes,
With ſuch as tinge the ev'ning ſkies.

A deſcription of *Savery*'s water-engine for mines, and a philoſophical *rationale* of its working, follows; the diſcovery of which engine, our author obſerves, in a note, does honour to this nation: after which the progreſs of the ladies through the mine thus concludes:

At laſt the long deſcent is o'er;
Above your heads the billows roar;
High o'er your heads they roll in vain,
Not all the ſurges of the main,

The

The dark receſs can e'er diſcloſe,
Rocks heap'd on rocks th'attempt oppoſe,
Thrice *Dover*'s cliff from you the tides,
With interpoſing roof divides.

This gives us a ſurpriſing, and yet probable, conception of ſea-monſters rolling, and fleets ſailing, perpendicularly over the heads of the fair travellers. But our poet continues,

From ſuch abyſs reſtor'd to light,
Invade no more the realms of night.
For heroines it may well ſuffice
Once to have left theſe azure ſkies.
Heroes themſelves, in days of yore,
Bold as they were, atchiev'd no more.

The remainder of this entertaining poem is employed in a ſurvey of the improvements in *Whitehaven*, by the great commerce theſe mines occaſion; and in a very poetical diſplay of the beauties of the adjacent country. The notes at the bottom of ſeveral pages will be ſometimes neceſſary to ſuch readers as have not viſited the coal-mines.

The ſhort ſubſequent poem, addreſſed to Sir *James Lowther*, bart. on building and planting, is of courſe leſs poetical, as it is more didactic. The general and juſt directions are, to adapt your improvements to the natural diſpoſition and genius of the place; and to deduce your ornaments from real or ſeeming uſe; which he exemplifies in the taſte and conduct of a former noble perſonage of this family.

This *Lowther*'s noble planter knew,
And kept it in his conſtant view.
So ſweetly wild his woods are ſtrown,
Nature miſtakes them for her own.
Yet all to proper ſoil and ſite
So ſuited, doubly they delight.
While tender plants in vales repoſe,
Where the mild zephyr only blows,
Embattled firs bleak hills adorn,
Under whoſe ſafe-guard ſmiles the corn.
Who builds or plants this truth ſhould know,
FROM TRUTH AND USE ALL BEAUTIES FLOW.

ART. LX. *The Principles of Mechanics; explaining and demonſtrating the general laws of motion, the laws of gravity; motion of deſcending bodies, projectiles, mechanic powers, pendulums, centers of gravity, &c. ſtrength and ſtreſs of timber, hydroſtatics, and conſtructions of machines.* 8vo. 7s. 6d. in boards. Innys.

THEORY and practice principally diſtinguiſh ſciences from arts, and accordingly moſt branches of knowledge paſs under one or the other of theſe denominations; tho' we muſt allow, that our ideas in this reſpect are not always ſufficiently preciſe; for we are often at a loſs in naming the branches of knowledge where ſpeculation is joined with practice. There are rules for the operations of the mind, and others for thoſe of the body; the latter being confined to external ſubjects, require no more than the aſſiſtance of the hand to perform them. Hence proceeds the diſtinction between the liberal and mechanic arts, and the preference given to the former, tho' very unjuſtly in many reſpects. The mechanic arts depending upon manual operation, and confined to a certain beaten track, are aſſigned over to thoſe whom prejudice places in a lower claſs: and neceſſity rather than taſte and genius, compelling them to the exerciſe of theſe arts, the arts themſelves in time became ſubject to contempt; whilſt the free operations of the mind were claimed by others, who, becauſe they were more exempt from indigence, poſſibly thought themſelves more favoured by nature. But this aſſumed ſuperiority of the liberal over the mechanic arts, from the former's employing only the attention of the mind, and from the difficulty of excelling therein, is ſufficiently counter-balanced by the greater utility commonly ariſing from the latter.

The work before us is a proof that the doctrine of mechanics is of the utmoſt importance to mankind in general, and to civil ſociety in particular, which could hardly ſubſiſt without it.

The author of this work is Mr. *W. Emerſon*, who is well known in the literary world, from ſeveral ingenious writings with which he has obliged the public; ſome of which have paſſed under our conſideration ſince the commencement of the *Review*. In this treatiſe Mr. *Emerſon* has laid down the fundamental principles both of theory and practice, and demonſtrated moſt of them from the common elementary geometry, and the reſt from the common rules of algebra; which is certainly the beſt method of rendering a treatiſe of this kind uſeful to the generality of readers, the fluxionary *calculus* being too difficult for them to underſtand.

The work is divided into thirteen ſections: the 1ſt. contains the general laws of motion. 2. The laws of gravity, the deſcent of heavy bodies, and the motion of projectiles. 3. The properties of the mechanical powers; the balance, the leaver, the wheel, the pulley, the ſcrew, and the wedge. 4. The deſcent of bodies upon inclined planes, and in curve ſur-

ſurfaces; and the motion of pendulums. 5. The center of gravity, and its properties. 6. The centers of percuſſion, oſcillation, and gyration. 7. The quantity and direction of the preſſure of beams of timber, by their weight; and the forces neceſſary to ſuſtain them. 8. The ſtrength of beams of timber in all poſitions; and their ſtreſs by any weight acting upon them, or by any forces applied to them. 9. The properties of fluids, the principles of hydroſtatics, hydraulics, and pneumatics. 10. The reſiſtance of fluids, their forces and actions upon bodies; the motions of ſhips, and the poſitions of their ſails. 11. Methods of communicating, directing, and regulating any motion in the practice of mechanics. 12. The powers and properties of compound engines; of forces acting within the machines; and concerning friction. 13. The deſcription of compound machines or engines, and the methods of computing their powers or forces; with ſome account of the advantages or diſadvantages of their conſtruction.

In the ſecond ſection, where our author treats of the motion of projectiles, he has ſuppoſed, with the generality of writers on that ſubject, 'that if a body be projected, either parallel 'to the horizon, or in any oblique direction, it will, by its 'motion, deſcribe a parabola.' *Galileo*, indeed, has ſhewn, that independently of the reſiſtance of the air, all projectiles would in their flight deſcribe a parabola; and propoſed ſome methods for examining what inequalities would ariſe from that reſiſtance. Hence it might have been expected, that his ſucceſſors would have tried how far the real motions of projectiles deviated from a parabolic tract, in order to have decided how far the reſiſtance of the air ſhould be conſidered. But inſtead of proceeding thus cautiouſly, ſubſequent writers have boldly aſſerted, that no conſiderable variation could ariſe from the reſiſtance of the air, in the flight of bombs and cannon-ſhot; and it is now become an axiom almoſt generally acquieſced in, that the flight of theſe bodies is nearly in the curve of a parabola.

But how raſh and erroneous this notion of the inconſiderable reſiſtance of the air is, will eaſily appear from what the late ingenious Mr. *Robins* has eſtabliſhed in his *New principles of gunnery*. He has ſhewn, that this reſiſtance to a cannon-ball amounts to more than twenty times the weight of the ball. What errors then may not be expected from an hypotheſis which eſtimates this reſiſtance as inconſiderable? And, indeed, it will not be difficult to ſhew, that the tract deſcribed by the flight of ſhot or ſhells, is neither a parabola, nor nearly a parabola. For, by the above-mentioned author's experiments,

ments, it appears, that a muſket ball of three fourths of an inch diameter, fired with half its weight of powder, from a piece of forty-five inches long, moves with the velocity of near 1700 feet in a ſecond. Now by the common parabolic theory, if this ball flew in the curve of a parabola, its horizontal range at forty-five degrees, would be found to be about ſeventeen miles. But from practical writers, as *Diego*, *Uſano*, and *Marſennus*, it appears, that this range is ſhort of half a mile; ſo that a muſket-ſhot, at forty-five degrees elevation, with a reaſonable charge of powder, does not fly the one thirty-fourth part of the diſtance it ought to do if it moved in a parabola. Nor is this great diminution to be wondered at, when it is conſidered that the reſiſtance of the air to this bullet, when it firſt iſſues from the piece, amounts to one hundred and twenty times its gravity. Hence it ſufficiently appears, that the common hypotheſis relating to the inconſiderableneſs of the air's reſiſtance to projectiles is erroneous.

Indeed its fallacy appears at ſight, even in projectiles ſlow enough to have their motions traced by the eye; few there are which do not deſcend through a curve manifeſtly ſhorter, and more inclined to the horizon, than that in which they aſcended; and the higheſt point of their flight, or the vertex of the curve, is much nearer to the place where they fall on the ground, than that from whence they were at firſt diſcharged. This any one will be ſufficiently convinced of by attentively viewing the flight of ſtones, arrows, or ſhells, thrown to any conſiderable diſtance.

The *ſcholium* which concludes the eighth ſection, in which Mr. *Emerſon* has conſidered the ſtrength and ſtreſs of timber, containing ſeveral new and uſeful obſervations, deduced from propoſitions before laid down and demonſtrated, may be here inſerted.

'From the foregoing propoſitions,' ſays our author, 'it 'follows, that if a certain beam of timber be able to ſupport 'a given weight; another beam of the ſame timber, ſimilar to 'the former, may be taken ſo great, as to be able but juſt 'to bear its own weight. And any bigger beam cannot ſup-'port itſelf, but muſt break by its own weight; and any leſs 'beam will bear ſomething more. For the ſtrength being as 'the cube of the depth; and the ſtreſs being as the matter and 'length, is as the fourth power of the depth: it is plain the 'ſtreſs increaſes in a greater *ratio* than the ſtrength. Whence 'it follows, that a beam may be taken ſo large, that the ſtreſs 'may far exceed the ſtrength. And that of all ſimilar beams, 'there is but one that will ſupport itſelf and nothing more.

'Like-

'Likewiſe if any beam can bear ten times its own weight; 'no other ſimilar beam will do the ſame. And the like holds 'in all machines, and in all animal bodies. And hence 'there is a certain limit, in regard to magnitude, not only in 'all machines and artificial ſtructures, but alſo in natural 'ones, which neither art nor nature can go beyond; ſuppoſing 'them made of the ſame matter, and in the ſame proportion 'of parts.

'Hence it is impoſſible that mechanic engines can be in-'creaſed to any bigneſs. For when they arrive at a particular 'ſize, their ſeveral parts will break and fall aſunder by their 'weight. Neither can any buildings of vaſt bigneſs be made 'to ſtand, but muſt fall to pieces by their great weight, and 'go to ruin. Vaſt columns and pyramids will break by their 'weight and tumble down.

'It is likewiſe impoſſible for nature to produce animals of 'any vaſt ſize at pleaſure; or any ſuch thing as giants, or men 'of prodigious ſtature; except ſome ſort of matter can be 'found to make the bones of, which is ſo much harder and 'ſtronger than any hitherto known: or elſe, that the pro-'portion of the parts be ſo much altered, and the bones and 'muſcles made thicker in proportion; which will make the 'animal diſtorted and of a monſtrous figure, and not capable 'of performing any proper action. And being made ſimilar, 'and of common matter, they won't be able to ſtand or move, 'but being burdened by their own weight, muſt fall down.

'Thus it is impoſſible there can be any animal ſo big, as 'to carry a caſtle upon his back; or any man ſo ſtrong as to 'remove a mountain, or pull up a large oak by the roots: 'nature will not admit of thoſe things; whence it is impoſſible 'there can be animals of any ſort beyond a determined 'bigneſs.

'Fiſh may indeed be produced to a larger ſize than land 'animals; becauſe their weight is ſupported by the water. 'But yet they cannot be increaſed to immenſity, becauſe the 'internal parts will preſs upon one another by their weight, 'and deſtroy their fabric.

'On the contrary, when the ſize of animals is diminiſhed, 'their ſtrength is not diminiſhed in the ſame proportion as 'the weight. And therefore a ſmall animal will carry far 'more than its own weight, whilſt a great one cannot carry 'ſo much as its weight. And hence it is, that ſmall animals 'are more active, will run faſter, jump farther, and perform 'any motion quicker, for their weight, than large animals: 'for the leſſer the animal, the greater the proportion of ſtrength

'to

'to the ſtreſs. And nature ſeems to know no bounds, as to the ſmallneſs of animals, at leaſt in regard to their weight.

'Neither can two unequal and ſimilar machines reſiſt any 'violence alike, or in the ſame proportion; but the greater 'will be more hurt than the leſſer. And the ſame is true of 'animals; for large animals, by falling, break their bones, 'whilſt leſſer ones, falling higher, receive no damage. Thus 'a cat may fall two or three yards high, and be no worſe, 'and an ant from the top of a tower.

'It is likewiſe impoſſible in the nature of things, that there 'can be any trees of immenſe bigneſs; if there were any ſuch, 'their limbs, boughs, and branches muſt break and fall down 'by their great weight. Thus it is impoſſible there can be 'an oak a quarter of a mile high; ſuch a tree cannot grow 'or ſtand, but its limbs will drop off by their weight. And 'hence likewiſe leſſer plants can better ſuſtain themſelves than 'large ones can do.

'Neither could a tree of an ordinary ſize be able to ſtand, 'if it were compoſed of the ſame tender matter as ſome 'plants conſiſt of. Nor ſuch a plant, if it was much bigger 'than common. And that plants made of ſuch tender matter 'may better ſupport themſelves, nature has made the trunks 'and branches of them hollow; by which means they are 'both lighter and ſtronger.

'The propoſitions before laid down, concerning the ſtrength 'and ſtreſs of timber, *&c.* are alſo of excellent uſe in ſeveral 'concerns of life, and particularly in architecture; and upon 'theſe principles a great many problems may be reſolved re-'lating to the due proportion of ſtrength in ſeveral bodies, 'according to their particular poſitions and weights they are 'to bear, ſome of which I ſhall briefly enumerate.

'If a piece of timber is to be holed with a mortoiſe hole, 'the beam will be ſtronger when it is taken out of the middle 'than if it be taken out of either ſide. And in a beam ſuſ-'pended at both ends, it is ſtronger when the hole is taken 'out of the upper ſide than the under one, provided a piece 'of wood is driven hard in to fill up the hole.

'If a piece is to be ſpliced upon the end of a beam, to be 'ſupported at both ends; it will be ſtronger when ſpliced on 'the under ſide of the beam than on the upper ſide. But if 'the beam is ſupported only at one end, to bear a weight on 'the other, it is ſtronger when ſpliced on the upper ſide.

'When a ſmall leaver is nailed to a body, to move it, or 'ſuſpend it by; the ſtrain is greater upon the nail neareſt the 'hand, or point where the power is applied.

'If a beam is ſupported at both ends; and the two ends 'reach over the props, and be fixed down immoveable; it 'will bear twice as much weight as when the ends only lie 'looſe or free upon the ſupporters.

'If a ſlender cylinder is to be ſupported by two pins; the 'diſtance of the pins ought to be $\frac{5858}{10000}$ parts of the length 'of the cylinder, that is near $\frac{1}{4}$ its length; the pins equi-'diſtant from its ends; and then the cylinder will endure the 'leaſt bending or ſtrain by its weight.

'By the foregoing principles it alſo follows, that a beam 'fixed at one end, and bearing a weight at the other, if it be 'cut in the form of a wedge, and placed with its parallel ſides 'parallel to the horizon; it will be equally ſtrong every where; 'and no ſooner break in one place than another.

'If a beam has all its ſides cut in the form of a parabola, 'whoſe vertex is at the end, and abſciſſa perpendicular to the 'axis of the ſolid, and baſe a ſquare, a circle, or any regular 'polygon; ſuch a beam fixed at one end, is equally ſtrong 'throughout for ſupporting its own weight.

'By the ſame principles, if a wall faces the wind, and if 'the ſection of it be a right-angle triangle, or the foreſide be 'perpendicular to the horizon, and the backſide terminated 'by a ſloping plane, interſecting the other plane in the top of 'the wall. Such a wall will be equally ſtrong in all its parts 'to reſiſt the wind; if the parts of the wall cohere ſtrongly 'together; but if it be built of looſe materials; it is better to 'be convex on the backſide, in form of a parabola.

'If a wall is to ſupport a bank of earth, or any fluid body; 'it ought to be built concave, in form of a ſemicubical para-'bola, whoſe vertex is at the top of the wall; this is when 'the parts of the wall ſtick well together. But if the parts 'be looſe; then a right line, or ſloping plane ought to be its 'figure. Such walls will be equally ſtrong throughout.

'All ſpires of churches in form of cones or pyramids, are 'equally ſtrong in all parts to reſiſt the wind. But when the 'parts cohere not together; parabolic conoids are equally ſtrong 'throughout.

'Likewiſe if there be a pillar erected in form of a logarith-'mic curve, the aſſymptote being the axis; it cannot be cruſh-'ed to pieces in one part ſooner than in another, by its own 'weight. And if ſuch a pillar be turned upſide down, and 'ſuſpended at the thick end in the air: it will be no ſooner 'pulled aſunder in one part than another by its own weight. 'And the caſe is the ſame if the ſmall end be cut off, and in-

'ſtead

'ſtead of it a cylinder be added, whoſe height is half the ſub-
'tangent.'

After laying down, and demonſtrating every thing neceſſary to the underſtanding the doctrine of machines, or engines, Mr. *Emerſon* proceeds, in the twelfth ſection, to that uſeful branch of mechanics. There are two principal problems which ought to be reſolved, in order to ſet this ſubject in a true light. The firſt is, to determine the proportion which the power and weight have to each other, that they may juſt ſuſtain one another, or be in *æquilibrio*. The ſecond is, to determine what ought to be the proportion of the power and weight to each other, in a given machine, that it may produce the greateſt effect poſſible, in a given time.

The firſt of theſe our author has fully conſidered; but not the ſecond, tho' of equal import with the other: for when the power is only a little greater than that which is ſufficient to ſuſtain the weight, the motion is too ſlow; and tho' a greater weight is added, in this caſe, it is not ſufficient to compenſate for the loſs of time. When the weight is much leſs than that which the power is able to ſuſtain, it is raiſed in leſs time; but this may happen not to be ſufficient to counterballance the loſs ariſing from the ſmallneſs of the load. It ought therefore to be determined when the product of the weight, multiplied by its velocity, is the greateſt poſſible; for this product meaſures the effect of a machine in a given time; which is always the greater in proportion, as the weight which is raiſed is greater, and as the velocity is greater.

As a thorough inveſtigation of the above problem would greatly tend to the perfection of this moſt uſeful branch of mechanics, we could wiſh it had been executed by ſo able a mathematician as Mr. *Emerſon*; and the rather, as moſt of the inſtances requiſite, may be demonſtrated by the common elementary geometry. At the cloſe of this ſection, our author has given us ſeveral very uſeful obſervations, by the help of which, a proper machine may be contrived to move a given weight with a given power; or, with a given quantity of force, to overcome any other given reſiſtance.

'If the given power, ſays he, is not able to overcome the 'given reſiſtance when directly applied, that is, when the 'power applied is leſs than the weight and reſiſtance given; 'then the thing is to be performed by the help of a machine 'made with leaves, wheels, pullies, ſcrews, *&c.* ſo adjuſted, 'that when the weight and power are put in motion on the 'machine, the velocity of the power may be, at leaſt, ſo 'much greater than that of the weight, as the weight and friction

'friction of the machine, taken together, is greater than the 'power. For on this principle depends the mechaniſm or 'contrivance of mechanical engines, uſed to draw or raiſe 'heavy bodies, or overcome any other force. The whole 'deſign of theſe being, to give ſuch a velocity to the power, 'in reſpect of the weight, as that the *momentum* of the power 'may exceed the *momentum* of the weight. For if machines 'are ſo contrived, that the velocities of the agent and reſiſtant, 'are reciprocally as their forces, the agent will juſt ſuſtain the 'reſiſtant: but with a greater degree of velocity, will overcome 'it. So that if the exceſs of the velocity in the power is ſo great 'as to overcome all that reſiſtance which commonly ariſes 'from the friction or attrition of contiguous bodies, as they 'ſlide by one another, or from the coheſion of bodies that are 'to be ſeparated, or from the weights of bodies to be raiſed; 'the exceſs of the force remaining, after all theſe reſiſtances 'are overcome, will produce an acceleration of motion there-'to, as well in the parts of the machine, as in the reſiſting 'body. Now, how a machine may be contrived to perform 'this to the beſt advantage, will appear from the following 'rules.

'1ſt. Having aſſigned the proportion of your power, and 'the weight to be raiſed; the next thing is to conſider how 'to combine leavers, wheels, pullies, *&c.* ſo that working 'together, they may be able to give a velocity to the power, 'which ſhall be to that of the weight, ſomething greater than 'in the proportion of the weight to the power. This done, 'you muſt eſtimate the quantity of friction, and if the velo-'city of the power be to that of the weight ſtill in a greater 'proportion than the weight and friction taken together is to 'the power, then your machine will be able to raiſe the 'weight. And note, this proportion muſt be ſo much greater, 'as you would have your engine work faſter.

'2d. But the proportion of the velocity of the power and 'weight muſt not be made too great neither; for it is a fault 'to give a machine too much power, as well as too little. 'For if the power can raiſe the weight and overcome the 'reſiſtance, and the engine perform its proper effect in a con-'venient time, and works well; it is ſufficient for the end 'propoſed. And it is in vain to make more additions to the 'engine to encreaſe the power any further; for that would 'not only be a needleſs expence, but the engine would looſe 'time in working.

'3d. As to the power applied to work the engine, it may 'either be a living power, as men, horſes, *&c.* or an arti-

'ficial power, as a ſpring, *&c.* or a natural power, as wind, 'water, fire, weights, *&c.*'

The author proceeds to conſider the nature of the ſeveral powers; how they may be applied with the beſt advantage; and alſo the moſt proper machines for producing the deſired effect.

In the thirteenth ſection, which concludes the work, Mr. *Emerſon* has deſcribed a great variety of compound machines, ſhewn the method of computing their powers, and added ſome very uſeful obſervations on the advantages or diſadvantages of their conſtruction.

B.

ART. LXI. *The Inviſible Spy. By* Exploralibus. 4 *Vols.* 12mo. 12s. Gardner.

THIS ſeems to be the production of a female pen, which for a courſe of years has often entertain'd the public. The gift of inviſibility enabled the author to penetrate into the family-ſecrets of all kinds of people. Theſe are made public, upon the plan of the *Atalantis:* Some of them are ſuppoſed to be founded in fact, but diſguis'd, to prevent conſequences.

The author's execution in this performance, may, in part, be judged of from the following extract of the 2d Vol.

The parade of a funeral, and lying in ſtate, at the back-door of a family of diſtinction, occaſion'd our *Spy* to aſſume *inviſibility*, when he found it was made in honour of a *lap-dog*. The crowd, which this ſolemnity had collected at the door, was uſher'd, by degrees, into the ſtate-room, by a footman in deep mourning; and, among the reſt, our Spy was let in. The relation of what he ſaw there, is as under.

'A long paſſage between the ſtables brought us into a 'ſpacious court-yard, which having croſs'd, our conductor 'ſhew'd us into a magnificent houſe, and then into the theatre 'where the farce was exhibited, the walls of which were lined 'with black bays, as was alſo the floor and cieling; the light 'of heaven was entirely excluded thence; but fifty wax tapers, 'in ſilver ſconces, placed at an equal diſtance round the 'room, with a large luſtre in the middle, containing ſome 'twenty more, ſupply'd the abſence of the ſun. At the up-'per end ſtood a bier, with the coffin of the deceaſed, both 'cover'd with black velvet, and on the lid of the latter was 'fixed a ſilver plate, with this inſcription engraven on it:

CUPID,
Who came into the world April 2, 1749,
And departed September 12, 1753.
He lived beloved, and died lamented,
By
Lady MARVELL.

'On one ſide of the bier, and near the feet of the corpſe, ſat 'a woman in deep mourning, holding a white handkerchief 'cloſe to her face, not to wipe off the tears, but to conceal 'the diſdain with which it was overſpread at the office im-'poſed upon her.

'As we approached the bier, the footman, who had been 'our guide, lifted up the lid of the coffin, and obliged us with 'a view of the body; and certainly there never was a more 'truly ridiculous and comical ſight than the little black noſe 'of the creature, who was of the Dutch maſtiff kind, peeping, 'as it were, out of a ſhroud of white Venetian ſattin.'—

By this time, 'the undertaker's ſervants, with two mourn-'ing coaches and ſix, were come, and the funeral proceſſion 'was ordered to ſet out for *Mary-le-bon*, where *Cupid* was to 'be interr'd in a grave dug for him in a field near the pond.'—

Our *Inviſible* was preſent, when Lady *Marvell* gave her laſt farewell to the deceaſed favourite. 'She enter'd with 'haſty ſteps, contracted brows, and all the tokens of ill hu-'mour and diſcontent; then, in an imperious tone, ſpoke to 'the footman.

'*Lady Marvell.* I hear Mr. *Grim* does not think fit to at-'tend the funeral himſelf.

'*Footman.* The poor man is not well, it ſeems, madam, 'ſo hopes your ladyſhip will excuſe him, as he has ſent four 'of his beſt and moſt ſolemn looking men to go with the 'coaches.

'*Lady Marvell.* I ſuppoſe the impudent fellow thinks it 'beneath him to attend the funeral of a dog. Such mean-'ſoul'd wretches know not how to make any diſtinction be-'tween the cur of a beggar and the favourite of a woman of 'quality; but it is the laſt burial he ſhall ever have out of 'my family, and ſo I ſhall tell him, when I pay his bill. And 'you, ſir, have you taken care that the grave is dug hand-'ſome and deep enough, that my poor creature may not be 'taken up for the ſake of his coffin and ſhroud?

'*Footman.* Yes, my lady, I gave orders that it ſhould be 'two feet broad and nine feet in the earth, at leaſt.

'*Lady Marvell.* Gave orders! gave orders! and what,

'Mr. Jackanapes, what hinder'd you from going to ſee if it 'was done as it ought to be?

'*Footman.* Your ladyſhip knows, I was oblig'd to attend 'the door.

'*Lady Marvell.* You have always ſome pretence or other 'for not doing as you ſhould. Servants are certainly the 'greateſt plagues in life; but, as every thing is ready, call in 'the fellows to ſcrew up the coffin. — No, hold, — I muſt 'firſt take my leave of my poor dear creature. Farewell, my 'pretty little *Cupid.* — 'Tis a ſad thing; — but we muſt all 'die. — *Suſan*, as ſoon as the burial is over, come directly up 'to your other maſters and miſtreſſes; for they have been 'ſtrangely uſed theſe two days. — Never was a woman of 'quality's family ſo handled. *Catherine* is not fit to be dog-'maid to a cow-keeper.

'Her ladyſhip went out of the room in ſpeaking theſe 'words, and the death-hunter's ſervants were called in; they 'brought with them a long mourning cloak and hat-band 'for the footman, a ſcarf for Mrs. *Suſan*, and gloves for each 'of them. As ſoon as they had faſten'd up the coffin, which 'I perceived they could not do without laughing, the proceſ-'ſion ſet out, Mrs. *Suſan* bearing the coffin under a velvet 'pall upon her lap, went in the firſt coach; the footman 'ſeated himſelf in the other, and the undertaker's ſervants 'walked on each ſide, with their hands upon the doors.'

From an expreſſion of Lady *Marvell*'s, above mention'd, our *Inviſible* conceiv'd there were more curioſities in the family, of the canine kind; and had not waited long, before her ladyſhip flew to a ſpacious apartment, in which, 'were no 'fewer than fourteen beds of different ſizes, the largeſt not 'exceeding three feet and an half in height, and two in 'breadth; but all of them extremely neat and faſhionable, 'with curtains, vallens, and baſes; each had a mattreſs, a 'quilted covering, a pillow and fine Holland ſheets; four 'China ſoup-diſhes, full of clear water, were placed at the 'four corners of the room, and in the middle ſtood a maho-'gony table of about two yards long, but pretty narrow, and 'a bench on each ſide, cover'd with the beſt ſort of *Dutch* 'matting. I ſhould have been ſtrangely puzzled to have 'gueſs'd the meaning of any one thing I ſaw here, if the 'dogs, whoſe apartment it was, had been abſent.—

'A maid was ſitting in a low chair, with a large tray be-'fore her, fill'd with a great number of combs, one of which 'ſhe was then making uſe of, in ſmoothing and ſetting in

'order

'order the hair of a fine ſpaniel ſhe held upon her lap. 'Lady *Marvell* ſeeing what ſhe was about, ſaid to her with 'great peeviſhneſs:

'*Lady Marvell.* A fine time of day, indeed, for what you 'are about; my family of creatures ought all to have been 'ſpruced up and adjuſted three hours ago; but I ſuppoſe you 'were ſleeping in your bed, when you ought to have been 'waiting upon them.

'Then drawing a little nearer to her, and ſeeing the comb 'ſhe was uſing, ſnatch'd it out of her hand, and ſtruck it in-'to her face with ſuch a force that the blood ſtarted out from 'every pore, crying at the ſame time:

'*Lady Marvell.* Monſter, how dare you touch *Hector* 'with this comb?

'*Maid.* Indeed, my lady, they were all here, I did not know 'any difference.

'*Lady Marvell.* You lye, huſſy, and you muſt have heard 'that all my dogs have each of them a ſet of combs to them-'ſelves with their names wrote upon them; can't you read, oaf?

'*Maid.* Indeed, madam, I did not ſee it.

'*Lady Marvell.* Take that then, — you ſlut,—and that, '— and that to clear your ſight, and make you remember 'another time.

'Theſe words were accompanied with blows, firſt on one 'ſhoulder, then on the other, till, I believe, her own arms 'aked with the fatigue; then turning to her dogs, who were 'crying and yelping all this time, addreſs'd them in theſe 'terms:

'*Lady Marvell.* The dear good natured things; — you 'hate to ſee me angry, tho' it be in your own cauſe. — Come 'hither, *Pſyche*,—you have loſt your lover;—— but I'll get 'you another *Cupid*.—*Prince*,—what makes you ſo dull this 'morning?—You don't friſk and caper about as you uſed to 'do;—I ſuppoſe your bed was not made any more than *Pom-'pey*'s;—you look as if you had lain rough all night.—Here 'is my poor *Bully* too—as I live, not ſo much as the black tuft 'on his tail comb'd out.—*Fidell*, why do you bark?—you 'have ſomething to tell me now, if you knew how.—Well— 'you have all been ſadly managed theſe two days, ſince your 'own maid has been from you.—Come, *Chloe*, come and kiſs 'your lady:—poh, your mouth is all naſty, that impudent 'quean has not waſh'd your face.

'*Maid.* Indeed, madam, I waſh'd every one of them; your 'ladyſhip may ſee the towel yonder is all over wet.

'*Lady Marvell.* The towel!—why, you audacious puſs, 'have you preſumed to waſh all their faces with one towel? '—get you out of my ſight, toad,—devil, or I ſhall break 'your neck down ſtairs.

'It is likely, this was the moſt comfortable command the 'poor maid could have received;—ſhe ſtaid not to be bid a 'ſecond time;—ſhe flew out of the room, while her furious 'lady ſent a thouſand curſes after her.

'She was no ſooner alone with her dogs, which were thir-'teen in number, than ſhe began to re-examine them, in 'hopes, no doubt, of finding ſome farther matter of accuſa-'tion againſt the poor maid; but was interrupted by the ſud-'den coming in of her huſband, Sir *Patient Marvell*, who, 'tho' the beſt natur'd man in the world, could not forbear 'being a little ruffled at the tranſactions of that morning.'—

Here follows a *tete-a-tete* of the conjugal kind, ſuch as now and then falls out between people of breeding and politeneſs. It ended as uſual; all Sir *Patient*'s remonſtrances received this unanſwerable reply, 'Sir *Patient*, I brought you a fortune 'large enough to keep whatever I pleaſe, and in what man-'ner I pleaſe.'

P.

ART. LXII. *The Table of* Cebes, *or the Picture of Human Life, in* Engliſh *verſe; with notes. By* Thomas Scott. 4to. 1s. 6d. Dodſley.

THIS celebrated and inſtructive allegory (for a more explicite eſtimate of which we ſhall cite the learned tranſlator's own *Review* of it at the concluſion of his notes) ſuppoſes ſome curious ſtrangers employed in contemplating an extraordinary picture, or tablet, ſuſpended over the portal of the temple of *Saturn*, at *Thebes*; the deſign and moral of which, as they are incapable of diſcovering, a very intelligent Native diſcloſes to them, who ſays he received it in the ſame manner from the virtuous and accompliſhed, tho' youthful, ſage, that devoted it to this temple of *Saturn*, which he had erected to him. The ſcenery of the picture conſiſts of a threefold incloſure, containing as many different areas, one within, and aſcending above another, in each of which different figures are exhibited. The portal of the outward and loweſt area is the gate through which multitudes are ſeen thronging into human life. The *genius* of mankind, ſtationed here, points with one hand to the different paths that lead to ſafety and danger; and extends, in the other, the imperial code of reaſon,

&c.

celeſtially impreſſed on human nature. Oppoſite to him *Deluſion* is pourtrayed, preſenting a chryſtal bowl, repleniſhed with error and ignorance. The *opinions*, *deſires*, and *pleaſures* appear within the gate; the firſt being divided into right and wrong opinions. Farther in, we are to ſuppoſe, *Fortune* is preſented on a globe, as blind, deaf, and frantic, diſtributing her favours capriciouſly, and not ſeldom to the detriment of the receivers, ſurrounded with a multitude, of which ſome appear tranſported with joy, while others ſeem transfixed with agony and wretchedneſs. In a citron grove, on a low ground, farther in, and near the gate of the ſecond incloſure, *Voluptuous Sin* is employed in ſpreading her ſpells, and accompanied with *Lewdneſs*, *Riot*, *Avidity*, and *Adulation*, who captivate many favourites of *Fortune* for a while with their blandiſhments; and then urge them to the cave of *Puniſhment*, where this poetical perſonage, with *Lamentation* and *Deſpair*, all properly pourtrayed, ſeize and afflict them, and ſoon plunge them into the ſtill deeper pit of woe: there their tortures are augmented, unleſs they are reprieved by *Repentance*, who comes with *Right Opinion*, and *Good Deſire*, the handmaids of *Truth*: to theſe the minions of *Counterfeit Wiſdom* oppoſe themſelves, and the ſufferer is left to his option which guide to chuſe; on which choice his final recovery or perdition is ſuppoſed to depend. Here terminates the firſt area, or court of ſenſual life, as our tranſlator terms it; and which both *Cebes* and himſelf, perhaps, might ſuppoſe more generally ſignificant of thoſe early and unexperienced ſtages of life, in which ſenſuality eſpecially prevails; tho' it is evident they do not affirm it wholly excluded from the next.

To ſelect a few ſpecimens of this juſt and not inelegant verſion, as it ſeems to us, rather than to obtrude our own judgment of it on others, we ſhall inſert them immediately after the plan or argument of the area they refer to; as ſuch a diſpoſition will prove the moſt clear and methodical, while the intermixture of proſe and verſe may produce an agreeable variation, or relief at leaſt, to the reader.

The ſtate of thoſe within the firſt court, who are ſeduced by *voluptuous ſin* and her attendants, in that ſenſual citron grove, which the tranſlator has very allowably added to the original, for the ſake of poetical imagery and colouring, is thus deſcribed, after this ſhort ſketch of thoſe attendants.

See! *Lewdneſs*, looſely zon'd, her boſom bares,
See! *Riot* her luxurious bowl prepares:
There ſtands *Avidity* with ardent eye,
There dimpling *Adulation* ſmooths her lye.—

—Whome'er by their inveigling arts they win,
To tread that magic paradiſe of *Sin*,
In airy dance his jocund hours ſkim round,
Sparkles the bowl, the feſtal ſongs reſound.
His blood ferments, fir'd by the wanton glance,
And his looſe ſoul diſſolves in am'rous trance.
While circulating joys to joys ſucceed,
While new delights the ſweet delirium feed,
The prodigal in raptur'd fancy roves
O'er fairy fields, and through *Elyſian* groves;
Sees glitt'ring viſions in ſucceſſion riſe,
And laughs at *Socrates* the chaſte and wiſe.
Till ſober'd by diſtreſs, awake, confus'd,
Amaz'd, he knows himſelf a wretch abus'd;
A ſhort illuſion his imagin'd feaſt,
Himſelf the game, himſelf the ſlaughter'd beaſt.
Now raving for his ſquander'd wealth in vain,
Slave to thoſe tyrant jilts he drags their chain:
Compell'd to ſuffer hard and hungry need,
Compell'd to dare each foul and deſp'rate deed:
Villain, or knave, he joins the ſharping tribe,
Robs altars, or is perjur'd for a bribe:
Stabs for a purſe, his country pawns for gold,
To ev'ry crime of blackeſt horror ſold.
Shiftleſs at length, of all reſource bereft,
In the dire gripe of puniſhment he's left.

At the gate of the ſecond court, which repreſents ſtudious life, *Counterfeit Wiſdom* is pourtrayed in comely port, by which ſhe impoſes herſelf on the croud for *True Wiſdom*, tho' known to the truly judicious to be only her phantom. Her lovers are the earneſt purſuers of human learning, and thoſe different attainments that grace the head, without mending the heart, and are apt to generate pride, while they do not effectually exclude the vile agents of voluptuous ſin. In this incloſure, however, even the purſuers of virtue and real happineſs are admitted to bait, as at an inn, in their progreſs to *True Wiſdom*, to taſte what ſcience may fit their palate; but are enjoined ſpeedily to ariſe, and attain the truths which ſhe only can impart. For tho' the road to true wiſdom paſſes by this ſtatue of her counterfeit, *Cebes* implies, and his tranſlator expreſly informs the ſtrangers, who enquire if this be the only road,

——— Another path there lies,
The plain man's path, without proud ſcience wiſe.

The devotees of this phantom of real wiſdom, within this area, are thus deſcribed,

Her

Her lovers; whom her ſpecious beauty warms,
Who graſp, in viſion, *Truth*'s immortal charms,
Vain of the glory of a falſe embrace;
Fierce ſyllogiſtic tribes, a wrangling race;
Bards rapt beyond the moon on fancy's wings,
And mighty maſters of the vocal ſtrings:
Thoſe who on labour'd ſpeeches waſte their oil,
Thoſe who in crabbed calculations toil,
Who meaſure earth, who climb the ſtarry road,
And human fates by heav'nly ſigns forebode:
Pleaſure's philoſophers, *Lyceum*'s pride,
Diſdainful ſoaring up to heights untry'd;
All who in learned trifles ſpin their wit,
Or comment on the works by triflers writ.

But it ſhould be diſtinguiſhed here, that as we have baniſhed ſome excreſcences, which antiquity ſeemed to cheriſh for ſcience, ſuch as the more dry and captious part of dialectics; or which were maintained by ſuperſtition or impoſture, as aſtrology and divination in all its modes; and have made ſome valuable improvements in mathematics, mechanics, and phyſics, which tend to relieve the wants or diſorders of our nature, and to increaſe our knowledge and admiration, both of the ſtupendous grandeur and exility in the works of God, a reaſonable purſuit of this ſpecies of knowledge, thus improved, may be more conſiſtently combined with an endeavour after the ſublimeſt wiſdom, than the declamations, hypotheſes, and wranglings of many antient philoſophers could pretend to: notwithſtanding it is ſtill indubitable, that the true knowledge of ourſelves, and the contemplation and love of the ſole and ſupreme perfection, muſt be the nobleſt purpoſe and moſt adequate felicity of a truly rational mind. The danger apprehended from human ſcience is its tendency to inflate us with pride, ſo eſſential an obſtacle to ſelf-knowledge, and conſequently to that effectual wiſdom, an amendment of ourſelves.

From ſcience up to ſcience let them riſe,
And arrogate the ſwelling ſtyle of wiſe;
Their wiſdom's folly, impotent and blind,
Which cures not one diſtemper of the mind.

Within the third incloſure, or court of virtuous life, a lofty grove is diſcovered at a diſtance, where the *Virtues* dwell, and *Happineſs* preſides. Here *True Wiſdom* is repreſented on a cube of marble, betwixt her two handmaids, *Truth* and *Perſuaſion*, preſenting a divine potion for reſtoring the ſoul, and expelling the evils of *Deluſion* and every vice; which effected, ſhe brings her ſon through the portal of this court, and preſents him to the various *Virtues* within it, who hail him, and conduct him to

to *Happineſs*, ſeated in a ſublime and magnificent pile, on a hill above the grove, where ſhe crowns him with a bright *Tiara*, as a reward of his valorous conqueſt over each brutal irregular paſſion. But the road to this grove is judiciouſly repreſented by *Cebes*, as beginning on a ſolitary waſte, without buſh, herb, or cottage, the gate narrow, and uncrouded; the avenue to it rugged and rocky; the lofty and cragged mountain of *Difficulty*, ariſing within the gate, having a narrow and ſharp aſcent, environed with dreadful precipices. On its ſummit, however, *Patience* and *Continence* are ſtationed by *Wiſdom*, to encourage the advances of her fainting pupil; to draw him up the mountain, and then guide him, through a delicious illuminated meadow, to the grove already mentioned. From hence he is conducted back by the *Virtues*, to take a proſpect of his firſt abode, and a ſurvey of the giddy croud enſlaved to their vices and paſſions, of which he had before but a confuſed knowledge; and from a relapſe into which, he is now effectually ſecured by virtuous habits, and genuine intellectual freedom. Our author's verſion concludes with that part of the table of *Cebes*, which enquires whether human ſcience, and its embelliſhments, are eſſential to the attainment of true wiſdom and happineſs, to which he thinks they may ſometimes be uſeful, tho' not neceſſary, and much leſs indiſpenſable: a ſentiment that agrees conſiderably with that paſſage in the *Proverbs*, *The fear of the Lord is the beginning of wiſdom; and the knowledge of the Holy is underſtanding.* The *Virtues* in the third court are thus delineated by our tranſlator.

Behold the ſpotleſs band, celeſtial charms!
Scene that with awe chaſtiſes whom it warms:
No harlotry, no paint, no gay exceſs,
But beauty unaffected as their dreſs.
See *Knowledge* graſping a refulgent ſtar,
See *Fortitude* in panoply of war:
Juſtice her equal ſcale aloft diſplays,
And rights, both human and divine, ſhe weighs.
There's *Moderation*, all the pleaſures bound,
In brazen chains, her dreaded feet ſurround.
There bounteous *Liberality* expand
To want, to worth, her ever-loaded hands.
The florid hue of *Temperance*, her ſide
Adorn'd by *Health*, a nymph in blooming pride.
Lo, ſoft-ey'd *Meekneſs* holds a curbing rein,
Anger's high-mettled ſpirit to reſtrain:
While *Moral Order* tunes her golden lyre,
And white-rob'd *Probity* compleats the choir.

The virtues of the crown, which *Happineſs* confers on the juſt, are thus ſpecified,

——For

——— For poſſeſſing this
He lives, rich owner of man's proper bliſs:
Bliſs independent, or on wealth, or power,
Fame, birth, or beauty, or voluptuous hour.
His hopes divorc'd from all exterior things,
Within himſelf the fount of pleaſure ſprings;
Springs ever in the ſelf-approving breaſt,
And his own honeſt heart's a conſtant feaſt.

Some of the vices are thus repreſented, with their proper ſymbols,

Here fierce *Ambition*, hauling in her train
The mighty; there a deſpicable train,
Impure in *Luſt*'s inglorious fetters bound,
And ſlaves of *Avarice*, rooting up the ground;
Thralls of *Vain glory*, thralls of ſwelling *Pride*,
Unnumber'd fools, unnumber'd plagues beſide.

The queries of the ſtrangers to the *Theban*, who explains the picture, are brief and pertinent; tho' unavoidably leſs laconic than in the *Greek* proſe: and as the tranſlator has taken the liberty of rendering them in the plural number, as ſuppoſing many queriſts, tho' ſpeaking by one, they read ſomewhat like the parts of the chorus in the *Greek* tragedy, and preſerve the antique air of this moral tablet in the verſion.

Such is the *compendium*, or plan, of this noble allegory of *Cebes*, and very ſimilar to theſe ſpecimens is Mr. *Scott*'s whole tranſlation, which, we think, is rendered (for verſe) correſpondently to the original proſe, by a dreſs that appears to conſult a grave dignity more than * ornament, and which chuſes rather to fix than amuſe the reader; tho' it does not want for poetical colouring, which neceſſarily, and ometimes agreeably, increaſes the extent of the verſion beyond the original. The tranſlator's notes deſerve an attentive peruſal; ſince, while they illuſtrate his original, they alſo evince its merit, by ſhewing a clear unſtrained coincidence of many of its ſentiments with thoſe of the chriſtian ſyſtem, and ſome even of thoſe coming from its divine author. When we remark this in a virtuous and elevated heathen, it is difficult not to infer, at the ſame time, the moſt comprehenſive nature of juſtice and goodneſs in God, and the truly catholic unlimited deſignation of the great chriſtian ſacrifice. This article we have extended pretty liberally, on account of the moral and animated view which it exhibits of human life, *veluti in ſpeculo*, and which forms an agreeable, tho' grave, combination of the profitable and pleaſing: But we ſhall conclude it with our tranſlator's own character of the work he had ſo intimately conſidered.

* *Ornari res ipſa negat, contenta doceri.* Hor.

'On

'On a review of this excellent remain of antiquity, it is 'but juſtice to ſay, our author's merit is very conſiderable. 'The elegant plainneſs of his ſtyle, and the invention, beau- 'tiful imagery, and happy diſpoſition of his fable, will give 'him a place among the moſt illuſtrious claſſics. His work 'is a little ſyſtem of ethics, written not in the way of cold 'ſpeculation, nor encumbered with needleſs definitions and 'metaphyſical ſubtilties, but in the ſpirit of an honeſt man, 'who writes from the heart.'

K

ART. LXIII. *The* Moravians *compared and detected. By the Author of the* Enthuſiaſm of the Methodiſts and Papiſts compared. 8*vo.* 2s. Knapton.

THO' we enlarged ſo much on the former production of this learned, ingenious, and entertaining author, in the firſt volume of our Review; we ſhall leſs indulge ourſelves with regard to the preſent article.

Several pieces have lately appeared againſt the *Moravians*, and we have apprized our readers of their contents; what is now exhibited, is a collection from **Rimius*, †*Whitefield*, ‖*Andrew Frey*, *&c.* and the writings of the *Moravians themſelves:* From all which, our COMPARER hath ſelected, and drawn to light, ſuch a monſtrous ſyſtem of enthuſiaſm, obſcenity, and prophanation, as cannot but greatly ſhock every ſober and chriſtian reader. But though we ſhall not pollute our pages with any part of theſe foul materials, our readers will not be diſpleaſed with us for laying before them ſome paſſages from the preface to this detection, which may ſerve to acquaint them with the author's inducements to ſuch a publication, and give them ſome idea of the work itſelf.

'I would not,' ſays the learned *Comparer*, 'have the rea- 'der imagine, that the difference between us and the *Mora-* 'vians ariſeth from different *church-ceremonies*, *different* 'opinions, and *diſputable doctrines*, between one *community of* 'chriſtians and another. No. The *truth*, and very being of 'chriſtianity itſelf, are concerned. And the eſſential point is, "*Whether the goſpel of* CHRIST *and his apoſtles is to prevail,* "*and be our rule of faith and manners, or the doctrine of* Simon "Magus *and his followers.*" This our author affirms to be the caſe, and adds; 'If I do not prove my point, I deſire no 'pardon, and muſt let *parallels* alone for ever.'

'For

* See *Review*, vol. VIII. p. 481, 485. † Ibid. 484.
‖ Vol. IX. p. 393.

'For proof that the *Moravians* are not ſingular in their te-
'nets, or practices—I ſhall be obliged to fetch my *parallels*
'from *Simon Magus*, the father and founder of hereſy, and from
'his ſucceſſive diſciples and followers, *Baſilides*, *Valentinus*,
'*Carpocrates*, *Marcus*, *Marcion*, *Cerda*, *Epiphanes*, *Monta-*
'*nus*, *&c.** That theſe were heretics, and heretics of the
'worſt kind that ever defiled and diſgraced the *chriſtian name*,
'is allow'd by all denominations of *chriſtians*, and it will
'plainly appear that Count *Zinzendorf* (the head and heart,
'the *Simon Magus* of the *Moravians*) hath been their faithful
'diſciple, and *adopted their plan*; more eſpecially their *impie-*
'*ties*, *impurities*, and *blaſphemies*.—And here what a ſhock-
'ing ſcene is opened! What a view of the moſt profligate
'doctrines and practices, void of all true religion, morality,
'and common decency! Such groſs obſcenities, and even
'blaſphemous imputations of impurity on the DEITY, are
'divulged, as would hardly have gained credit, had they not
'been avowedly maintained, as it were upon an open *ſtage*,
'by the *principal actors* and *directors*.'

As our author may be liable to cenſure, for having, in proſecution of his ſubject, expoſed to the world, the groſs obſcenities of the *Moravians*, in their own *filthy words*, which he is ſenſible, may be offenſive to a chaſte ear; we ought not to paſs without notice, what he ſays in his defence on this head.—He does not apprehend that any apology is *neceſſary*, and appeals to his *motto* † (in his title page) from one of the fathers, in confirmation of his opinion.

'Is it fit,' ſays he, 'that the moſt ſcandalous violations of
'*purity*, and the *undefiled religion of Chriſt*, ſhould be chaſtiſed,
'or is it not fit?—Should *evil men and ſeducers*, *certain men*
'*crept in unawares*, *and turning the grace of our Lord Jeſus*
'*Chriſt into laſciviouſneſs*, under the maſk of religion, paſs
'unnoticed, or ſhould they not? There lies little difficulty
'in anſwering theſe queſtions. If a man thinks himſelf under

* The authors cited by the *comparer*, relating to theſe heretics, are *Euſebius*, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, *Epiphanius*, *Theodoretus*, *Minutius Felix*, *&c.*

† We wallow indeed in the mire, by publiſhing theſe things. But leſt any one ſhould fall into the mire of theſe heretics, from mere ignorance, I purpoſely and knowingly defile my own mouth, and the ears of the auditors, becauſe it is *beneficial*. For it is much better to hear abſurdity and filthineſs in accuſing others, than to fall into them out of ignorance. Much better to be informed of the mire, than, for want of information, to fall into it.

Cyril. p. 53. *Lutet.* 1640.

'an obligation to oppoſe the progeſs of theſe *horrid enormities*, he 'will, I apprehend, be equally obliged to produce the *very words* 'of the offenders: *The trial of Count* Zinzendorf *and his* Mora-'vian *brethren, for inexcuſable prophaneneſs, &c. comes on be-'fore the public*; and how ſhall we *preve the charge regularly*, 'without producing their *own words and expreſſions?*—Should 'we cloath their impure and wicked ſentiments in more *de-'cent and modeſt terms*, we ſhould betray our cauſe, the *whole 'truth* would not appear, nor the public be enabled to form a '*right judgment. Out of thine own mouth will I judge thee*, is 'both the faireſt and moſt *uſeful* method.'

If our author hath ſhewn leſs temper in this work, than he preſerved in his compariſon of the methodiſts with the papiſts, yet we do not apprehend he remains without excuſe. Under the full perſuaſions of the truth of all his intelligence concerning theſe people, we cannot ſee how he, how any one (a *Moravian* excepted) could have entirely kept his temper. As a *man*, as a CHRISTIAN, who could, unmoved, behold ſuch accumulated outrage againſt all that we eſteem decent, virtuous, and ſacred? With the *indifferent*, it is eaſy to be *cool*; but where the HEART is engaged, 'tis more natural to act an HONEST than a judicious part.—If our author has gone ſo far as to call upon the civil power, to *compel* theſe innovators to '*emigrate*, as hath been found neceſſary in *other countries*,' even this extremity of reſentment (in which we can hardly ſay whether we ought entirely to acquieſce with him) appears to be only the effect of a warm and laudable abhorrence of 'a wicked generation; the *continued encouragement* of whom, 'he thinks, muſt bring ſuch a reproach on the nation, and call 'ſo loudly for divine vengeance,' that he leaves it to the determination of thoſe in *power*, whether the '*unclean ſpirit ſhould 'not be caſt out.*'

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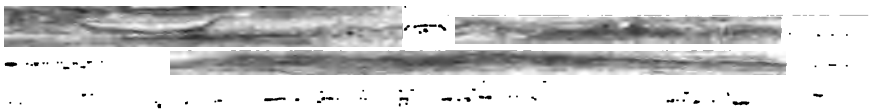
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